







THE  
SCOTTISH  
CONGREGATIONAL  
MAGAZINE.

NEW SERIES.—VOL. VII

GLASGOW:  
JAMES MACLEHOSE, 83 BUCHANAN STREET.  
MDCCXLVII.



GLASGOW:  
PRINTED BY BELL AND BAIN, 15 ST ENOCH SQUARE

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JANUARY, 1847.

## THE PRACTICAL INFLUENCE OF CHRISTIAN HOPE.

BY DR. WARDLAW.

1 Cor. xv. 58.—“Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.”

### PART FIRST.

THERE is a completeness and a harmony in the Bible, which have too often been marred by the partialities and predilections of human system-mongers. On the one hand, with a professed solicitude to preserve untrammelled the freeness of grace in the sinner's salvation, some have spoken and written as if they conceived it to be the very design of the gospel to set the believers of it free from the obligations and sanctions of the divine law; and to confer upon them the privilege of going on, with the same unshaken confidence of their safety, and assurance of their final happiness, whether they are sinning or obeying; as if their faith had the effect of sanctifying their trespasses, and converting them into virtues. Alarmed, on the other hand, and not without reason, at the unutterable baseness and the ruinous tendency of this description of error, the worst of all the abuses of the grace of the gospel, others have diverged to the opposite extreme, and have used language (to say least of it) very unguarded and hazardous, such as trenches upon, it does not directly subvert, the absolute freeness of that grace. Apprehensive about the interests of holiness, they have been in danger putting holiness out of its proper place; and, instead of regarding it itself a part of salvation, and as the necessary evidence of a just state, of introducing it into the ground of hope, and giving it something to say in procuring the sinner's pardon and acceptance with God.

On this, as indeed on every other subject, there appears in the holy scriptures a noble freedom. There are there to be found no timid jealousies; no notes of caution; no terms of hesitating doubtfulness, as if the writers were afraid of saying too much, or of having either too much or too little attached to their expressions by others: none of the solicitude to guard, to explain, and to prevent misconceptions, which is so common, and, in some instances, so abundant in systems of human

composure. In this, and in many other respects, the Bible bears upon its very style and structure the impress of divinity. It "speaks as having authority," with an independent majesty becoming its divine authorship. It is quite above all those marks of what is human that have just been alluded to; and yet it exhibits, throughout, though written "at sundry times and in divers portions," by many hands, the most perfect harmony. All is consistent. The ground of acceptance with God on the one hand, and the holy practical influence of the gospel on the other, are blended together there with all the easy unembarrassed freedom which arises from the felt confidence of truth. The former is laid down with all possible simplicity and distinctness; while, at the same time, the latter is never for one moment lost sight of.

As a general characteristic of the scriptures, indeed, there are few things more prominently striking than their invariably practical bearing. Every thing is here connected with its appropriate tendency in regard to conduct—all made to tell upon the character and the life. Of this remark the chapter of which our text is the conclusion furnishes a highly interesting exemplification. The apostle settles the doctrine of the resurrection of the dead, as a fundamental article of evangelical truth; he vindicates it against the most plausible objections of philosophy, at once establishing its possibility, and illustrating its real nature and desirableness:—glowing with the full energy of inspiration, he describes, in language of the loftiest and most enraptured anticipation, the glories of that day, when "the trump of God" shall sound; when "this corruptible shall put on incorruption, and this mortal immortality;" and when "the saying shall be brought to pass that is written—Death is swallowed up in victory:"—rising to the full triumph of faith and hope, he sounds the notes of final conquest over death and the grave,—“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory, through Jesus Christ our Lord!”—Yet even then, when he has taken his highest flight, leaving earth and time behind him, and entering, in fervid but heaven-guided imagination, the glories and joys of eternity—even then, he forgets not the *influence* which all this ought to have, but (as finely observed by a justly admired mistress of our own times, Mrs. Hannah More) sinks immediately to the plainness of *practical application*:—"Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The apostle here, as always, addresses believers in terms of deep and affectionate interest,—“*My beloved brethren.*” His mind had been elevated to God, in the gratefully ardent aspirations of hope and holy love; and, where devotion is genuine, it will invariably be associated (let this be a test in every case of its reality) with a proportionate glow of christian affection towards those who are children of the same divine Father, and fellow-heirs of the same heavenly inheritance. The professor, who by his devotions is only wrapt up in self, may rest assured that he has the principles of true devotion yet to learn. The apostle was well aware, how intimately the best interests of those he loved were involved in their obedience to the admonition he was about to subjoin;—

and he urges it upon their attention with the earnestness of a spiritual father's affection.

The words bring before us two subjects for our consideration. They are—THE ADMONITION ITSELF, and THE MOTIVES ENFORCING IT.

1. THE ADMONITION ITSELF :—"Be ye steadfast, unmoveable, always abounding in the work of the Lord."

The two words which are here rendered "*steadfast* and *unmoveable*" are, of course, words of the same general meaning. The one, however, is not a mere repetition of the other. They are not absolutely synonymous. The latter adds to the idea expressed by the former. If I am asked what "*unmoveable*" adds to "*steadfast*?" my answer is,—that, while "*steadfast*" expresses the idea of settled firmness in general, "*unmoveable*" conveys the additional conception of that which *steadfastly remains so amid efforts to unsettle it*. A rock, in the midst of the ocean, might be firm on its solid base, although the surrounding waters were to sleep in a perpetual calm; it is when the storms have raved around it—when it has a thousand times been dashed by the fury of the foaming mountain-waves, that we pronounce it "*unmoveable*." A tower may be built on a solid rock, and settled on a secure foundation, before it has undergone any trial of its stability—it may be "*steadfast*:" it is when "the rains descend, and the winds blow, and the floods rise, and the stream beats vehemently against it," and it falls not, nor is damaged or shaken, that we apply to it the second of the two epithets, and declare it "*unmoveable*." The oak of the forest, which has stricken its roots deep into the soil, stands prepared to encounter "the war of elements," and the first of our two terms we should apply to it, although a leaf of it had never yet trembled in the breeze: we apply to it the second, when it has braved the tempests of a hundred winters.

Christian "*steadfastness*," then, means a firm adherence to the faith and profession of the gospel: "*unmoveableness*" means the same thing, with this addition, that attempts have been made to shake the faith and the profession. I have said,—adherence to the faith and profession of the gospel. The language may receive illustration from the terms employed by the apostle elsewhere, as in Col. i. 23, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made a minister."

The case brought before us in this part of the epistle to the Corinthians, is a case of error from the truth, produced by the seductions of a false philosophy. By the wise men of Greece, the doctrine of the resurrection of the dead was held in derision. They pronounced it *impossible*; and, even if it were possible, *not desirable*. Against these two views the reasonings of the apostle are pointed;—its *possibility* being established by a reference to other exemplifications of the divine power in the phenomena of nature, such as, though not a whit less wonderful, yet, from our familiarity with them, have not only ceased to awaken astonishment, but even to attract observation;—and its *desirableness* being evinced by a disclosure of the real nature of "the resurrection of the just"—of the glorious change, from corruption, weakness and dishonour, to incorruption, power, and glory—from animal to spiritual—from the likeness of the earthly to the likeness of the heavenly Adam, that shall

pass upon the bodies of all who "sleep in Jesus," when "this corruptible shall put on incorruption, and this mortal immortality." He shows the erring Corinthians, moreover, how the denial of the resurrection involved in it the overthrow of all that is essential in the gospel—of all that can give peace to the guilty, and hope to the perishing sinner. The exhortation, then, is an exhortation to steadfast and unmoveable attachment to "the truth as it is in Jesus"—to the faith and profession of that truth, in its original simplicity and purity, as they had received it from the inspired ambassadors of Christ. It is an exhortation to the renunciation of every attempt to improve upon it by altering, mutilating, or adding to it;—by accommodating it, in any way, or in any degree whatever, to the wisdom of men;—by incorporating with it any of the fancies, or even the verities, of human philosophy;—by divesting it of what was offensive to human pride, or to any of the forms of human corruption;—by putting in what men might relish, or taking out what they would dislike. The exhortation amounts to the assurance, that every such attempt would only spoil God's plan, and prove at once destructive to themselves, and dishonouring to Christ. It is an exhortation, in this respect, of very much the same import with that in the beginning of the chapter, to hold fast the truth as it had been taught them:—"Moreover, brethren, I make known unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory (or rather if ye hold fast) what I have preached unto you," &c.

The question, then, to which the text calls our attention, is, In what way this "steadfast and unmoveable" attachment to the truth as it is in Jesus is to manifest itself? And to this question we reply—That, in proportion as they thus abode in the truth, they would "abound in the work of the Lord." And here there are three things demanding notice:—1. What is meant by "*the work of the Lord*?"—2. What by "*abounding in the work of the Lord*?"—and 3. What by "*always abounding*" in it?

1. What is "the work of the Lord?" The expression alludes to, and implies, the relation of master and servant. In this view, it was as the Father's servant that our divine master applies terms of the same description to himself,—"*I must work the works of him that sent me while it is day: the night cometh when no man can work*"—"My meat is to do the will of him that sent me, and to finish his work"—"*I have glorified thee on the earth; I have finished the work which thou gavest me to do.*" John ix. 4.; iv. 34; xvii. 4. On the same principle, the ministry of the gospel is, in a special sense, designated "*the work of the Lord.*" Paul says of Timothy—"he worketh the work of the Lord, as I also do." 1 Cor. xvi. 10. And those who labour in the establishment and diffusion of the gospel, are called his servants, as doing his work,—"*Who, then, is Paul, and who is Apollos, but ministers (servants) by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth, but God who giveth the increase. For we are labourers together with God*"—rather, we are fellow-labourers of God—that is, fellow-labourers with each other, in the employ of God as our common master. 1 Cor. iii. 5—9. But, except in so far as the admonition before us is to be considered as comprehend-



ing, amongst others, the office-bearers in the church, and in so far also as others might have opportunities of promoting the progress of the gospel in their various spheres, this is not the meaning of the phrase as used here. It is, however, of no small importance that what has just been hinted at about the opportunities which all may have for promoting the cause of the gospel should not be overlooked. The Lord's own work—the work of Christ—was the securing, by his obedience unto death, the glory of God in the salvation of a lost world; and in an employment of nobler character, and superior importance, it is impossible, surely, for any of his people to be engaged, than in aiding the progress of the blessed effects of that work. And, just as all, more privately or more publicly, aided *then*, so may all, if they are so inclined, find opportunities and means of aiding *now*. We find, for instance, the apostle Paul sending his “salutations” to various females in the churches, who “laboured much in the Lord,” who were “his helpers in the Lord,” who were “succourers of many, and of himself also.” Why, then, should there not be now, as there were of old, Tryphenas and Tryphosas, Marys, and Julias, and Priscillas—females exerting their influence in every way consistent with the delicacies and decorums of their sex and character, in forwarding the knowledge and the prevailing power of “pure and undefiled religion?” Nor (thanks be to God!) are we without such characters—characters of unobtrusive but not the less efficient activity, in many departments of christian usefulness. The Lord bless and prosper them, and multiply their number! And why should not every private Christian, in his own place, and by such means as providence puts in his power, thus “work the work of the Lord?”—recommending his gospel, circulating his word, distributing the principles of it in tracts, and “as far as lieth in him,” “saving souls from death?” Let all, in their several positions and spheres, lay it to heart, and especially at the opening of another year of their short lives, and leave nothing undone that possibly can be done, for advancing the interests of the gospel.

But in “the work of the Lord,” in our present text, the apostle appears to include all the practical duties of the christian life. All believers are servants of Christ. They are frequently so denominated. Nor can I illustrate the position better than by a reference to one description of individuals, of whom there were many in the early churches,—those who were the servants of earthly masters. Mark what Paul says to such:—“Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart fearing God: and whatsoever ye do, do it heartily, *as to the Lord, and not unto men*; knowing that of the Lord ye shall receive the reward of the inheritance: *for ye serve the Lord Christ*,” Col. iii. 21—24. In fulfilling, then, their daily and ordinary duties, in compliance with the will of their earthly masters, these servants were “serving the Lord Christ;” they were “working the work of the Lord.” And the same thing is true, in regard to all the relations of life. The duties of every one of them ought to be regarded and to be discharged as a part of the Lord's work. Such they all are, when they are fulfilled from religious principles—from regard to Christ's authority as the rule, to Christ's grace as the motive, and to Christ's glory as the end. The very simplest

acts of daily labour in a man's secular vocation, may, in this way, be "the work of the Lord." By the principles under the influence of which they are performed, they are rendered religious acts. Too often is religion spoken of, as if it were merely a system of doctrines; and religious exercises, as if they were confined to the outward acts of devotion, in direct addresses to Deity, or the celebration of sacred ordinances. But there is nothing of greater importance than that Christians should be kept in mind of the necessity of carrying their religion into every thing—into every department of their daily conduct, in the entire intercourse of social life. "Its influence" (if I may be allowed to quote from myself) "should be universal and habitual—in private and in public—in great things and in small—in thought, in word, and in deed. It should be their unceasing attendant, their faithful and unfading monitor. It should rise with them in the morning; it should go forth with them to their daily occupations; it should be with them in the field, in the shop, in the counting-house, in the market; it should return with them to their families; it should preside in their domestic councils, regulate the temper, hallow the conversation, control the discipline, and cheer and sweeten the whole communion of home; it should sit down with them at their meals; it should retire with them to their chambers; it should repose with them on their beds; it should 'never leave, it should never forsake them.' Religion has not its place, unless it be thus a universally governing principle." And when it does thus bear the dominion, all that in the form of practical duty proceeds from it is "the work of the Lord." But—

2. In the admonition there is more than "doing" the work of the Lord—there is "*abounding*" in it. A conscientious, attached, and faithful servant will never think of putting the inquiry to himself—*With how little* of active service may I succeed in so far satisfying my master as to insure keeping my place? The inquiry of such a servant will rather be—*How much* is it in my power to do for my master's interest?—and he will do it with the same hearty assiduity, when unseen by any eye but that of God, as when under his master's immediate supervision. Thus will it be with the servant of Christ; that is, with every believer. He will never think of asking, with how little of active zeal and practical obedience he may maintain his standing as a professor of the gospel, and avoid the forfeiture of his christian character and fellowship. He will strenuously exert himself, putting forth all his faculties of mind, and powers of body, and resources of property and influence, "in the strength of the grace that is in Christ Jesus," that he may "*abound*" in what is good; that he may not merely bear a creditable and passable proportion of "the fruits of righteousness," but may be "*filled*" with those fruits. "Whatsoever his hand finds to do, he will do it with his might." He will "*sow bountifully*." He will be "*ready unto*," and "*abound in*" "*every good work*." Still further—

3. There is the admonition, not to abound only, but "*always* to abound in the work of the Lord." This word, "*always*," includes two things—*constancy* and *perseverance*; always—that is, without interruption or intermission; and always—that is, without relinquishment or giving up. It is, in the first place, the duty of Christians to be *constant* in their master's work—not doing it by fits and starts—putting forth occasional

efforts, however spiritual they may seem, at distant and uncertain intervals, but doing every thing “as to the Lord,” and hourly watching and embracing opportunities for doing something to advance his glory. It would be a salutary thing, were Christians more frequently and faithfully to put the question to themselves—“*Have I done any thing for God to-day?*” Amidst the regular and constant occupations of a secular nature in which they are engaged, and which ought not, on any account, to be neglected, they are ever apt to forget their spiritual character, and the peculiar obligations arising out of it: and were they more frequently putting to themselves such a question, it might serve to keep them in mind that, while it is incumbent upon them “not to be slothful in business,” and while, in discharging its necessary functions in obedience to their Lord’s will, they are, even in these, doing their divine Master’s work;—that secular engagements are not the only work that he requires and expects at their hands; that they should keep their eye upon the interests of his cause and kingdom, and whatever in *this* department they can find to do, “do it with their might.” And then too, while this is done without interruption during the term of service, it must not by any of them be forgotten, that this term is the term of *life*. They must not think for a moment of giving up the service till their Master himself is pleased to call them to their account. With their loins girded, and their lamps burning, they must be found doing his will with their last lingering ability—“faithful unto death.” These two ideas of *constancy* and *perseverance* are blended together in various admonitions of a similar character. “Let us not be weary in well-doing; for in due season we shall reap, if we faint not.” “And besides this, giving all diligence, add to your faith fortitude; and to fortitude, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore he rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

*(Part second in a future Number.)*

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## A STEADY ATTACHMENT TO PRINCIPLE ESSENTIAL TO THE WELL-BEING OF CHRISTIAN CHURCHES.

By AUGUSTE ROCHAT,

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In the remarks I have to offer on this subject, I shall consider, first, the importance of attachment to scriptural principles respecting the constitution and the order of the church; and, secondly, the importance of attachment to sound doctrine.



I. In placing the subject of attachment to scriptural principles of church order first, I do not wish it to be thought that I consider them as of *primary* importance. I do it because I regard attachment to them as occupying a front-rank place among the means by which the church is to fulfil its high purpose. A society, whose end is the maintenance of truth in the world, must, of necessity, place, amongst the means by which that is to be attained, every thing which tends to maintain itself, and preserve it from disorganization. Moreover, if, as cannot be doubted, every thing which concerns the formation and order of the church has been established by the Lord with a view to the good of believers, it is impossible for any one to set aside what scripture has fixed on this head, save at the expense of the general advantage of the body of Christ.

Fidelity to sound principles of church order appears to me to consist in two things: *First*, the avoidance of all modifications of fundamental tenets; and, *secondly*, the avoidance of whatever would lead to the conclusion, that we attach little value to questions of this kind.

1. We must avoid all modifications of fundamental tenets. The modifications to which I refer are not such as may arise from a change of opinion in a church respecting these tenets. It is clear that if a Church, on finding that she has been mistaken on any point, were to shrink from acknowledging this, or from changing any thing in her arrangements in consequence, she would be chargeable with pride, opinionativeness, and, at the same time, with bad faith. But the modifications I would denounce, are such as arise from a desire to adapt the order of the church to certain circumstances of places, times, and persons. No doubt where the word of God has not given us a fixed principle, we are at liberty to have regard to such circumstances, but that which we regard as fixed, ought to have every thing made to bend to it, whilst it is made to bend to nothing.

The sure way to bring a principle into discredit, and to lead those who do not admit it to think that we are not fully persuaded of its divine authority, is to be feeble and vacillating in the application of it. How shall people believe that we regard as fixed by the Lord himself rules which we make to succumb to the dictate of circumstances? That which comes from God must be fixed and invariable as himself; and the man who allows himself to be easily shifted from tenets which he professes to hold, proves thereby, either that he does not regard them as being a rule from on high, or that he is false to his own convictions. In either case, he dishonours the work in which he is engaged, and degrades it to the level of a mere work of man.

It is of the more importance that we should be on our guard against a spirit of unworthy concession, inasmuch as there are many motives conducing to this, and some of these that appear somewhat praiseworthy. It is not only the dread of being thought narrow and bigotted which may induce this blameworthy spirit; a feeling which seems much more excusable, a fear of wounding or repelling brethren whom we love, may have the same effect; or, perhaps, the desire of facilitating union among the children of God by rendering admission to the church more facile. But let us never forget that it is no business of ours to be wiser than God, or to employ means of our own choosing for the advancement of

truth, as if we thought that in some way God required to be aided by our concessions, or that he could not accomplish his work so long as we kept steadfast to the order which he has established.

It is painful, we acknowledge, to be obliged to stand firm, at the risk, perhaps, of wounding brethren whom we love, and, at the same time having to resist certain sympathies of the heart, certain emotions which appear to be those of love. But let us remember that "this is love, that we walk after His commandments."\* Let us remember that it is sometimes necessary to be *affectionately severe*, and that love divorced from truth is no longer love. Let us not forget that if, in our contests with those around us, we are enjoined to yield up what is our own; if, on such occasions, we are to allow him who has taken our cloak to take our coat also, we are, on the other hand, solemnly prohibited from giving up any thing that is the Lord's. In such cases, it behoves us to say as Moses did to Pharaoh, "All shall go with us; there shall not an hoof be left behind;"† we must act on the rule laid down by God to Jeremiah: "Let them return unto thee, but return not thou unto them."‡

Let us be on our guard—our adversary is crafty. When he cannot prevent a truth which has previously been despised from coming to light, he resorts to all schemes to induce those who advocate it to make concessions. He says, like the pretended mother who appeared before Solomon, "Be it neither mine nor thine, but let it be divided between us." He endeavours by mixing things to make it difficult to discern truth, and to obscure the clear and simple conceptions of each individual thing. His aim in blinding colours together is to confound them. He knows well that one who would never hesitate between red and black, may probably hesitate when the choice lies between brown and violet, or between rose and carnation. Now, since we "are not ignorant of his devices," let us be skilled to keep the colours distinct and marked, so that every one may see decisively that there is a choice to be made, and that the opposition of colours may render that choice the more easy. In spite of all the efforts of the enemy, let us hold distinctly before the eyes of all this simple notion of the church, that in every place it is composed of all who are born of God—who are united and organised into one body, according to the word, and that they may walk in all the ordinances and commandments of the Lord. We are advancing upon a time when the precious light shall be no more mingled with darkness, and when the day of God shall be without a cloud. And if we would not oppose the divine designs in this matter, we must anxiously take heed how we attempt to effect fusions and mixtures of opposite principles—principles of which the one class belongs essentially to the darkness, and the other to the light.

2. Fidelity to sound principle requires that we avoid every step which might tend to lead others to believe that we attach little importance to questions of church order.

For dissenters, for instance, to take part in the service of the national church, in such a way as might infer a sort of approbation given to such an institution, or a recognition of it as a church of Christ, appears to

\* 2 John 6.

† Exod. x. 26.

‡ Jer. xv. 19.

us to be a thing studiously to be avoided. We ought to dread lest any ground be given for the charge against us of remaining in a state of separation from other religious bodies, just because we happen to be in that state and do not wish to change; whilst we have no fault, *in point of principle*, to find with a different order of things. We should avoid every thing which would lead people to suppose that we regard separation in no other light than as a sort of *better* state which we have found out—a mean of reforming some abuse, or satisfying our own sympathies and tastes.

\* Certainly to a serious man it is a grave step to separate himself from one church and set up another, and to spread one communion table over against another which has been already established. I hesitate not to say, that the man who separates himself from a church, the constitutive principles of which he regards as according to the word of God, and which he leaves merely in order to get rid of some abuses, or follow out some peculiar tastes and views, commits thereby, though perhaps without having reflected on it, a great sin. He despises the church of God; he rends the body of Christ; he effects a schism, for which he shall have to give account to God. The man who regards the formation of a new church as a thing merely to meet his own private views and tastes, and not as an act of obedience to a positive and important command of God, may well call the assembly which he joins or gathers around him "*my church*," and the supper in that church "*my supper*;" for it is he who of his own authority, and without any order from God, has set up that church and spread that supper; but he has no right to call it the church of God and the supper of the Lord. If, then, we would not avow ourselves schismatics, and degrade the church and the supper of Christ into a mere institution and ordinance of our own, we ought to avoid every course which might justly admit of being construed into a concession on our part, that the ecclesiastical bodies around us, notwithstanding our separation from them, are after all really proper churches of Christ. I say openly, that were it to happen that my convictions should so change as that I should come to regard the constitutive and fundamental principle of the national church as in accordance with God's word, I should feel it my duty to return thither, in spite of all the abuses which I might have to deplore in it. I should conceive that I had acted with requisite fidelity by protesting against these abuses, taking no part in them myself, and praying to God that they might be removed.\*

\* [Whilst the principle here asserted is in the main sound and important, it is perhaps carried by the writer rather too far. One can easily conceive the case of a church, based on a sound principle, nevertheless admitting so many abuses in practice as to render it absolutely necessary for those opposed to these abuses to leave it. It was on this ground that the Nonconformists of England, and the Seceders of Scotland, left the national church of their respective countries; and we cannot admit that in so doing they sinned. At the same time, when a church is believed to be right in principle, whilst wrong in practice, separation from it becomes a far more serious question, and involves far more of doubt and responsibility than in the case of a church which is viewed as fundamentally unscriptural. In the latter case, the path of duty is clear, whilst in the former, it is surrounded with embarrassment. In the one we have simply to choose what is right in place of what is wrong; in the other, we are thrown upon the choice of the less of two evils.—Ed. S. C. M.]

I need hardly say, that in urging upon my brethren the duty of abstaining from whatever would appear to involve them in the approval of a church from which they have separated, I am very far from wishing that we should give up fraternal intercourse with those Christians who belong to such churches. My desire, on the contrary, would be, that these relations were much more frequent and close. I mourn over every instance in which I see a difference of opinion giving occasion to coldness between the children of the one Father—between those who are alike lodged in the heart of Jesus. Sincerely do I desire, for my own part, that God would keep me from whatever might produce or foster that coldness. I am persuaded that the fidelity which we owe to our differing convictions does not require of us, that living in the same locality, we should refrain from sustaining those fraternal relations which do not compromise the cause we have been called to maintain. May God keep us all from a spirit of party, and retain in our remembrance the exhortation of the Holy Spirit, “Let brotherly love continue.” May He preserve us from affording to the world the melancholy gratification of being able to say, that our differences of opinion have gone so far as to efface the mark which Jesus Christ has placed upon his own for all times and for all places when he said, “By this shall all men know that ye are my disciples, if ye have love one to another.”

(To be continued.) •

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### HORÆ BIBLICÆ.—No. I.

[Under this head it is intended to furnish a series of short papers, containing brief notes, original and select, on passages of scripture.]

MATT. xx. 23. Our translators have supplied some words in the last clause of this verse very unhappily. The proper rendering is, “But to sit on my right hand and on my left is not mine to give, *except to those* for whom it is prepared of my Father.”—“By foisting in the supererogatory words, we make the passage contain a doctrine directly contrary to other places of scripture: *ex. gr.* John xvii. 2; Rev. iii. 21. Precisely the same expression, *ἀλλ' οἷς*, occurs above in ch. xix. 11, where it is properly rendered *save*. So, also, in 2 Cor. ii. 5, ‘*but in part.*’”—*Prof. Scholefield.* • •

Matt. xix. 14; Mark x. 14. “*For to such belongeth the kingdom of heaven.*” The common translation is at least ambiguous; but probably no one who should first become acquainted with the sentiment from the Greek, would hesitate to affix to the words the sense expressed by the proposed rendering. The construction is the same as in Matt. v. 3, *Their's is the kingdom of heaven.* A correct translation here is not unimportant to the question at issue between Baptists and their opponents.”—*Prof. Scholefield.* •

Matt. xxiv. 41.—“Here we bought a stock of barley to carry on with us for our camels; and the process of grinding it we saw for the first time performed by two women, in the manner so usual in all parts of Palestine, and which, I believe, every traveller in the East has cited in



illustration of the saying of our Saviour, 'Two women shall be grinding at a mill,' &c. One of them sits on the ground, working the hand-mill with the left hand by a stick fixed in the upper stone, while with the right she pours in the barley from a sack lying near her. The other woman separates the chaff from the flour with a sieve. I never saw any but women employed in this primitive operation, nor more than two together."—*Lord Nugent*.

Mark x. 25.—"On my return to the city, (Hebron,) with my two Jewish guides, we entered it further to the north than the side from which we had begun our walk. We were proceeding through a double gateway, such as is seen in so many of the old Eastern cities, even in some of the modern; one wide archway, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging the passage. The drivers cried out to my two companions and myself, desiring us to betake ourselves for safety to the gate with the smaller arch, calling it 'Es Summ el Kayût,' the hole or eye of the needle. If—as, on inquiry since, I am inclined to believe—this name is applied not to this gate, in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text, Mark x. 25, has appeared to some to be a strained and difficult metaphor; whereas that of the entrance gate, low and narrow, through which the sumpter camel cannot be made to pass unloss with great difficulty, and stripped of all the incumbrance of his load, his trappings, and his merchandise, may seem to illustrate more clearly the foregoing verse:—'How hardly shall they that have riches enter into the kingdom of God.\*' It also applies itself to several other passages by which our Saviour illustrates a similar subject: 'Enter ye in at the strait gate,' &c., (Matt. vii. 13, 14,) and others."—*Lord Nugent*.

Luke iv. 26, 27; John xvii. 12. In these passages our translators have given *ἐκ* its usual *exceptive* meaning, thereby introducing an error into the style with which the original is not necessarily chargeable. Our Lord surely did not mean to say that Elias was sent to none of the widows of Israel *except* to the widows of Sidon; or that no Israelitish leper was cleansed *except* Naaman the Syrian; or that Judas was of the number of those whom the Father had given to him to keep. The particles are plainly to be taken in an *adversative* sense: "Unto none of them, however, was Elias sent *but* [he was sent] unto Sarepta," &c.; "and none of them was cleansed *but* Naaman the Syrian [was cleansed];" "none of them is lost (*but* the son of perdition [is lost])," &c. An equivalent phrase occurs in Gal. ii. 16, where our version rightly renders it *but*: "A man is not justified by the works of the law; *but* by the faith of Jesus Christ."

Rom. v. 11.—*By whom also we have received the atonement.* The

\* The metaphor of the camel and the eye of a needle it has been attempted to render easier by a supposition that the translations from the Greek may be in error, and that the word was 'καμῖλον,' a 'cable,' and not 'καμηλον,' a 'camel,' of which, however, there does not seem to be much likelihood. A like figure occurs twice in the Koran: 'Until the camel shall enter into the hole of the needle.'"

word *atonement* here is not used in the sense in which it is now commonly employed in theological discussions, as designating the expiation, on the ground of which God is at peace with sinners. In old English the word *atone* (formed of the two words *at one*) signified the act of agreeing, or of causing parties at variance to agree: thus, in Shakespeare we have the following lines:—

“He and Aufidius can no more *atone*  
Than violentest contrarieties.”

Our translators, in Acts vii. 26, have rendered the verb from which the noun in the passage before us is derived, “set at one.” So also the noun (equivalent to *at-one-ment*) was used to signify the act of setting parties at one, or causing them to agree; thus, Shakespeare again:—

“He seeks to make *atonement*  
Between the Duke of Gloster and your brethren.”

To make the passage convey its just idea in modern English, it should be rendered, “through whom we have received the reconciliation;” i. e. through whom we are now at one with God.

Rom. v. 20.—*The law entered, &c.* That the verb *παρεισερχομαι* may have the same force as the verb *εισερχομαι* without the *παρα* is admitted; but one should never neglect any part of a word in scripture without a very sufficient reason. Various attempts have been made to preserve the force of the preposition here in the translation. Some render thus: “The law entered *unawares* or *stealthily*,” but, this makes Paul say what is not true, for every one knows that the law entered far more openly and with far more pomp than the gospel. Equally untenable is the rendering, “entered *surreptitiously*,” as this introduces an idea not in harmony with the divine appointment of the Mosaic economy. Stuart’s rendering, in which he follows Calvin and others, is “supervened;” but it may be doubted whether such a rendering can be vindicated on philological grounds, though the meaning thus given to the passage, viz. that the law came in upon the transgression, is not to be despised. Our translators appear to have intended to express the force of the preposition by the word “moreover,” but the meaning thus given is very vague, and whether it can be substantiated is doubtful. It is a little surprising that the mere *sound* of this preposition has not guided English translators to what seems the just rendering. *Para* almost of itself suggests the word *parenthesis*; and by the use of this, I apprehend, we might express exactly what Paul means to say:—“The law entered *parenthetically*, or as a *parenthesis*.” As a good writer would not introduce a parenthesis except for the full exposition of his meaning; so God had introduced the law between the entrance of sin and the reign of grace, because such a parenthesis was necessary to the full unfolding and efficiency of the latter. That *παρα* in composition has occasionally this force is known to all classical scholars; an obvious instance occurs in the *Parabasis* of the Aristophanic comedy, which was a parenthetical appearance of the chorus, personating the author, between the acts. It may be observed also that in 2 Pet. i. 5, the rendering would be greatly improved not only by translating the words *και αυτο τουτο* properly, but by retaining the force of the *παρα* in the verb, thus:—“And, for this reason, (or and

for this end) *in the meantime* applying all diligence," &c. The apostle holds out a glorious prospect to believers—that of becoming partakers of the divine nature; and, having announced this, he follows it up by the exhortation that in order to secure so great an end, it becomes us in the meantime to be very diligent in the pursuit and practice of personal godliness. The force thus given to the preposition is closely analagous to that pleaded for in Rom. v. 20.

## ASTRONOMICAL TRANSCENDENTALISM.

OUR readers are all familiar with the old fable of the hare and the tortoise. When these ill-matched competitors started in their race, the hare shot so fast and so far ahead, that all hopes of the tortoise overtaking her, still more of outstripping her, seemed too absurd to be entertained for a moment; and yet the sober tortoise toiled on, and in the long-run won the race. This story the old fabulist applies to illustrate the superior advantage in the business of life, of painstaking persevering diligence, over the hasty and brilliant, but irregular efforts of genius. A good moral well illustrated! But we have often thought of another application of this ancient apologue. When imagination and reason are matched for an excursion into the unseen, the wondrous, the vast—which is likeliest to penetrate the furthest, and carry us to the most splendid conceptions? Who is not ready, prior to experience, to answer, "Imagination!" And yet experience teaches us that reason, with her tardy, cautious, plodding step, can adventure into regions which imagination has never scanned, and whither she feels that her eagle wing is impotent to carry her.

Poets have imagined cosmogonies, and pictured scenes of elemental strife and advancing order, which have awed by their sublimity and gladdened by their beauty. But how poor and tame are the boldest conceptions of the most adventurous dreamer who ever "passed the flaming bounds of space" on such an errand, when put by the side of the sober deductions which the scientific geologist deduces from the facts and phenomena his observations have supplied! From time immemorial the glories of the sidereal heavens have been the cherished theme of the poet. "Ye stars that are the poetry of heaven," has been his rapt exclamation; and "his eye in a fine frenzy rolling," has turned in the moments of his loftiest inspiration to rest on those "beacons of immortality burning in the sky." And yet how far short has the poet come of the point to which the astronomer, with his slow processes and laborious observations, and cautious inferences and plodding calculations, has attained, and whither he stands ready to conduct us! The one teaches us to fancy what we do not believe; the other constrains us to believe what we cannot fancy.

We have been seduced into these remarks after the perusal of a little work which has recently made its appearance, entitled, "The Stars and the Earth; or Thoughts upon Time, Space, and Eternity."\* The work

\* London; H. Bailliere. 1846. Pp. 48. 18mo.

is anonymous, but the author is evidently a man of science, and prone to adventurous thought, which occasionally degenerates into extravagance. Indeed, we have felt a little at a loss to know exactly what judgment to pass upon his "Thoughts." A critic in an influential London journal has summarily dismissed the work with the remark, that "it is not easy to conceive the probability of venturing farther into the regions of absurdity than the author of this little essay has dared to go, with his vagrant fancy and florid pen;"\* but the critic's subsequent remarks show, that either he has not read the essay which he thus magisterially condemns, or that he has failed to understand its drift. The style of the tract has nothing florid in it, and of absurdity we have found no traces; though, as we have already said, it verges upon extravagance, and we may now add, as to its main design, appears to us to fail. But it fails not from the absurdity of the author's positions, but because he has attempted to apply scientific principles to the elucidation of facts which lie beyond the sphere of human comprehension and the range of human science. So long as the author keeps to the "stars and the earth," he is an interesting and instructive guide; it is when he ventures to explain the attributes of Him whom no man hath seen at any time, or can see, that we discover him to have transgressed the limits and forgotten the modesty of the philosopher.

We shall in the first instance place before our readers, in our own words, and using occasionally our own illustrations, a cursory view of the curious speculations in which the author indulges; and then briefly point out how he has failed in his attempt to apply these to the being and attributes of the Infinite.

It is well known, that though light travels at a rate so exceedingly rapid as to defy all direct observation, astronomers have, nevertheless, succeeded by their refined processes in subjecting that rate to measurement. We are thus in possession of the fact, that light passes through a distance of 213,000 miles (keeping by round numbers) in a second. We can thus tell how long a ray of light takes in passing to us from the moon, from the sun, from the planets, and even from the fixed stars. The following table presents a view of some of the times thus ascertained:—

From the Moon light comes to the earth in $1\frac{1}{4}$ second.			
—	Sun,	—	8 minutes.
—	Jupiter,	—	52 —
—	Uranus,	—	2 hours.
—	A fixed star of the 1st magnitude,		3 to 12 years.
—	—	2d	20 —
—	—	3d	30 —
—	—	4th	45 —
—	—	5th	66 —
—	—	6th	96 —
—	—	7th	180 —
—	—	12th	4000 —

Now as we see objects by the rays of light passing from these objects to our eye, it follows from the above that we do not perceive the heavenly

\* *Athenæum*. October 24th, 1846. In a subsequent Number a more just notice is given.



bodies as they are at the moment of our seeing them, but as they *were* at the time the rays of light by which we see them left these bodies. Thus when we look at the moon, we see her not as she is at the moment of our beholding her disc, but as she was a second and a-quarter before; for instance, we see her rise, not at the moment of her rising above the horizon, but a second and a-quarter after she has risen. The sun, also, when he appears to us to have just passed the horizon, has already passed it by eight minutes. So in like manner of the planets and the fixed stars. We see Jupiter not as he is at the moment of our catching a sight of him, but as he was fifty-two minutes before; Uranus appears to us not as he is at the moment of our discovering him, but as he was two hours previously; and a star of the 12th magnitude presents itself to our eye as it was four thousand years ago; so that suppose such a star to have been annihilated 3000 years back, it would still be visible on the earth's surface for 1000 years to come; or suppose a star of the same magnitude had been created at the time the Israelites left Egypt, it would not be perceptible on the earth for nearly 700 years from this date.

Let us now take the converse process, and instead of observing the heavenly bodies from the earth, let us suppose that observers in these bodies are looking upon the earth. From the facts above stated, it follows that such an observer in the sun would at the moment of observation see the earth as she was eight minutes before; an observer in Jupiter would see her as she was fifty-two minutes before; an observer in Uranus as she was two hours before; an observer in a fixed star of the first magnitude—say the star Vega, in the constellation Lyra—as she was twelve years ago; and an observer in a star of the 12th magnitude, as she was 4000 years ago.

Let us farther suppose, that these observers are endowed with such prodigious powers of vision, that they not only can descry the earth, but also observe what is going on upon its surface. In this case it would follow that an event which occurred two hours ago, would just be beginning to occur to the observer in Uranus; whilst to an observer in a star of the 12th magnitude, an event which happened 4000 years ago would now appear in the act of happening. We may thus suppose that an inhabitant of Vega endowed with such powers of vision, was an eye-witness a few weeks ago of the battle of Maharajpoor, which took place in December, 1843; or will soon be looking on the rejoicings which set Ireland in a blaze on the liberation of O'Connell in September, 1844; that the inhabitants of a star of the 7th magnitude may now be gazing on the great fire in London in 1666; and that to those of a star of the 12th magnitude, events may be beginning to appear which took place on earth "when Memphis was founded, and the patriarch Abraham wandered upon its surface." And thus, in the myriads of bodies which lie between the moon and the stars of the highest magnitude, each event in the whole visible history of our earth for the last 4000 years may be conceived as actually passing at this moment under the eye of some beings gifted with powers enough to set space and distance at defiance.

One supposition more, and we release the imaginations of our readers from this task. Let us suppose a being, endowed with such capacity of vision as we have imagined, to commence a journey from our earth to—

wards a star of the 12th magnitude; it is obvious that, in the course of his transit, he would, by keeping his eye constantly on the earth, see an uninterrupted series of events as they have occurred on its surface for the last four thousand years; and if we suppose him capable of passing through this space as a flash of lightning would, and endowed with powers to observe every thing carefully as he darted along, it is also clear, that in a lapse of time almost instantaneous, this mighty series of events would be observed by him; so that, in a second or so, he might see the earth's visible history for 4000 years.

Such are the conclusions aliko astounding and delightful, to which science conducts us on this point. Our readers may now ask: of what use are such speculations? We reply, that besides seeking to awaken in the minds of those who peruse what we have written, impressive views of the grandeur of creation and reverential feelings towards Him who made and who sustains all this wondrous scheme, we are not disposed to use these speculations for any other end than to suggest that they may help us to apprehend, in some degree, what may be the grand conditions of knowledge in that higher state which, for ransomed man, is to succeed the resurrection. The body which shall then enclose us, shall be "a glorious body," "a spiritual body"—a material substance, it is true, but so refined, so ethereal, as almost to be of the nature of spirit. In such a body we may realise all that has been above supposed as to capacity of seeing events far remote in time, and passing instantaneously through space—in short, of all but entirely overcoming the barriers of space and time; for why should not this be competent for "a spiritual body," when (in the case of space at least,) we every day see it realised in the case of the electro-magnetic matter? And, if this be conceded, what we have above adduced goes to show through what vast and limitless chains of the records of Creation and Providence we may pass as "in the twinkling of an eye."

To this use of his speculations the author of the tract which has given rise to this paper, does not allude; but he would have us to believe that his conclusions are available for a far higher and still more transcendent use. He thinks no less of them than that they are competent to enable us to comprehend the Divine Omniscience! He asserts that we have only to suppose God everywhere present, to understand how all past existence may be actually passing before his view; and thus, he says, "we are able actually to comprehend one of the attributes of the Deity."

Were it not for the evidences which the author's work affords of a mind reverencing God, we should denounce this as impious. As it is, we only call it a terrible mistake, and hallucination. Our space will not allow us to go into the subject at length; nor is this needed; one or two remarks will suffice to point out the author's error.

1. By his own admission, his speculations go no farther than to elucidate God's knowledge of *past* and *visible* events. Is this enabling us to comprehend God's faculty of knowing *all* things past, present, and to come—things done in the dark and secret chamber, no less than in the light of open day—the thoughts of every heart as well as the doings of every hand?

2. The author's explanation of the divine attribute is attempted, by  
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supposing God to be only an infinitely perfect creature, acquiring knowledge through organs like ours, but only infinitely more rapidly. This we humbly think very unworthy of a philosopher; for it is an attempt to explain a fact by supposing that fact to be something totally different from what it is. The fact to be explained here is the omniscience and omnipresence of a *pure spirit*: the author's explanation relates to the attributes of a being who is not a pure spirit, but dependent upon bodily organs. This is only the old materialist fallacy of accounting for the phenomena of mind, by supposing it not mind, but matter. It leaves the real subject untouched.

3. The only way in which this theory proposes to facilitate our apprehension of the divine attributes of omniscience, omnipresence, and eternity, is by virtually denying the last of these. For with whatever rapidity a series of events may pass through the mind, or however rapidly a being may pass from point to point of space, still in all such cases there is succession and lapse. But successive existence is not infinite existence: the lapse of a moment is incompatible with absolute eternity. A theory, then, which supposes succession and lapse as occurring with God, virtually denies his "eternal power and godhead."

A lesson of caution presses itself on our notice in concluding these remarks. "Who can by searching find out God? To whom will ye liken me, or shall I be like? saith Jehovah." Let us beware of attempting to venture where seraphs pause and worship. The works, and ways, and word of God, may be known, and ought to be investigated; but God himself cannot be understood. True science believes this, and is humble. At the footstool of the Unsearchable "her proud waves are stayed." There her mighty tide sinks down into a holy calm, glassing itself in his glory, and mingling its chastened murmurs with the anthems of the universe.

#### THE IMAGE OF GOD.

BY MISS BARRETT.

"I am God, and there is none like me."—ISAIAH xli. 9.

"Christ, who is the image of God."—2 COR. iv. 4.

Thou! art thou like to God?  
(I asked the question of the glorious sun)—  
Thou high unwearied one,  
Whose course in heat, and light, and life, is run?

Eagles may view thy face—clouds can assuage  
Thy fiery wrath—the sage  
Can mete thy stature,—thou shalt fade with age,—  
Thou art not like to God.

Thou! art thou like to God?  
(I ask'd this question of the bounteous earth)—  
Oh, thou who givest birth  
To forms of beauty and to sounds of mirth?

In all thy glory lurks the worm decay;  
Thy golden harvests stay

For seed and toil; thy power shall pass away,—  
*Thou art not like to God.*

Thou! art thou like to God?  
 (I ask'd this question of my deathless soul)—  
 Oh, thou, whose musings roll  
 Above the thunder, o'er creation's whole?

Thou art not. Sin, and shame, and agony,  
 Within thy deepness lies,  
 They utter forth their voice, and cry,  
 '*Thou art not like to God.*'

Then, art thou like to God?  
 Thou, who didst bear the sin, and shame, and wo,—  
 Oh, thou, whose sweat did flow,  
 Whose tears did gush, whose brow was dead and low?  
 No grief is like thy grief; no heart can prove  
 Love like unto thy love;  
 And none, save only THOU. below, above,  
 O God, is like to God!

## LANDS, CLASSICAL AND SACRED.

FOREIGN travel can hardly in the present day be ranked among the *luxuries* of British life; it is so common, and so widely enjoyed, that it seems rather to have become one of our national habits. Time was, when a man who had succeeded in reaching Palestine, deemed himself entitled to wear a badge of his exploit, and returned with a cockle shell in his hat, and a palm branch in his hand, to be revered as he walked through the length and breadth of our country, admired for his valour, and envied for his fortune. Time was, at a later period, when our Mandevilles, and Purchases, and Coryates, sallied forth on perilous adventures, and returned, to lay their wondrous narratives before an awe-struck and astounded public, who readily admitted the privilege of such travelled gentlemen to "lie as they listed." Time was, even still later, when to have made "the grand tour" of Europe was the reserved privilege of the sons of our nobility and higher gentry; only occasionally infringed upon by some strange wandering geniuses of the inferior ranks, on whom all sane men looked as fit only for bedlam. Those times have passed away. Everybody travels now-a-days. Steam and rail, if they have not annihilated distance, have at least reduced it to a matter of secondary importance. Nobody thinks any thing now of an excursion to Brussels and Paris, and up the Rhine. There is not a little milliner in any of our larger cities that does not make a regular trip to the French capital for the fashions; and our perruquiers, and tailors, and cooks, and shoemakers, are too gallant by far to allow the milliners to go alone. There is not a well-to-do shopkeeper in London or Manchester, whose daughter has not, as Horace Walpole says the young noblesse did in his days, "brought over a word or two of Italian and French for common use"—albeit her French, like that of Chaucer's Prioress, is, (it is sorely to be feared)

• "After the scole of Stratford attè Bowe,  
 • For French of Paris is to hire unknowe."



Nay, our very artizans now have a "scour" in foreign parts; multitudes of them have been seen with their little bundles under their arms, crossing the channel in the steerage of the steamers, to have a week's holiday among the "Mounseers." Indeed there is hardly a town on the whole Continent in which English sovereigns are not as plentiful as any gold coin bearing the image and superscription of its lawful sovereign.

Before this tide of burgesses and mob, our gentry have fled, seeking a sphere for themselves in regions to which, as yet, the necessities of the shop-keeping and working classes forbid their penetrating. Some have selected Scandinavia as the field of their adventures, and, clothed in furs, delight to hunt bears, and fancy themselves descendants and representatives of the old sea kings. Others penetrate into unexplored districts of the new world, and glory in awaking with the crack of their rifles echoes that have slept since the last geological catastrophe, save when summoned to respond to the howling of the tempest, the roar of the thunder, or the scream of the vulture. But the most part hail "Eothen;" and like the palmers of old, return to tell us their adventures in the "strange strondes" which they have sought in the regions of the "Crescent and the Cross." The number of books of travel in Egypt, Palestine, Arabia, Armenia, and the adjacent districts, which have lately appeared in this country is such that, to enumerate their titles would fill our pages, whilst to attempt to read them would occupy a serious portion of our lives. Of such of them, however, as we have perused, we rejoice to say, that whether from male or female pen, they are calculated to afford the most gratifying evidence of the abilities, learning, good sense, right feeling, and polished tastes of our aristocracy—an aristocracy which, with all its faults, is the noblest, the most virtuous, and the most talented in the world.

One of the most recent productions of this class is Lord Nugent's work, entitled, "*Lands, Classical and Sacred.*" It is also one of the best. The author is a nobleman of considerable attainments as a scholar, of a liberal and expanded mind, of sound principles in morals and religion, and who takes a deep interest in questions of archæology, as well as of social economics. He travelled for six months in the end of the year 1843, and the beginning of 1844, in some parts of Greece, Egypt, the Holy Land, and Syria, thereby fulfilling a long cherished wish; and, in the volumes of which we have given the title, he has recorded not so much his personal adventures, (though these are occasionally introduced with much effect,) as his observations upon the geography and antiquities of the countries he visited, the manners and customs of the people, and the state of morals, education, and social economy prevailing in these countries. We have read the work with deep interest. It bears throughout the traces of a cultivated and acute mind; affords a large mass of useful information; and throws no small light upon several points of classical and sacred antiquities. A few extracts will enable our readers to appreciate its interest and worth:—

#### THE ORATOR AND THE APOSTLE.

"Let us pass by the Museum hill [at Athens], and the monument of Philopappas, and the tomb of Cimon at its foot, and, leaving the arches of the Temple of Herodes Atticus on the right, pause upon the site of the upper and lower Pnyx. In the latter of these is the Bema, from which Pericles and Lysias spoke the im-

mortal panegyries, and Alcibiades won the hearts of the people, and Demosthenes rallied for awhile their fainting spirits in the struggle with Philip for Athenian liberty. And here Æschines contended gloriously, though vanquished, for the crown of eloquence against its mighty master. The peroration of Æschines in that great contest may well appear, to one who has not stood upon the spot, and looked round upon the scene where it was spoken, to be inflated declamation; words only of lofty sound.\* But when Æschines adjured the men of Athens,\* first by the land of their forefathers and by the sun which was beaming over it, and next by the attributes of manly virtue, and wisdom, and education, in the judgment they should pass between himself and his matchless rival, he was justified by all that they were then beholding together from that place. Sunium, Ægina, the distant Peloponnesus, the Acropolis, the mountain range which bounds the Plain of Athens, from Corydallus, all round to where Hymettus and Lanrium overlook the sea, all this was present under the brightness of that gorgeous climate. The most famous monuments of ancient valour were in view. The island and straits of Salamis were on the one hand; on the other the spot consecrated to the memory of Harmodius and Aristogeiton—so revered that no other votive stone was suffered to be placed near their statues; and the two roads which wound across the plain before them into the mountains were those along which their forefathers had marched to Marathon and Plataea, and had been seen returning victorious to their native city which they had saved. Hard by them were the spaces from the earliest time assigned to public counsel and the tribunals, and, behind these, the sober venerable shades of the academy. I cannot then believe this to have been mere unmeaning rhapsody, but a well considered enumeration of all the objects round, the most fitting to excite and to persuade.

“But proceed a little farther, and mount the rocky steps up which St. Paul was borne by the people to the crest of the Areopagus, and you are there upon a station whence was heard an eloquence more simple far, but far more grand, and alike applying itself to the objects foremost in the sight and reverence of those who heard him. The rhetoric of the apostle was the higher and the bolder. He applied himself to these things, not to flatter but reprove. He appealed not to nature, but straight to Him by whom nature itself was made. He appealed from the stately monuments of Pagan pride and worship to the reasonableness of a spiritual faith and the pure humble doctrines of the christian philosophy. The great temple of the tutelary goddess was towering above him where he stood. Below, on his right hand and on his left, the two Agoras were glittering with their fanes and altars, and thronged with a people, who, already too wise and too refined for the coarse and mere material idolatry of their Roman master, had taken refuge in the adoration of the ‘Unknown God.’ Then and there it was that he thus spoke: ‘Men of Athens, I perceive that in all things ye are too superstitious.—For, as I passed by and beheld your devotions, I found an altar with this inscription, ‘To the Unknown God.’ Whom ye ignorantly worship, Him therefore declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.’”

#### ROAD FROM ATHENS TO ELEUSIS.

“Of all the roads leading to Athens, that of Eleusis is surely the one of the most striking and various beauty. This is the ancient Sacred Way, along which the procession passed once a-year, from celebrating the mysterious worship of Ceres. As you go from Athens along this way, the Academy and Colonus are on your left. After leaving the olive woods, at a little more than a mile, you begin to mount by a gentle ascent, from the crest of which, about two miles further, looking back you have what I think must be acknowledged to be the finest view of the city that any part of the surrounding country affords. I have seen it from this point at all times of the day, and under all those effects of weather which are so many in this climate, and so distinct. In the morning, when the sun was rising

\* “O earth and sun, and manly virtue, and intellect, and education, by whom we distinguish those things which are excellent from those which are infamous, I indeed have given my aid, and have spoken; and if, in my accusation of this iniquitous man, I have spoken well and suitably, then have I spoken as I wished; but if imperfectly, still to the best of my ability.”

behind it; in the evening, when the level glow of sunset darted across the plain to rest upon the Acropolis and Lycabettus; at mid-day, when it was sparkling in the light, and the forms of the mountains behind it were traced against the deep blue of the serenest sky—and when dark rolling masses of cloud made the whole stand forward, frowning in dark majesty over plain and woodland, and over the Peiræus and distant waters of the Myrtean sea;—at all these times and in all these seasons I have seen the view from hence, and each time I have thought that effect finer than the preceding. Nothing could be more striking than the aspect in which the great city of arts, of philosophy, and of heroes, presented itself to the stranger coming in from Eleusis.”

#### MUHAMMAD ALI AND TOLERATION.

“The invariable consequence of an advance in general education is a corresponding advance in all the social charities. I will not use the phrase—religious toleration, implying a right of interference which no human authority has—but religious liberty, which, as of plain right, men enjoy in exact proportion with the amount of civilization of the country they inhabit—religious liberty is fully acknowledged by the institutions of the Pasha. It is true the Moslems of the old school have still in Egypt, as elsewhere, a deep contempt for all religions but their own, and hold very severely the doctrine of exclusive salvation.” But not only is it not allowed that any religion shall be openly insulted—not only may Christians of all sects, and Jews, roam about, each in the habit of his nation and religion, and ride on horseback at their pleasure—that privilege having been formerly reserved for true believers, whilst infidels were never to be seen in street or road, save on their own feet, or on the backs of asses—not only may they hold property, and build and occupy places of worship of their own—but they are admissible to all offices, military and civil. One instance might be sufficient to cite as an example, for it is the highest. Beghos Bey, who was for many years prime minister to the Pasha, who died last year in office, and in the highest and most confidential favour with him, and whose death the Pasha deplored as the loss of his ablest servant, was an Armenian Christian, as is also Artim Bey, who has succeeded him.”

#### MOUNT FROM WHICH OUR LORD ASCENDED.

“The tradition which points out the top of Mount Olivet as the place of the ascension, a tradition admitted to have existed in the third century, long before the time of the Empress Helena,\* I am as far as possible from being able to pronounce, as Dr. Robinson does, to be ‘absolutely false.’ On the contrary, I see the probabilities to be strongly in its favour. He delivers his judgment much more clearly than his reasoning in its behalf. For he cites only so much from scripture as would favour his conclusion, and, even in that citation, interpolates a short but very important word not to be found in the original. Against the probability of this having been the place of the Ascension, he cites the passage (Luke xxiv. 50, 51.) thus; that ‘Christ led out his disciples as far as to Bethany, and there ascended from them into heaven.’ St. Luke does *not* say that Christ *there* ascended. The adverb of *place* is an interpolation of Dr. Robinson’s. And it is so far from being an unimportant one, that it is no less than an assumption of the whole fact in question. He adverts, it is true, but vaguely and in a note, to that other text (Acts i. 12,) which gives the impression that this miracle took place on Mount Olivet. That text says, in plain words, that Christ having been ‘taken up,’ and a cloud having ‘received him out of their sight,’ *then* returned they (the disciples) unto Jerusalem from the mount called Olivet.’ The adverb of *time* (the word ‘then’) Dr. Robinson here omits, as he had before interpolated the adverb of *place*. These are minute inaccuracies; but the citations have each the same tendency in the argument, and would, if the scripture gave the passages as Dr. Robinson cites them, advance his view of it in no small degree.

“But there appears to me to be no discrepancy whatever in the two narratives. The one (that in the Acts) seems very plainly to fix the place of the ascension on Mount Olivet. The other says that he ‘led them out as far as to Bethany. And he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven.’ To reconcile these

\* “Dr. Robinson, ‘Biblical Researches,’ vol. i. p. 375.”

accounts it needs only to be observed that Bethan<sup>y</sup>, as well as Bethphage, is repeatedly spoken of in scripture, not as the name of a village only, but also as that of a district, adjoining to the village, and reaching as far as the Mount of Olives. In Luke xx. 29, it is said of our Saviour (coming *from* Jericho, between which city and the Mount of Olives lay the villages of Bethany and Bethphage), 'When he was *come nigh to Bethphage and Bethany*, at the mount called the Mount of Olives,' whereby it appears that a part, at least, of the *districts* called by the name of those villages lay even between Jerusalem and the mount. And, in Mark xi. 1, it is said of the same journey, 'And when they came nigh to Jerusalem, *unto Bethphage and Bethany, at the Mount of Olives*,' a phrase whereby it appears that certain parts of the Mount of Olives were within the districts known by these names. This, then, surely reconciles the two passages, and leaves the place of the ascension there, agreeably to the tradition cited by Eusebius ('*Demonstr. Evang.*' vi. 18). Eusebius surely could have had no interest or motive for mis-stating what must have been transmitted to him through hardly more than two generations of men from those who had been eye-witnesses of the great event which we are warranted by scripture in believing to have taken place on this hill."

#### JERUSALEM AT SUNSET.

"From Gethsemane a steep footpath leads over Mount Olivet. At about half-way up the ascent, a low square tower is on the left, built, as tradition tells you, on the very spot where Jesus wept over the devoted city. There can be no doubt that it was on some part of this path, or within a very short distance from it. The city, as you turn round to view it—the whole circuit of the ancient and the modern walls, and all within them, from the broad area of the Temple, up to Zion and the tower of David, and round to Bezetha and the northernmost corner of the Valley of Kedron—every street—those along which the Saviour passed when he went to 'preach daily in the temple,' those along which he was to be led to the judgment and to crucifixion—~~all~~ lies open before you and beneath you.

"The first evening when I sat on that hill-side, the sun was setting behind Jerusalem.

"The outline of high ground at the back was strongly marked against the yellow sky. Between the horizon and where stood the Terebinth was the Vale of Elah, where, of old, before yet the banner of the Lord and the throne of David were reared in the stronghold of the Jebusites, the shepherd boy, destined to be in after days her conqueror and king, and from whose line was to be born the Saviour of the world, went forth in the name of the God of Israel, with his sling and five small pebbles from the brook, to smite the champion of the Philistines. Below, the city spread itself down to the walls and cliff which overhang the Kedron;—Jerusalem, once the chosen and cherished of the Most High, and the bride and nursing-mother of prophet kings, his anointed;—Jerusalem, the guilty, the denounced, and the desolate.

"The shadows were mounting from Gethsemane, the place of the agony, along the walls, and courts, and towers of that city, from which, after the long day of God's peculiar favour, a dark veil of wrath has hid his countenance. The domes of Calvary and the sepulchre showed gloomily forth upon the last lurid gleam of departing light. It was from hence, from the Mount of Olives, 'over against the temple,' that Christ sadly foretold the judgments that must befall her before that generation of her people should have passed away."

#### OLD VERSION, v. NEW PERVERSION.

A COPY of a work has been sent to us for review, of which the following is the description on the title page:—

*The Holy Bible, containing the Authorised Version of the Old and New Testaments, with many Thousand Emendations, illustrated with maps and tables. People's Edition. London: Bartlett.*



We have frequently seen this book advertised; we have observed several commendatory notices of it in periodicals; we have seen it on the tables of many booksellers in all varieties of size and binding; but we never were induced to possess a copy of it. The announcement emblazoned on its back and set forth in innumerable advertisements that it contained 20,000 emendations of the received text of the English Bible, was enough to deter us from that. We knew that the Authorised Version is not susceptible of 20,000 emendations, or of 10,000, or of 2000. We knew that of what competent judges would consider real emendations, the number cannot greatly exceed 1,000. And as this led us directly to the inference that this New Bible must necessarily contain somewhere about 19,000 perversions of Holy Scripture, we no more thought of purchasing it than we should think of ordering into our abode a stock of arsenic to be mingled with our daily food as chance or the cook might dictate.

This book, as we have hinted, has received wholesale commendations from whole tribes of reviews. It has thus obtained a wide circulation, for which they are much responsible. And we are bold to say it does not deserve it. This edition of the Bible should be denounced as doing much to unsettle the confidence of the people in the vernacular version of the sacred scriptures. The title of it states what is not TRUE—"The Holy Bible containing the *Authorised Version of the Old and New Testaments.*" It does not contain the "Authorised Version," &c. Whatever space is occupied by these "20,000 emendations"—placarded in every possible shape; the important innovation being printed in blazing gold on morocco, on every copy of the People's Edition—to that extent the Authorised Version is expunged; the guidance which it affords, is lost to the reader; and there is put in its place—what? An *emendation*! But what is that? The word *had* a defined meaning once. Among scholarly men it has a defined meaning still. It is not a mere change in the text of scripture; or a gloss; or a paraphrase; or an arbitrary modification of the sense, according to the taste or creed of the scripture student. But these, and a great many other senses, the word has in the vocabulary of the learned editor of this edition of the Bible—changes for any reason, or for no reason that any one could divine; glosses frequently foreign to the sense, universally without warrant in a translation or version of the Bible; paraphrases which might have been substituted by others as good, probably much better, but all of them presumptuous intermeddlings with the sacred text; interpolations which may call forth reprisals, and give us Socinian, and Universalist, and Millerite emendations, which it will be difficult for the patrons of these notable 20,000 to displace or disparage.

If the editor had given us 100,000 emendations, *along with* the Authorised Version, the book would have contained an antidote to its errors. Still more, if the so-called "emendations" had been either critical amendments on strictly canonical grounds of the original text; or more exact translations of the received text, the reader would have known the principles on which the "emendation" was made; nay, had the alteration been printed in italics, or put within brackets, or in any way distinguished from the authorised text, he could have adopted or rejected it, with no sensation of general uncertainty attaching to

the sacred record. But what should then have become of the 20,000 emendations—this miracle of improvement, on a book which contained in its small compass, after all the elaborations of criticism up to the illustrious era of this edition, such a mass of inaccuracies? 20,000 still!! Why should not his neighbour outrun this velocity in discovery? If one man's eyes have discovered so many, how many will one hundred men find out, following his steps in the march of improvement? If they will only follow his liberal method—not be too particular as to what an emendation is—put it in, if it be but a passable change upon this decaying fabric, the Authorised Translation—we may have an annual 20,000 as regular as the almanack. We speak in real sadness. We cannot repress our sense of wrong to the sacred volume, and to the wholesome confidence of the people in a veritable translation, which has been inflicted by this nondescript maceration of the sacred text. If this evil example were followed, it would do more to enforce the necessity of some central authority to superintend the translation of the scriptures, than any thing else. We are bold to say, that if one hundred men were to act as the editor has done, and each produce *his own* Bible, and find as many indolent or inconsiderate encomiasts, and as wide a circulation, the community would be utterly unable to distinguish between the words of God and the fancies of fallible men. We have every reason to believe that the editor of this work intended only honour to the inspired record. We are deeply persuaded, that he has mistaken the method by which that may be legitimately paid.

To assure our readers of the fidelity of our samples of the 20,000, we shall adhere strictly in the instances we first adduce to the few chapters we read, the first hour this edition came into our hands.

Job xiv. 10. *Authorised*.—"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he.

*Emendation*.—"But man dieth, and is cut off; yea, man giveth up the spirit, and then where is he."

The authorised is graphic, vigorous, and of great poetical beauty, the idiom really English,

The emendation is frigid, feeble, and inexpressive; "giveth up the spirit," conveys no idea in our language, nor is "cut off," any translation of the original.

Job xiv. 13. *Authorised*.—"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

*Emendation*.—"Oh! that . . . that thou wouldest set a boundary to my trouble, and remember me."

The emendation is the substitution for Job's words of a supplement and paraphrase, foreign to the tenor of the context, really unintelligible, and destroying the true meaning of the passage which is most forcibly expressed in the authorised translation, viz., that God would appoint a "set time" in the grave, remember him and call him to a glorious resurrection; for which he expresses a patient and lively hope. Verse 14.

Turning back to Job v. 7, we read in this amended version as follows:—"Yet man is not born to trouble, as the sparks fly upward." This is a pure perversion, of the passage, for which not a shadow of evidence can be adduced. The inspired writer says the very opposite; but this poor

mortal does not agree with him, and therefore he coolly sets aside the inspired assertion, and sends forth his own in its stead.

The commencing chapters of the Gospel of Matthew were our ordinary reading for the day. Of the bad "emendations" we can instance only a few.

Chap. iv. 4. "But he answered and said, It is written, thou shalt not live by bread alone, but by every thing that God hath appointed shall man live."

Such an arbitrary translation, and a clumsy construction of the English tongue, is an "emendation" upon the exact translation and expressive rejoinder found in the *authorised*! Away with it! What Jesus said was this:—

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Chap. v. 10. "Blessed are they who are persecuted for *their* righteousness," &c.

Admirable emendation! which limits the obvious sense of the passage, and introduces a form of expression not very like the usual style of scripture, besides containing a human *addition* to scripture.

Verse 22. *Authorised*.—"Shall be in danger of the judgment"—correct translation.

*Emendation*.—"In danger of the judges." Neither so correct nor so idiomatic a translation.

*Authorised*.—"Shall be in danger of hell fire."

*Emendation*.—"In danger of the Gehenna of fire,"—while in verses 29, 30, where Gehenna is the original term, the Editor ~~spices~~ the old translation, and writes, "should be cast into hell."

Chap. vi. 2. *Authorised*.—"Verily I say unto you they have their reward."

*Emendation*.—"Verily I say unto you, they have received the reward they seek."

First,—this is not a translation but a paraphrase.

Next,—It is a paraphrase which really misses the sense of the passage.

Verse 13. Another of the same class of presumptuous intermeddlings with the sacred text. "Leave us not in temptation"!! It is not the scriptural petition. It is a daring alteration of our Lord's words. And when compared with what follows, "deliver us from evil," it produces a redundancy which this divine prayer cannot admit. But thousands of the 20,000 have no better claim to admiration.

Verse 20. Even the rudiments of grammar are violated. Such is the rage for "emendation"! "where neither moth nor rust *consume*." There is a string of others in this chapter, but the foregoing will suffice.

We turn next to the twelfth chapter of the Epistle to the Romans.

Verse 2.—"That ye may *prove*" is supplanted by the "emendation," feeble and periphrastic—"that ye may *experimentally know*" what is that good, and acceptable, and perfect will of God.

6. "Let us prophecy according to *our proportion* of faith"—this "emendation" is the author's comment on the text. The authorised translation is guilty of the same fault indeed. Until we read this edition, we did not know that an emendation was a clumsy imitation of a blunder—the Chinese copy of a patch in the pattern coat.

11. "Not slothful in care for one another," is very pious and brotherly; but is neither a translation of the text, nor an "emendation" (in the common interpretation of the term) of the authorised translation.

In nothing does this Emender of God's word sin<sup>1</sup> more than in *adding* to what is written. Take the following specimens:—

Matt. iii. 3. "Prepare ye the way of the Lord, *make straight in the desert a highway for our God.*"

Acts xvi. 10. "Immediately we endeavoured to go to *Philippi, a city of Macedonia.*"

1 Cor. viii. 1. "Now as touching things offered to idols, we know that we all have *this* knowledge; *yet let us not be vain for knowledge puffeth up,*" &c.

Col. i. 8. "Who also declared unto us your love *in the bonds of that one Spirit who unites all our hearts.*"

In these passages the parts we have printed in italics are pure additions of the Editor without the slightest authority from the original. But no sign marks this in his text; all are printed alike as part and parcel of God's Word, though part be the opinions of a presumptuous mortal. On such conduct we pronounce no sentence. The Word of God has itself declared, that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

We are fully aware that the editor might attempt to defend himself, by the assertion respecting this and that of the censured emendations, "it is borrowed." Ah! but borrowed from what?—from a critical work on the original text; in which an emendation is well authenticated and recommended to adoption? or from a paraphrase, or commentary or a new translation, while all are slumped together and emblazoned with the high and honourable appellation of "Emendations." Pshaw! we are ashamed of the inconsiderate vanity of such a pretence; and still more at the indolence or ignorance of the religious press that could approve and applaud it.

The only symptom of modesty about this claimant of a place among Apostles and Prophets is, that he has concealed his name. We devoutly wish he had left his book in the same obscurity.

We have referred above to the tendency which such publications as this have to unsettle the minds of the people in regard to the Authorised Version. We ask all seriously to ponder the following statement:—The author of this publication has announced to the world again and again, and in every possible way, that the Common Version has been discovered by him to contain 20,000 blunders; and he gets a number of reviewers to back him in this assertion. Now, let us take the Bibles in common use, and we shall find that, on an average, this charges them with containing errors at the rate of between twenty and thirty on each page. From this it follows that the common Bible—the Bible read every day in our families, and every Sabbath in our churches—the Bible which has been the companion and consoler of the people of God in this country, and wherever our language is spoken, for the last 200 years, *is positively the most erroneous book in the English language*—so erroneous in fact as to be *worthless*, for what is the worth of a book which presents from twenty to thirty blunders on every page? Is not such an assertion, we demand, an insult to our common sense, as well as a foul wrong offered to our dearest treasure? Let the Christian community then arise against this intolerable outrage, and let this impudent perversion of God's truth be scouted from the home of every true man. ❀



# Editorial.

“EX CATHEDRA.”

IN entering upon our duties at the commencement of another year, we beg to offer to all our readers, correspondents and coadjutors the usual good wishes of the season. A happy, a prosperous, and a useful *New Year* to them all!

There is much in the present position of affairs, both in the Church and in the World, on which it is impossible to look without experiencing deep emotion. We are anxious to call the attention of our readers to one or two points in this prospect, to which we think it peculiarly important that their judgment and feelings should be turned with a christian aspect.

1. The first thing, which presents itself to our notice, is the present condition of our country as respects the supply of food for the people. It has pleased an All-wise Providence to permit the loss, to an unprecedented extent, of one very important article of our food, and that an article on which large masses of our countrymen were wholly or principally dependent. The consequence has been a vast amount of suffering among the labouring population, especially in Ireland, and in the Highlands and Islands of Scotland; and it is to be feared that the worst has not yet been endured. Under such circumstances, we are sure that all will agree with us when we say that the people of God are loudly called upon to humble themselves before Him, and by prayer, and supplication, with thanksgiving, make their request known unto Him on behalf of our country. It behoves us to *humble* ourselves in his sight; for is there not in this trying visitation a rebuke to us for our national sins,—our pride our loftiness and our arrogancy—our prevailing worldliness, the luxury which has characterised our wealthier classes, and the infidelity and sensuality which have eaten like a canker into the very core of our labouring population? May it not also be designed to reprove that forgetfulness of God, as the giver of food, with which all of us, it is to be feared, are more or less chargeable? Have we not been looking too much at secondary causes? Have we not been attributing too much to mere human legislation, and mere human skill and enterprise in this matter. In our joy and triumph at the repeal of the Corn Laws, have we not too much forgotten that it is God alone who giveth seed time and harvest—God alone who can fill our barns with plenty—God alone who is to render that most important step of our legislators practically beneficial? Let us hasten to make confession of these our sins; and, by humbling ourselves before his mighty hand, avert any further judgment upon our people.

But we must not forget how much cause God has at the same time given us for *gratitude and thanksgiving*. Only a part of our harvest has been lost; it might have been the whole. A season of commercial stagnation has not added its horrors, to deepen the evils of a diminished supply of food; the business of the country is still prosperous, and the demand for labour not sensibly diminished. It is well for us also, that ere this diminution occurred, that law had been repealed, which would have added the burden of an artificial scarcity to the pressure of a real loss; and that, in the vast quantities of grain which are continually

entering our ports, so material an alleviation of the sufferings of the people should have been secured. We should be blind and stupid indeed, if in all this we failed to mark the interposition of a benignant Providence, and lost to all sense of gratitude if we failed to acknowledge with thanksgiving the goodness of the Lord thus manifested to us.

To confession and thanksgiving we must add *fervent and united prayer*—prayer for the averting of the judgment, and the restoration to us in the ensuing harvest of that valuable esculent which has so generally perished in the last—prayer for the sanctified use, to all classes, of this providential visitation, a visitation of which as yet no man seems to have discovered the proximate cause, and for which none has been able to suggest an effective remedy—prayer especially on behalf of our brethren and sisters in Christ, who are suffering the pangs of hunger or the sorrows of poverty, that their faith may not fail them in this season of trial; that they may show strikingly to those around them, that Christianity has a power to sustain amidst the severest emergencies; that patience may in them have its perfect work; and that He, who, in the days of his flesh, had compassion upon the multitudes because they had nothing to eat, would out of the boundless resources of his all-commanding Providence “both minister bread for their food, and multiply their seed sown, and increase the fruits of their righteousness.”

Nor let those who have to spare forget at this crisis the *duty of christian beneficence*. They have received abundance, in order that they may give to him that needeth. Let them not shut their ears, then, to the cry of the destitute, or relieve with a penurious hand the poor of Christ's flock. Let not their charity be of that spurious and profitless kind, which says to a brother or sister who is naked or destitute of daily food, “Depart in peace, be you warmed and filled,” and notwithstanding gives “them not those things which are needful to the body.” Let brotherly love show itself by brotherly kindness. And He, who regardeth what is done unto his suffering people as done unto himself, will not be unmindful of this work and labour of love.

2. In the course of the year on which we have entered, it is more than probable that some very important measures will be laid before Parliament, affecting the internal condition of our country, or what has been, expressively enough, called “The-condition-of-the-people-of-England question.” Her Majesty's present advisers have given the country reason to expect that their attention is closely turned to this urgent subject, and that the next session of Parliament will not be suffered to elapse, without some steps being taken to effect some much-needed reforms in our internal economy. The subjects of NATIONAL EDUCATION, and NATIONAL HEALTH, have been especially specified, by the noble Lord who is at the head of the government, as those to which he intends to direct his legislative efforts. That such should be the subjects, to which our Government is about to devote its chief energies, is matter of sincere congratulations; and a government that selects such subjects for its special attention is deserving of all praise. But at the same time these are matters with which it behoves a government to deal very delicately and wisely; lest, under the form of an apparent good, there may lurk some principle dangerous to the liberties and happiness of the people,—lest, haply, by over-carefulness on the part of our governors, we be

brought into a state in which we shall relinquish self-government and individual independence, and thereby forfeit the surest guarantees of national freedom, morality, and felicity. There are some who are strongly of opinion that matters such as these should not be meddled with by government at all; and this opinion is urged on the ground, that the sole business of government is to protect the lives and possessions of the community. Now even on this ground we should be prepared to contest the conclusion at which the parties referred to have arrived; for, as every government must be presumed to be empowered to use the best means for securing its appointed end, and as the best means for effectually protecting the lives and properties of the people, are to render them an educated and a healthy people, it follows, even on this low ground, that government may competently occupy itself with the educational and the sanitary interests of the nation. But we protest against the soundness of such ground as this. It involves, in our apprehension, a confounding of the functions of a government with those of a police. To protect our lives and properties is the duty of the police, as such; the duties of government, embracing of course this, go, in our apprehension, very much beyond it. We adopt the principle of Bentham on this subject: *The business of a government is to secure the greatest possible happiness to the greatest possible number of its subjects*; and from this we infer, that whatever is calculated to promote this great end it is part and parcel of the business of government to attend to and to further, as far as they can. Of course, whatever government may propose in any particular case is justly liable to criticism. Are its proposals wise? are they just? are they likely to do as much real good and as little harm as may be? might not the end in view be better attained in another way?—all these we regard as wise and necessary questions to put in regard to any measure which our governors may propose; but to the abstract maxim, that there is any thing appertaining to the well-being of the community, with which the government may not concern itself, we would offer the most strenuous opposition.

What plans our rulers will propose, to secure national education and an improved state of national health, it remains to be seen; it will be time enough to discuss them when they have been propounded by their authors. In the meanwhile, it may serve some useful purpose to remind our readers, that, let government do what it can in these respects, there will still remain much, requiring to be effected, which *can* be effected only by the general diffusion of religious knowledge, principle and feeling through the community.

That intellectual education is a blessing, no one in the present day will venture to dispute. But it is a blessing just as health, or power, or money is a blessing; all depends on the uses to which it is applied, and the directive influence under which it is placed. "Knowledge is power;" but it is power which may be used for evil as well as for good; and it rests with the will of the individual possessing it to determine which of these two directions it shall take. If, then, the community is to reap any real and lasting benefit from education, it is of the utmost importance that the wills of the people should be brought under the control of those motives which only religion can supply. "While the nature of man is corrupt" says that great thinker John Foster "it will pervert

even the very schemes and operations by which the world would be improved, though their first principles were pure as heaven; and revolutions, great discoveries, augmented science, and new forms of polity will become in effect what may be denominated the sublime mechanics of depravity."

In like manner with regard to public health; no provisions of government will secure the health of a degraded, a vicious and an irreligious people. No doubt, government may do much even for them. It may insist on proper drainage and sewerage; it may require that the means of due ventilation in their houses shall be provided; it may compel our police boards to do their work effectively, instead of indulging in grim jokes upon their fellow citizens,—such for instance, as are practised in this city of Edinburgh, where we write, and where certain monies are annually demanded to pay for the cleaning, watching and lighting of the city, whilst all the while the inhabitants know, from sad experience and by the testimony of every sense, that they dwell where lighting, watching and cleaning are luxuries but very scantily enjoyed. All this government may do; and of this, whatever be the moral state of the people, the benefit would be considerable. But after all, unless the people keep their own persons and apartments clean—unless their habits and tastes come to be on the side of purity and order—unless their vicious propensities be restrained; fever will still reign in their dwellings, let government drain, and ventilate, and whitewash as it pleases. It is not so easy to cleanse a population as some seem to think. You can't march the inhabitants of a street to the public pump every morning at a set hour, and compel them to their ablutions. You can't insist upon every sluttish housewife having her floor swept, and her corners cleaned out by a given hour every day. You can't by Act of Parliament, make every man and woman in a town eschew the public-house and the haunts of infamy. No; these ends can be secured only by raising the moral and religious condition of the people. Give them a sense of their own value in the creation of God—indoctrinate them with right views of moral obligation, and of the true dignity and felicity of man—awaken within them a consciousness of the claims of decency and virtue—elevate their moral tastes and habits:—and the result will be all that the most anxious Hygeist could wish. "Cleanness of body" says Bacon in one of his weighty sentences "and becoming ornaments are rightly judged to proceed only from a certain orderliness of manners, and from reverence: first to God whose creatures we are, next to society in which we live, and lastly to ourselves, whom not less than others, but rather more, we are bound to respect." \*

It is to an improved state of moral and religious feeling, then, throughout the community, that we are to look for the only real and permanent amelioration of our social condition. Now this is an object which government as such *cannot* secure. We make no question here of *right*; it is with us a mere question of *possibility*. We should have no objection to government's teaching morals and religion if it wore in its power to do it. But it is not; and all attempts on the part of rulers to do this, only frustrate the end they have in view, and do really more harm than

\* De Augmentis Scientiarum L. iv. c. 2.



good. The utmost government *can* do in this matter is to provide a small part of the machinery by which the work is to be done; and even that it provides so ill that it had infinitely better let it alone. Government can furnish salaries for the teachers of religion, and places for them to teach in; but beyond this it cannot go; and thus far others can go fully better than it. Government cannot determine what is religion, nor can it create *religious men*; and without these two all the machinery of religious instruction is a mere dead mass. The whole effect of their legislation on such subjects amounts practically to a simple enactment that, "Henceforth no man shall be irreligious." Jack Cade's notions of the powers of government were as wise as this, when he declared his intention to enact, when he should be king, that there should be no poor man in England. Alas! poverty and irreligion do not ask leave of governments to invade a country. There are no alien laws by which they can be excluded.

Here, then, is work enough for the Church of Christ in these lands to charge herself with. Of the *secular* education of the people she has no call to take care. That belongs to the nation as a nation, not to the church as a church. But the *religious* education of the people is her own—peculiarly and exclusively her own. This she is bound to care for, and to charge herself with. This, it is within the range of her powers to accomplish. Let her, then, be up and doing; assured of this that, whether Government take up the matter of National Education or not, the Church *must* aim at the religious education of the people, through and through, if the peace, happiness, and general well-being of the country are to be promoted, or preserved.

## CHRONICLE.

I.—DENOMINATIONAL INTELLIGENCE.  
—Mr. Patrick Morrison, late of Newburgh Fife, was inducted on Wednesday, the 14th October, as pastor of the church at Duncanston, Aberdeenshire. The Revs. John Hill of Huntly, John Millar of Inverury, John Rennie of Culsalmond, and Alexander Nicoll of Rhynie, took part in the services.

The church was crowded on the occasion by a respectable and deeply interested audience. The prospect before Mr. Morrison is one of deep interest in a sphere so long and so ably filled by his late venerable father.

The church in Nile-Street, Glasgow, have given an unanimous call to the Rev. Alexander Fraser, formerly of Albany-Street Chapel, Edinburgh, to be their pastor, which he has accepted. Mr. F. is expected to enter upon this new and important sphere at the beginning of the year. Most cordially do we welcome our esteemed brother

again amongst us. May he find in his native land, and among the warm-hearted brethren in the west, an ample recompense for resisting the allurements of the south! A long, a happy, and a useful pastorate may he enjoy over the church, from the bosom of which he came forth to the work of the ministry!

The Rev. J. Elrick, formerly of Falkland, has accepted the pastoral charge of the church assembling in Whitefield Chapel, London, and has entered on his labours there.

II.—EXTRACTS FROM CORRESPONDENCE WITH SISTER CHURCHES ON THE CONTINENT.—"In our canton of Nenschatel, we are through the favour of God enjoying peace, so that we can pursue our labours without any hindrance. From time to time the Lord gives us to see new conversions. In the valleys of Travers and de Ruz, there have been many such, as well as in other

localities which I visit along with our brother Monsell, whose health, I am happy to say, is improved. Here in the town we should be very well, were it not for the opposition we meet with from the National Church, and the prejudices which exist against us. May God be pleased to dissipate these, and unite his dear children in the bonds of the same love."—*Rev. E. Petitpierre, Neufchatel.*

—"I should regret much were the bond which our good and sovereign Shepherd has formed between us to be relaxed, or broken. It is good to encourage one another in the truth, and in love; and it is precious to be able to find those who can understand us in the midst of the ecclesiastical labyrinth of our day. God has placed us on the same track. Let us move onward holding each other by the hand. It is true that it is rather we that have need of you, than you that have need of us. We are as yet young and small: you have long experience and respectable numbers. We are poor, very poor, whilst you have temporal means in abundance. Already have you given us proof of brotherly liberality; for this we are grateful; but still we need it, and particularly at present, when our missionary fund is *completely* exhausted, and the faith of our labours exposed to a severe trial. You know that already they are miserably remunerated, and obliged to suffer many privations. May God forbid that they should be cast down by too severe a trial; but having laid our case before God, we now open our hearts to you."—*Rev. C. de Rodt, Berne.*

—"I write to express to you my gratitude for the interest you continue to show in me and my congregation. It is not, dear brother, an affair of money between you and me, nor between your church and mine; it is an affair of the heart. 'Being all of one heart,' says the Word. Well, I aim always at the more full realization of the blessings attached to the union of believers, not only amongst brethren of the same denomination, and the same order, but among all the disciples of the Lord wherever they are, and whatever form they follow. And you, dear friends, of the Independent Churches of Scotland, you and we meet before the same Bible, and at the same table for the celebration of the same ordinances. That which strengthens and consoles you is also our bread and our wine in the desert of this world; that which opposes and annoys you is the same

which casts dust in our eyes, and throws stones in our path. You have to lament the formalism which often enwraps itself with a mantle of Orthodox Protestantism, but which is a stranger to the piety and the joy of salvation; we, on the other hand, have to mourn over an idolatrous superstition in which the inhabitants of our towns, and rural districts, are plunged, over a sneering infidelity which laughs alike at the declarations of Christ, and the bulls of the Pope, and over a protestantism altogether negative, professed by a multitude of strangers who visit Brussels for a longer or a shorter time."—*Rev. E. Panchaud, Brussels.*

III.—LONDON MISSIONARY SOCIETY.

—The all-engrossing theme connected with the operations of this Society is the state of Tahiti. It is well known how bravely and successfully the patriotic Tahitians have kept at bay the disciplined armies of France, and repeatedly repulsed them. This has only the more irritated their cruel invaders, and their utter destruction has been determined on by France; for which purpose an armament has just sailed from Brest, consisting of 1500 men, and carrying with it mountain artillery to dislodge the patriots from their fastnesses. What is to be done? Are we to stand by and see these noble islanders murdered by the tiger brood of France? Assuredly not; but what can be done? Had we to answer for *ourselves* we should say at once, "Impeach that false minister who sold the rights and the honours of Britain by acknowledging the French Protectorate in Tahiti—an island discovered by a British captain, named originally after a British sovereign, and which was thus *ipso facto* by the Law of Nations under British protection; to say nothing of treaties and promises on the part of the British Government: impeach, we say, Lord Aberdeen; then demand of government to renounce his dastard deed; to insist upon the immediate abolition of the Protectorate of France in Tahiti; and if this is refused, to send out an armament sufficient to scourge the marauders back to their own land." This is what we would have the country to do; for this is what right justice and honour demand. But ere this could be accomplished the poor Tahitians may be annihilated; and it is desirable that in the meantime something should be done to save, if possible, their

lives. We cordially, therefore, embrace the proposal of the directors of the London Missionary Society, that memorials should be addressed to Lord Palmerston, beseeching the government to interfere, so as to secure permission for all the Tahitians who are so disposed to leave the Island, and join their Queen at Raiatea. We are rejoiced to see the country stirring in this matter, and trust that it will not be in vain. Let our brethren move in it *immediately* in every town and village. Besiege Downing-Street with memorials. Let the government see we are determined in the matter. And if this does not succeed, then up women of Scotland! Mothers and maidens of a land on whose soil no invader's foot was ever suffered to rest! up, and surround the throne of your Queen, and give her no peace until she attend to the plaintive cry of injured Pomarè; and from the sanctuary of her own invincible throne send forth succour to her suffering and helpless sister—the Island-Queen of the South!

IV.—ROMANISM ON THE CONTINENT.  
—Some people are fond of saying "Romanism is not what it was; it is more tolerant, more enlightened, more scriptural." We wish they could see it where it is *dominant*; they would speedily change their views of it. We shall occasionally afford our readers an illustration or two of what Romanism is on the Continent at this present time; from which they will judge for themselves how far this odious system has changed its ancient character. Let them take at present the following specimens of its toleration:—

"Having observed to Mr. D—, of O—, that it was his duty to bring up his family in a christian manner, he answered, that he considered domestic peace of the greatest importance. 'But,' said I, 'the everlasting salvation of the soul is at stake.' 'Yes, but domestic peace goes before all.' 'Have the Bible colporteurs been at O—?' 'Yes, I have got several Bibles and New Testaments.' 'It is not sufficient to possess them, you must read them with your family.' 'Yes, but domestic peace! The priest will refuse absolution to my wife, if she read the Bible.' 'But you ought not to yield; you ought to obey the commandments of God.' 'Oh! the children often amuse themselves with these books.' 'You should instruct, and not amuse them therewith.' 'Yes, but the priest will refuse absolution to their mother; and

I prefer peace in the house. When the children are grown up, they may do as they like.'

"Alas! the two speakers separated without any beneficial result; the treasure of the one being the word of God, that of the other, domestic peace.

"During the severe winter at the beginning of the year, the two following circumstances occurred:—

"An unmarried man in the environs of J—, having been for some time destitute of employment on account of the name of the Lord Jesus, whom he openly confessed, was reduced to the necessity of asking a piece of bread of a neighbour who was still imbued with the prejudices of the Romish faith. The latter answered, that he would give him no assistance until he saw him return to the bosom of the Romish Church. To which the following noble reply was addressed: 'I would rather die of hunger than take a part in your superstitions. God, who has given me to know him, will never leave nor forsake me.' Some time afterwards, he providentially found employment.

"One of the converts of L— has long been an object of the most violent opposition. The priest exhorts his parishioners to shun him as they would shun a wolf, and to shut their doors against him, lest a curse should fall upon them. Thus our poor brother is become the object of general hatred. All his old employers have withdrawn their support from him; so that, during the last severe winter, he has undergone the greatest privations, having been on one occasion for four days together unable to allay the cries of his four little children calling for bread. But this circumstance served to manifest the love of the brethren of O—. As soon as they were made acquainted with the situation of this poor man, (the only convert in his village,) they all hastened, notwithstanding their own poverty, to contribute to the relief of his family. One of them, having only one loaf, did not hesitate to give the half of it.

"When I went to L— to see our persecuted brother and sister in their distress, I expected to find them cast down under the weight of their afflictions, but was agreeably disappointed with the calmness and serenity they displayed. 'We are happy,' said they, 'that such a trial did not come upon us in the time of our ignorance, for then we should have murmured and rebelled against

God. Now that he has given us grace to know him, he leads us to see his will, and disposes us to submit to it.'"

**V.—CHURCH OF ENGLAND PASTORAL-AID SOCIETY.**—At the meeting of the General Committee, on the 1st inst., fifteen new grants, amounting to £1262, were made: ten of these are for additional curates, one is to provide an income for the incumbent of a new church and district, and four for lay-assistants. The aggregate population under the ministerial care of the incumbents is 114,400, and the average amount of their incomes £161. Thirteen of the incumbents are without parsonage-houses. At the same meeting, twenty-one grants for additional curates, and five for lay-assistants, amounting to £1950, were renewed. The Society now aids 311 incumbents, having under their ministerial care 2,151,027 souls, or each an average charge of 6916 souls, while the average rate of their incomes is only £199, and 156 of these incumbents are without parsonage-houses. The grants provide stipends for 296 clergymen and 68 lay-assistants, calling for an expenditure of £32,333 per annum, when all the grants shall be in operation. 235 curates and sixty-one lay-assistants are now supported by the Society, and the actual payments of the institution are now at the rate of £26,423 per annum. Twenty-three applications for grants for seventeen additional curates and six lay-assistants, requiring a further sum of £1829 to provide the stipends are now before the committee.

**VI.—THE NEW PLANET.**—We look upon every new discovery which tends to establish the practical advantages of astronomical science, as so much gained for the cause of human usefulness. It is, then, with great pleasure that we hailed the late discovery in astronomy, which proves that certain conclusions can be arrived at in that science, as well as in the purer mathematics.

A young Frenchman named Le Verrier, reflecting upon the hitherto inexplicable changes of the planet Uranus, determined to investigate the cause of those changes, which had long puzzled scientific men; as after calculating the attraction of all the known bodies, it was still found that Uranus appeared in places to which none of these attractions could have drawn it. To find out

this unknown force was the object of Le Verrier. The difficulties attending such an investigation may be gathered from the fact that the different forces and attractions of all the known bodies had first to be calculated, in order to determine the position and magnitude of the unknown controlling force which had made its effects visible in the various inexplicable changes of position assumed by Uranus—for that there was some other undiscovered body, there could be no doubt. Accordingly the young philosopher, in the solitude of his chamber, worked out the problem, and determined the position and magnitude of the body which is now called by his name. He showed that this hitherto undiscovered force which controlled the motions of Uranus, must be a planet moving round the sun at twice the distance of Uranus, and having on the first of next January a longitude of 325 degrees. It is a white star of the eighth magnitude, very near Saturn. M. Le Verrier, after calculating the forces of the known planets, created a hypothetical planet, to which he assigned mass, orbit, period of revolution, and position, all of which he changed until a combination was obtained which gave the effects known to have been produced on Uranus. Having brought his calculations to this point, he obtained the aid of Doctor Galle, who, on the evening of the 24th of September, discovered, by the aid of a telescope, the new planet in the position indicated by Le Verrier. It has since been observed by several astronomers in Britain and America.—The hypothesis of this new planet was first broached by Le Verrier on the 10th of November, 1845, before the French Academy of Sciences. As early as 1842, the celebrated astronomer, Bessel, had intimated to Sir John Herschell the probability of the existence of such a planet as that discovered by Le Verrier, and the theory was also entertained by Mr. Adams, a young mathematician of Cambridge. But Le Verrier deserves all the credit of the discovery. For him it was reserved to indicate the exact orbit, position, and period of revolution of this star, the distance of which from the earth is supposed to be not less than three thousand three hundred millions of miles. Its period of revolution round the sun is not less than two hundred and twenty years—nearly three times that of Uranus.



## THE FIRESIDE.

TOO LATE.—When the hour of death comes—when the judgment comes—when the great white throne shall be set—when the books shall be opened—when the Judge of the quick and the dead shall be seated on the tribunal of final judgment—then it will be too late for repentance. Not merely one moment too late, but for ever too late.

"The time for seeking forgiveness," said Mr. Clifford, on a certain occasion, to his daughter, who was listening with deep interest, "will be over on that day. That time is now."

"But if we are sorry, very sorry, indeed," said Ruth.

Mr. Clifford shook his head:

"Every one will be very sorry indeed then, Ruth. The greatest sinner who ever lived, the man who was most careless, who even laughed at the thought of death and judgment, will be very sorry indeed; but his sorrow will come too late."

"Too late?" replied Ruth, thoughtfully.

"Yes; it is not a strange thing, is it, to find ourselves too late even in this life? There are instances happening daily, and they are warnings, if we will but profit by them. I will give you one, which I am sure you have not forgotten. Do you not remember the last time we went from Cottingham to Ringwood, when I said I would take you back by the railroad? You were called early, your box was ready, your breakfast was prepared, there was nothing wanting, but that you should be dressed in time. Instead of dressing, you played; you thought one minute could not signify. Your mamma warned you, but you did not listen. You did not understand that there was any thing in the world so fixed that it would not stop for you, even though it might be a question of life and death. At length we set off; we walked quickly, and looked about us continually, and often I said that I feared we should be too late; but you did not comprehend how it could be possible. It was but a short walk, and we saw the great steam engine as it stopped opposite the station house; we even watched the people moving about the carriages, and we heard the panting noise of the engine, and the calling of the policemen. We drew nearer and nearer, and you thought we were quite safe; there was a slight motion in the

train, and the smoke ascended into the air, and as the people who were standing by stood still and fixed their eyes upon the long line of carriages, it rushed swiftly away, and we found ourselves one minute too late. No exertions, no entreaties could avail us then. That was being one minute too late for an earthly journey, but it is equally possible to be one minute too late for heaven."—*Laneton Parsonage.*

WHICH OF THE TWO?—It was the custom among the zealous Catholics, when the consecrated host was carried to and from church in procession, to bow their heads, fall on their knees, and worship it as it passed. One day two such processions issued at the same moment from churches on the opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless reformer kept his upright position, with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said "Impious man! why dost thou not fall down and worship thy Creator, the God whom we carry?" The Huguenot looked for a moment at the priest, and at the two processions, and then deliberately asked "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.—*Foreign Quarterly Review.*

A FALSE PROPHET.—One of the leaders of a fanatical sect called the French Prophets, having been committed for seditious language, another of the fraternity named Laey, called on the Chief Justice (Holt), and desired the servant to say that he must see him, for he came from the Lord God. On being admitted, he said, "I come from the Lord who has sent me to thee, and would have thee grant a *nolle prosequi* for John Atkins, his servant whom thou hast sent to prison." "Thou art a false prophet and a lying knave," said the Chief Justice, for if the Lord had sent thee, it would have been to the Attorney General, for he knows it is not in my power to grant a *nolle prosequi*; but I can grant a warrant to commit thee to bear him company," which he did forthwith.—*Edinburgh Review.*



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

FEBRUARY, 1847.

## CHRISTIAN MISSIONS.

### CHAPTER I. INTRODUCTORY.

Missionary Zeal of the First Christians—Defection—Martin Luther—Divinely-appointed Work of the Reformation Movement the Emancipation of the Church, not the Evangelization of the World—Principal Design of these Papers—Much Missionary Effort before the Establishment of the great Missionary Societies—Glance at the Missionary Field—Two Solemn Facts.

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.” This was the last command which the blessed Saviour gave to his disciples ere he was taken from them. And most heartily did they enter into the spirit of their Lord’s commission. Burning with fervent zeal for the divine glory, and disinterested love to their fellow-men, “they went forth every where preaching the word.” Every Christian man was a Christian missionary. Each one felt the duty to be binding on himself—to make known to others, so far as his influence extended, the “great salvation.” No one ever thought of saying, “It is not my business.” It was felt to be the one great business of all. They saw the world perishing for want of the knowledge of Christ, and they willingly devoted themselves—their time, their talents, their wealth, their *all*—to the glorious work of diffusing that knowledge around them.

And according to their disinterested and self-sacrificing zeal, so was their success. In the course of a few years, the gospel was preached throughout the whole of the Roman empire, and great multitudes were converted to the faith. The universal feeling of the Christian community, in those days of pure faith and ardent love, was that expressed afterwards by the apostle of the Gentiles:—“Necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.”

But, by and bye, a change came over the whole scene. The clear light of the morning was succeeded by a day of darkness and gloom. “The mystery of iniquity,” which had been secretly working even in the apostolic age, began gradually to develope itself. Corruption overspread the church. The simple institutions of the gospel were converted into gorguous pageants. Earnestness and sincerity were exchanged for pomp and show. Heartless superstition and fantastic mummary usurped the

place of the work of faith and labour of love. The "man of sin" enthroned himself in the temple of God; and the professing church of God, curtains in by Papal darkness, sunk into a sound sleep, forgetful alike of her own privileges, and of the claims of the perishing heathen.

For many centuries did this sleep of death continue; and most appropriately are these centuries called "the dark ages." But at length God in his mercy interposed. In the monastery of Erfurt there lived an Augustinian monk, named Martin Luther. He had fled thither (to use his own words) "tormented with horror and the fear of death." His conscience was awakened to a sense of sin; and he endeavoured, by fasting, watching, prayer, and self-inflicted penances of various kinds, to obtain peace with God. "I toiled," says he, "as a slave, to obtain tranquillity of mind and peace of conscience before God, and sought in vain, amid profound darkness, for the light of life."\* While thus employed in vain endeavours to work out a righteousness for himself, he found on the shelves of the library an old and neglected Bible. He read;—and as he read, his eyes were opened. "The glorious gospel of the blessed God," in all its simplicity and power, beamed upon his soul. He was amazed—ravished—subdued. His conscience was pacified. His fears were assuaged. His soul found rest in the atoning sacrifice of the crucified one. And powerfully did the word of truth work in him. Strong in the grace of Christ, he arose and burst the chains of priestly usurpation which had bound him, and, rejoicing in the liberty of the gospel, he sounded the silver trumpet, announcing peace and reconciliation through the one sacrifice of the Son of God. The boasted universality of the Papal Church was broken, and the Protestant Reformation advanced triumphantly, gathering strength as it marched onward, and diffusing life and joy all around. The church of God came forth from the inglorious slumber of the dark ages, and once more manifested the life and power of her divine head.

For a lengthened period, however, even the Protestant Churches put forth little or no effort for the salvation of the benighted heathen. Luther and his associates were fully occupied with the struggle necessary to effect their own emancipation from the yoke of Papal thralldom. This was sufficient to engross all their energies; and instead of wondering that they did not send the gospel to the heathen, we ought to feel deeply thankful that they were honoured of God to break the fetters of spiritual despotism, and thus prepare the way for their successors to go up, free and unshackled, and take possession of the world in the name of their divine Master.

Every great movement, besides incidentally putting into operation a multitude of subordinate agencies, which all work in their own time and manner towards their appropriate result, has some one special purpose peculiar to itself, which it has to work out by means of its own direct agency. In the working out of this purpose, it expends itself;—beyond this purpose its direct agency is unavailing. Now, the divinely-appointed work of the Lutheran movement was, not the evangelization of the world, but the emancipation of the church. It effected much, indeed, which has a bearing on the former object; but the latter was its own peculiar work, and in the accomplishment of this, its direct and special energies expended themselves. In order to the accomplishment of the world's evangeliza-

\* Pfizer's Life of Luther.

tion, another mighty movement, conducted by another generation of men, behoved to be called into being. Of this movement, or rather of the several movements having this object in view, we shall treat in subsequent chapters; directing our attention, especially, to the period which intervened between the Lutheran reformation and the formation of the great missionary societies of our day. An opinion seems to prevail amongst many who are otherwise well informed on religious subjects, that little or nothing was attempted for the world's evangelization until about the close of the last century. This erroneous impression we shall endeavour to dislodge from the minds of those who may have entertained it, by presenting to them the facts of the case, collected from various quarters, and formed into something like a connected narrative. The great reviving of the missionary spirit which took place some fifty years since, had the effect of easting into the shade the previous labours of God's servants; but it were a grievous error to overlook—and a grievous sin to depreciate—these previous labours. During the two centuries which elapsed between the reformation in Germany and the formation of the Baptist Missionary Society in England, not a few devoted men had their spirits stirred within them, when they contemplated the state of the idolatrous nations, and were led, not only to cry mightily to God, that he would arise and plead his own cause, but to go forth to the dark abodes of Paganism, bearing with them the lamp of divine truth, to illumine the darkness. While we rejoice that such great efforts are now being made for the diffusion of the gospel, let us not despise the former day of small things, or fail to cherish the memory of those who went forth weeping, bearing precious seed.

In closing these introductory remarks, we may be permitted to east our eye for a moment on the wide field of missionary labour which our world still presents, and to remind ourselves and our readers of the obligation under which we are laid, as the professed disciples of Christ—to extend the knowledge of the gospel to all the ends of the earth. The population of our globe is generally estimated at one thousand millions. Of these, upwards of six hundred millions are still ignorant of the gospel—immersed in all the darkness of heathen superstition—and going down to the grave, generation after generation, with a lie in their right hand. Every day which passes over our heads, upwards of forty-one thousand of our fellow-creatures die without having heard of that only way of salvation which the gospel reveals. When we speak of millions, or hundreds of millions, we have no adequate conception of what is meant by the words we use. We deal with symbols only;—the mind is unable to grasp the reality. The following calculation may enable us to form something like a correct conception of the subject. Estimating the heathen population of the world, as above, at six hundred millions, and supposing them to be brought under christian instruction at the rate of one thousand every day, it would take sixteen hundred and forty years before the whole six hundred millions were brought under instruction. And during these sixteen hundred and forty years, forty-eight successive generations of the heathen would have passed into eternity, uninstructed and unsaved! Is there not something absolutely appalling in such a contemplation?

Let these two facts lay hold of the mind of the devout reader:—*First*, Forty-one thousand immortal beings are dying every day, without having heard of the name of Jesus;—and *secondly*, “There is no other name

under heaven given among men whereby we must be saved, than the name of Jesus." And in view of these solemn facts, let him ask himself—Is it a time for me to pamper the flesh, or to expend in vanity and luxury the substance which God has given me, when the groans of a perishing world are sounding in my ears, and from six hundred millions of the human family the Macedonian cry is heard—"Come over unto us and help us?"

## EARLY RECORDS OF MONASTICISM.

THE attempts made in certain quarters to *revive religion*, by appealing to the early ages of the church, has had the effect of subjecting the religion which then prevailed to a severer scrutiny than used formerly to be applied to it. Much that used to be taken for granted is now questioned, and much that used to pass for religion is now more carefully weighed in the balance with sound scriptural piety, and found miserably wanting in all that can secure for it respect in our estimation. As it is right that the church of Christ should learn wisdom by the errors which have been committed,—marking the connection between the nature of the seed sown and the fruit produced,—so is it useful that the history of her errors—whence they sprung, and whither they led—should be minutely explored, not merely with the view of gratifying curiosity, but to serve as examples to us upon whom later ages have come, to the intent that we should not be led away, as our fathers were, by the glare of an ardent, but mistaken zeal.

The rise and continued existence of monkery in the bosom of the christian church, is one of the most remarkable and instructive moral phenomena presented to our view by ecclesiastical history; and a right understanding of it will never fail to make Bible Christians cling with greater tenacity to the law and the testimony, as the *only* safe guide in religion, creating in them an abhorrence of every thing that professes to improve the divine directory, whether under the name of *revelation* or *tradition*. It is our intention to give, in a manner sufficiently full to render them instructive, one or two of the lives of ancient monks, in the purest and best time of the order, before monasteries had become, what they too often were, hot-beds of vice; and in doing so, we must premise that the study of such memorials will be of little utility, if the men be regarded merely as isolated individuals, shooting off in a path of their own, from the general mind by which they were surrounded. So far was this from being the case, that they may be more properly regarded as a supply to the appetite then existing in the church general, something that suited the prevailing taste, and found favour with the multitude. Monkery properly cannot be said to have created the taste for the spurious religion exhibited by it, but rather that it was itself the creation of the unscriptural ideas which had been becoming for a long time more and more rampant, until they arrived at such a pitch, that the church at large was ready to acknowledge, as its brightest stars, such men as Anthony and Martin. A history of the Mormons, or the followers of Johanna Southcote, in our own day, would afford little instruction, beyond what might be gathered from the silly errors of a few individuals, despised as fanatics



by the general body of Christians. These are wandering stars, having no affinity to the great christian community. But it was otherwise with the monks. They were honoured by *all*, from the bishops downwards, and therefore they afford a fair evidence of the condition at which the christian mind generally had arrived. The memorials of them handed down to us were written by some of the leading men of the church, as Athanasius and Jerome,—written for the purpose of instructing the people in the way of salvation, by holding up to their view bright patterns of christian excellency, as examples worthy of all imitation, as instances of the nearest possible approach to the purity of heaven upon earth. However erroneous those distinguished men proved themselves, by such productions, to be, in their estimate of what constitutes true scriptural piety, they give pretty decisive evidence that the estimate formed by the church in general was not more correct. They wrote for the church then being, and they must have known the mental condition of those for whom they wrote; nor would they readily risk their credit with the multitude by commending to notice, as a sample of genuine christianity, what was at all likely to be repudiated by a better and sounder judgment. If such men as the Rev. B. Nool, or Drs. Chalmers and Candlish, were to write memorials of persons they considered eminent for sanctity, and to publish them with the avowed purpose of exciting admiration and stimulating the mind of the christian public, would it not be a fair inference for any one to draw, a thousand years hence, that the examples which these men held up for imitation afforded a fair sample of what was in their day considered to be genuine religion? The respect in which these ministers are held proves that, whether right or wrong, their opinions agree with those of the mass of the religious public; and if such can be predicated of them, it can be equally so of Athanasius, the great champion of orthodoxy against the Arian heresy, to whom we are indebted for the Athanasian creed, and the condemnation of Arianism at the council of Nice; who is also the author of the life of the monk Anthony—a name not easily forgotten by the inhabitants of the Scottish metropolis, who have quenched their thirst with the pure water of “St. Anthony’s Well” on Arthur’s Seat.

Anthony was born in the year 251, and, having lived nearly 105 years, must have existed till 360, after which Athanasius wrote his life; so that the picture of religion presented to us carries us back to the third and fourth centuries. But we must not think that the doctrines of devils, forbidding to marry, and commanding to abstain from meats, exhibited in this man’s life, seeking to make men holy by wrenching them from the relationships and habits of social life, grew up like Jonah’s gourd in a single night—neither, alas! has one night sufficed to wither it. As early as 100 years from the death of the last of the apostles, an obloquy had become attached in the minds of Christians to the matrimonial connection, as if it involved a degree of impurity, and rendered a man less fit to officiate as a priest—abjuration of the sexual relationship had begun to be considered highly meritorious—and an order of dedicated virgins had been established in the church. Tertullian expressed in strong terms his indignation at the idea of one who had contracted a second marriage, baptizing or making the eucharistic oblation. In Tertullian’s time, however, sobriety of mind on this subject had not been altogether swept away, for we find a cotemporary of his, Clement of Alexandria,



endeavouring to stem the flood of error that had so strongly set in,—expostulating with those who would fain be holier than the Lord himself, asking whether they really meant to reprove the apostles,—two of whom, Peter and Andrew, were married men, and another of whom, Paul, asserts that he had power to lead about a wife, a sister, even as the other apostles. But Clement's voice was a solitary one, and proved unavailing to stem the tide which flowed in the direction of celibacy; and at the time Athanasius wrote the life of Anthony, and Jerome the life of Paulus, there seems to have been no Clement to lift up over the feeblest voice of admonition. Error had the ascendancy; and to maintain truth, as to what constitutes true piety, would have been to forfeit character, and to cause the utterer of it to be branded as an enemy of the religion of Jesus Christ.

Monkery was not in any sense the offspring of Christianity, but the introduction of a foreign element, by which Christianity was choked, and almost utterly annihilated. The dogma which formed the main ingredient of monkery had been long known in the heathen world, before the preaching of the gospel. The intellect of man had been for ages at work, aided by fanatical enthusiasm, to discover a remedy for the disorders of humanity, to the existence of which even heathenism could not shut its eye. In their search for truth, they thought they had discovered the mighty secret, that as evil was inherent in matter, the only way to bring the spirit of man into a state of true holiness was to divorce it from matter, and the more entirely this divorce could be effected, the brighter would the spirit shine. What will not man do in the way of macerations, penances, and abjurations of earthly ties, under the influence of the opinion, that by doing so, he is making himself more like God, and earning the reputation of being next to God—the holiest on earth? Under the influence of this opinion, what has he not done? Such was the religion which pervaded to a great extent the heathen nations, at the introduction of the gospel; and with this Christianity had to do battle. This was the opposition of science, falsely so called, of which the apostles warned the early Christians, lest it should rob them of their simplicity in Christ. The warning was unheeded; and after Christianity had spread over the then known world, while its professors slept the enemy sowed tares,—so that in a little season, we are called to contemplate this heathen dogma, of purifying the spirit by divorcing it from matter, again triumphant in the very heart of the christian church—christianised in name, though still heathen in its essence—acted out by men who used the name of Christ, who professed to do battle for him against the powers of darkness, and in his name to do many wonderful works. So little was the Christianity of the first apostolic ages Bible Christianity, that it seems to have been impotent to withstand the attacks of heathen philosophy, and almost without a struggle, gave place to the abominations which, by growth and concretion, presented ere long the compound mass which we call Popery. “The plowers plowed upon her back; they made long their furrows.”

As an illustration of the truth of these remarks, let us now contemplate

#### THE LIFE OF ANTHONY.

Anthony was an Egyptian, born of wealthy parents, and practised monkery in Egypt. His monkish disposition seems to have been in him from his youth, as he never would go to school, that he might avoid asso-

ciating with other boys. He never so much as learned to read. When, eighteen or twenty years of age, his parents died, leaving under his protection an only sister. Six months after this, as he went to church one day, his thoughts dwelt on the early Christians laying their money at the apostles' feet; and as he entered church, he heard read the words addressed to the young man—"Go and sell all that thou hast," &c. Considering this as a message from God to himself, he immediately disposed of all his property, making it over to the poor, with the exception of a little he reserved for his sister. On second thoughts, imagining that he had not gone far enough, he disposed of this little remnant in the same way, and having entrusted his sister to the keeping of some nuns, devoted himself to the ascetic life.

When Anthony commenced his ascetic life, the monks do not seem as yet to have bethought themselves of the idea that, as the devil had been driven, by the spread of Christianity, from the haunts of men, to seek rest in desert places, if they would be true soldiers they should seek out the enemy, and fight him on his own territory. So at first he practised monkery in the neighbourhood of his own village, supporting himself by the labour of his hands, praying incessantly, and beloved by all the villagers, who looked on him as the friend of God.\* At this time he had many a conflict with the devil, and as many victories over him. To one of these encounters we are indebted for a specimen of interpretation of scripture by no means uncommon in that illustrious and pure era of the church's history. The tempter one day assumed the form of a black boy; and when Anthony asked him who he was, he replied he was the friend of fornication, that it was his business to tempt men to that sin, and that it was to him the prophet referred, when he said, "the spirit of whoredoms hath caused them to err."

Anthony was not contented with the victories he had obtained over the wicked one, but went on strengthening himself more and more for future contests. He often passed whole nights without sleep—ate but once a day, having bread, salt, and water for his fare—slept usually on the bare ground—and refused to anoint his body with oil, because, by giving as little nourishment and care as possible to his body, he realised a practical explanation of another portion of scripture—"When I am weak, then am I strong."

Practising monkery on so small a scale could not satisfy a mind so intent on reaping all the glory and profit of conflicts with Satan; so we find him soon taking a step in advance, by retiring to some tombs, one of which he requested a friend to 'close upon him, and to bring him supplies of bread at long intervals. This was an aggression upon the devil's domain which would not be easily tolerated; and so exasperated did his satanic majesty become, that when Anthony's friend came one day with bread, he found him lying on the ground as if dead, from the blows inflicted by a host of demons, and carried him to the church in his native village. Awaking from the stupor, he begged his friend to carry him back to the tomb, where, though unable to stand, he braved his foes. No doubt,\* many of our readers have seen pictures of the temptation of St. Anthony, in which the patient monk is represented as sitting unmoved amongst the most hideous assemblage of beasts and reptiles—lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves. This tomb is the

veritable spot where this scene was enacted; and there is little doubt that the poor man was so excited by his monastic severities, that, like the patients in delirium tremens, he actually believed he saw them all.

As eminent ministers are considered best qualified to be professors of the various branches of theology, so it was natural to expect that so eminent a monk as Anthony should in due time be esteemed fit to become professor of monkery, and to deliver prelections to his younger brethren, on the great mysteries of the anti-satanic warfare. Accordingly, when between 50 and 60 years of age, after he had spent long enough time in tombs and deserted castles, among reptiles and demons, to become fully acquainted with their wiles, and with the easiest way of overcoming them, we find him in the professorial chair; encouraging and instructing the younger brethren. He exhorted them to perseverance in their ascetic life, showing how Judas, in a single night, lost the labour of his life. In his discourses are some excellent counsels, (could we divest ourselves of the thought that it is monkery, and not true religion, they enforce,) intermingled with some very questionable positions in regard to original sin, which would cause modern orthodoxy to keep him at a respectable distance. As might be expected, the principal part of his instructions consisted of a detail of what he had learned about the mode of the devil's attacks, in which the physical occupies a far more important place than the merely spiritual. However edifying to theological students might be Anthony's account of the various modes in which the devil carries on his work, the various shapes he assumes,—of women, wild beasts, reptiles, or hosts of soldiers,—the logical conclusion, that he threatens only because he has not power to do more, with many *sober-minded* applications of texts of scripture; we must deny ourselves the pleasure of transcribing them, and refer inquirers to the full report of the lecture given by Athanasius.

The fraternity must have increased greatly, so as to afford a class of students such as that to which Anthony gave his instructions, and to cause the good Bishop of Alexandria to rejoice in beholding the tree of monkery spreading its roots and its branches. To his eye the monasteries in the mountains, the numbers of which now began to multiply, presented a spectacle so pleasing that he could not refrain from exclaiming, "How goodly are thy dwellings O Jacob, thy tabernacles O Israel; like shady vallies, and like a garden by the riverside, and like tents which the Lord hath pitched, and like cedars by the waters."

Anthony was not behind his day in the insane desire for martyrdom, which led so many fanatics, (for one hardly likes to give them the christian name,) to throw themselves into the hands of the executioner, as a sure way of obtaining a bright crown in heaven. He came to Alexandria during the persecution of Maximin, and made himself as conspicuous as possible that he might attract the notice of the magistrate, but apparently in vain, as he was long spared to fight with the devil, and to present his body a *living sacrifice* by allowing the filth of a life-time to accumulate upon it, carefully refraining from allowing water to touch it, but when necessity compelled him to wade a stream.

His visit to Alexandria, and disappointment of a martyr's crown, seems to have animated him by a still deeper passion for the monastic life, and to have led him to seek a spot among mountains, where he should be more alone, and in less danger of being elated by the visits of admirers

of his piety. It would be tedious to relate the amazing conflicts he had in this mountain with the devil, and how the demons employed every means in their power to induce him to leave the desert. Should such a man as Anthony flee? not he indeed! In whatever shape, and whatever numbers they came, he defended himself with the sign of the cross, and defied them in the name of Christ. It is a weariness to hear of a man for a whole life-time imagining he sees devils in all variety of forms, and fighting against them as Don Quixot against the windmills. But the story of Don Quixot is a fable, while that of Anthony is a reality, for we have no reason to think that he and his followers asserted any thing about their visions of the devil, which they did not believe to be true; and if any of our readers are sceptical on the subject of a man being able really to believe such things, we recommend to them neither homœopathy nor hydropathy, but just that they will put themselves for a short while through the discipline to which Anthony subjected one Paul the simple who came to learn monkery; and we have no hesitation in guaranteeing their seeing as many devils, and in as many shapes, as their amplest wishes can desire. When this Paul, (and Paul the simple he was,) had wrought at making baskets, having already *passed seven days without taking any refreshment*, Anthony made him undo his work and make it over again, a command which he obeyed without any dejection in his countenance, or even asking for a morsel of bread. After this he was ordered to moisten some loaves, but instead of being allowed to eat them, he was bidden sing psalms and pray, and then go to his rest. He was called up at midnight to pray, an exercise which he continued till three o'clock in the following afternoon, after which he was allowed to eat one small loaf. Those who have ever experienced excitement in themselves, or seen its effects in others, will at once perceive that Anthony was well fitted to be a professor of monkery, and know how to give men eyes to see devils of any shape or number.

The esteem in which religion of this kind was now held, may be gathered from the fact of his having been sent for to Alexandria to give his testimony against the Arians, whom he publicly denounced. And if his name could have such weight as to be thought worthy of being cast into the scale of controversy, need we wonder that his visit to Alexandria was productive, in a few days, of more conversions than we might see in a year. A writer upon this subject says, "what a pity it is that his energies were not employed in seeking the conversion of the heathen,"—but our exclamation would rather be, "what kind of conversions were those effected by his ministry?"

Anthony spent the remainder of his life in his mountain solitude, while his fame spread even to the palace of the Cæsars, and led Constantine to write a letter to him. He did good according to what he believed to be God's will, and amongst much fanaticism, and laborious efforts to lay the foundation of a system destined to exhibit one of the most hideous features of moral deformity, we may fairly give him credit for having done some good in repressing sin.

He died at the age of 105 years, and the two monks who attended him at the last, obtained his property, which afforded to them the handsome legacy of a well-worn sheep skin a-piece.



## HENDERSON ON THE MINOR PROPHETS.

*The Book of the Twelve Minor Prophets, translated from the Original Hebrew: with a Commentary, Critical, Philological, and Exegetical.*  
By E. Henderson, D.D. 8vo., pp. x. 463. London. 1845.

THE portion of Scripture, to the elucidation of which this volume is devoted, attracts, we very much fear, considerably less attention from the mass of Christians than most other parts of the prophetic writings. With individual passages, all are more or less familiar; but of the general tenor and import of these prophecies, and of the Divine oracles therein contained as a whole, the majority, we fear, are content to be ignorant, or to take up with a very vague and profitless survey; while of the individual passages which have passed as *loci classici* into every body's mouth, not a few, viewed entirely apart from the context in which the writer has placed them, are extensively misunderstood and continually misapplied. This, which all must admit to be a highly undesirable state of things, is to be ascribed, we suspect, in no small measure, to the greater degree of obscurity which hangs over the meaning of this section of the inspired volume. Apart from this, we are at a loss to account for the comparative neglect of the Minor Prophets, both in the pulpit and in the closet; for they have exactly the same claims upon our reverential and anxious study as any other part of Scripture, and must be no less than other parts "profitable for doctrine, for reproof, for correction, for instruction in righteousness." If, however, from the difficulty which the reader finds in ascertaining the sense and general design of these prophecies, he be unable to turn their statements to any practical account, it is not to be wondered at that he should be found preferring those parts of Scripture, of which the meaning is more plain and the utility more obvious.

These considerations make us hail all judicious attempts to elucidate this part of the word of God, with peculiar alacrity. Of such, the number has not hitherto been very great, at least in this country. We have, indeed, only one work upon the Minor Prophets as a whole, that of Newcome, of which the best edition is the one issued by the late Dr. Boothroyd, as it incorporates the notes of Horsely on Hosea, and of Blayney on Zechariah, with those of Newcome.\* This work is of the second class of the Lowth school of commentaries—full of neat and elegant criticism, ingenious conjectures, free emendations, classical elucidations, and very little either of genuine philology or solid exegesis. A work of a higher cast is the learned Pococke's Commentaries on Hosea, Joel, Micah, and Malachi; but his remarks are so overlaid with the accumulated stores of his learning, that the work is fitted only for a limited class of readers, to say nothing of its being, after all, more instructive in the matter of oriental literature, than in the meaning of the Prophets. Dr. Stonard's work on Zechariah is another production of the Lowth school, and is, perhaps, the most valuable that school has produced; but it is far from being satisfactory to those who have been trained to a more exact scholarship and to

\* A corrected reprint of this edition appeared in 1836, edited by Mr. J. Harrison of Hoxton.



sounder hermeneutics than the school of Lowth professed. As far, then, as British authorship is concerned, the field which Dr. Henderson has here assumed may be regarded as well nigh entirely unoccupied; and we rejoice that it has fallen into the hands of so ripe a scholar and so practised and principled an interpreter.

In the interval which has elapsed since this volume came into our hands—and which has been much longer than we had intended, or can easily account for—we have enjoyed the opportunity of carefully going over a very considerable part of it. We have examined both the translation of the text and the notes; and the result is a solid conviction that, bating a few passages in which we think the author has not brought out the exact meaning; a few opinions which he has uttered in the notes, and in which we are constrained to differ from him; and his favourite notion of the return of the Jews to their own land, which here, we think, as in his work on Isaiah, fetters and perplexes his exegesis whenever it comes in the way,—with these exceptions, we regard the book as not only immeasurably the most valuable we have on the Minor Prophets, but as affording one of the best specimens which the English language contains, of sound, searching, and learned interpretation of Scripture.

The three words by which Dr. Henderson has described his Commentary—“critical, philological, and exegetical”—comprehend the qualities by which it is desirable every commentary on Scripture should be characterised. Such a commentary should be *critical*, i. e. the author should carefully attend to the state of the text which he is to translate and expound, so as to be satisfied, on sound critical principles, that it is in every case as nearly as may be correct. It should be *philological*, i. e. the meaning assigned to the text should be such as the grammatical peculiarities of the language from which the translation is made require or sanction. And it should be *exegetical*, by which is intended that a sound text, accurately translated, should further be made to yield, by a just hermeneutical process, the sense which the writer intended his words to convey. In these three departments of a commentator's duties, Dr. H. has shown himself well skilled. The execution of the work fully justifies the promise on the title page. To describe his efforts in his own words,—

“It has been his great aim to present to the view of his readers the mind of the Spirit as expressed in the written dictates of inspiration. With the view of determining this, he has laid under contribution all the means within his reach, in order to ascertain the original state of the Hebrew text, and the true and unsophisticated meaning of that text. He has constantly had recourse to the collection of various readings made by Kennicott and De Rossi; he has compared the renderings of the LXX., the Targum, the Syriac, the Arabic, the Vulgate, and other ancient versions; he has consulted the best critical commentaries; he has availed himself of the results of modern philological research; and he has conducted the whole under the influence of a disposition to place himself in the times of the sacred writers—surrounded by the glory which they exhibit, and impressed by the different associations, both of a political and a spiritual character, which they embody. In all his investigations he has endeavoured to cherish a deep conviction of the inspired authority of the books which it has been his object to illustrate, and of the heavy responsibility which attaches to all who undertake the interpretation of the oracles of God.

“In no instance has the theory of a double sense been permitted to exert its influence on his expositions. The author is firmly convinced, that the more this theory is impartially examined, the more it will be found that it goes to unsettle the foundations of Divine truth, unhinge the mind of the biblical student, invite

the sneer and ridicule of unbelievers, and open the door to the extravagant vagaries of a wild and unbridled imagination. Happily the number of those who adhere to the multiform method of interpretation is rapidly diminishing; and there cannot be a doubt, that, in proportion as the principles of sacred hermeneutics come to be more severely studied, and perversions of the word of God, hereditarily kept up under the specious garb of spirituality and a more profound understanding of Scripture, are discovered and exposed, the necessity of abandoning such slippery and untenable ground will be recognised, and the plain, simple, grammatical, and natural species of interpretation, adopted and followed."

Of such a work it is not easy to furnish a specimen, without introducing into our pages a larger amount of oriental type than is convenient for us, or might be agreeable to the majority of our readers. On this account we are obliged to select portions which, to those who are not acquainted with Dr. Henderson's exegetical writings, will hardly convey a just idea of the multifarious and accurate erudition of the author. We trust, however, they will keep in mind, that in making our selections, we have avoided the more learned parts of the book.

The following translation of Hosea iii. 4, 5, with the accompanying comment, we commend to the attention of our readers; the notes may tend to convert some from prevailing whims, in which some good people in this country are fond of indulging, about the ten tribes:—

"For the children of Israel shall remain many days without a king, and without a prince, and without a sacrifice, and without a statue, and without an ephod, and without images. Afterwards the children of Israel shall return, and shall seek Jehovah their God, and David their king; and they shall tremblingly hasten to Jehovah and to his goodness in the latter day.

"4. This verse describes a period of great length, during which the Israelites were to have no civil polity, either under regal or princely rule; no sacred sacrifice; no idolatrous statue; no mediating priest; and no images or tutelary deities. This period cannot be that of their dispersion previous to their return from Babylon; for the restoration of the wife of the prophet prefigured the restoration which took place on that return, agreeably to chap. ii. 19, 20, 23. It is true that when they were brought back along with the Jewish exiles, the Israelites had no more any civil or ecclesiastical polity of their own; neither did they relapse into idolatry: but still, as in common with their brethren, they were subject to the same political rule, and offered their sacrifices to Jehovah at Jerusalem, it follows that the days here predicted must be those which have succeeded to the Asmonean dynasty, or the dispersion consequent upon the final destruction of Jerusalem. During the protracted period of more than eighteen centuries, (ימים רבים) they have been precisely in the circumstances here predicted—separated from idolaters, and professedly belonging to Jehovah, yet never acknowledged by him in a church relationship. They have neither had a civil ruler, nor any of the consecrated offices and rites of their ancient economy. Thus Kimchi on the passage, 'And these are the days of our present captivity, for we have neither king nor prince of Israel, but are under the rule of the nations, even under the rule of their kings and their princes.' This interpretation, which alone suits the views furnished of the subject by the prophet, overturns the hypothesis of Dr. Grant, that the Nestorian Christians are the remains of the ten tribes. It cannot properly be said of them that they have continued in a state of separation from God, for they received the gospel in the earliest ages of Christianity. Some explain זָבָח, both of legitimate sacrifices and of such as were offered to false gods; but the grouping of this term with מַצֵּבָה, a statue, as תֵּבֵנִי, God, following, is with תְּרָפִים, *teraphim*, clearly shows that the prophet meant the former restrictively. Kimchi briefly explains: "without sacrifice to God, and without an image for idolatrous worship." From the prohibition Lev. xxvi. 1; Dent. xvi. 22, and the history, 2 Kings iii. 2; xvii. 10; x. 26, 27, it is manifest that מַצֵּבָה does not stand for altar, as the ancient versions render it, but denotes a statue or image of some false deity. Comp. Micah. v. 13. תֵּבֵנִי, the ephod, was that part of the high priest's

dress which was worn above the tunic and robe. It consisted of two pieces which hung down, the one in front over the breast, and the other covering the back, and both reaching to the middle of the thigh. They were joined together on the shoulders by golden clasps, set in precious stones, and fastened round the waist by a girdle. In the breast part was the *חֹשֶׁן*, or pectoral, containing the Urim and Thummim, by which divine responses were vouchsafed to the Hebrews. According to the Jews, the ephod in its complete state ceased with the captivity; for they specify the Urim and Thummim among the five things with respect to which the first temple differed from the second. LXX. *ἱερασία*, *priesthood*, which I doubt not the Hebrew term was intended metonymically to denote in this place. *תְּרָפִים*, the *teraphim*, were penates, or household gods. They were used at a very early period, as appears from the history of Rachel, Gen. xxxi. 19, 30, 32, 34, 35. Comp. 1 Sam. xix. 13; 2 Kings xxiii. 24; Ezek. xxi. 21; Zech. x. 2. That they were not only kept as tutelary deities, but also consulted for the purpose of obtaining a knowledge of future events, appears from several of the passages just quoted. Hence the rendering of the LXX. *δήλων*. The etymology of the word is altogether uncertain.

5. At a period still subsequent to that of their existence in the state just described, the Israelites (now amalgamated with the Jews) are to be converted to the true worship and service of Jehovah, under the spiritual reign of our Saviour, the promised Messiah. To him they will then submit themselves, and richly enjoy the blessings of divine grace, communicated through his mediation. That *דָּוִד*, *David*, here means neither the royal house of David, nor any human monarch of that name, who is yet to reign over the Jews, as some have imagined, but the great Messiah himself, appears evident from Scripture usage. See Isa. lv. 3, 4; Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24, 25. As the name properly signifies *The Beloved*, it quite accords with *ὁ ἀγαπητός* Matt. iii. 17, and *ὁ ἡγαπημένος*, Eph. i. 6. Thus the Targ.: 'And they shall obey Messiah the Son of David.' The following is the Rabbinical interpretation:—'The Rabbins say, that He is the king Messiah; whether he be of the living, his name is David, and whether he be of the slain, his name is David.' Beraitha Jerus. in Raym. Martini Pugio Fidei, fol. 277. See also the Rabinnical Commentaries on the above passages in Ezekiel. The use of *לִפְנֵי*, in the phrase *לִפְנֵי-לִפְנֵי*, and not *לִפְנֵי*, or *לִפְנֵי*, the usual form, is intended to show that the fear here specified is not of the kind which 'hath torment,' and which causes those who are under its influence to *recede from* its object, but such fear as attracts or induces them to *approach to* it. This the addition *וְלִפְנֵי*, 'and to his goodness,' clearly shows. Comp. Micah vii. 17. As, however, the idea of fleeing or hastening from danger is also implied in verbs signifying to fear, I have rendered the words so as to include both. In this way Rabbi Tanchum: 'they shall flee to him for help from all that may be feared.' Comp. Jer. xxxi. 12. LXX. *ἡκστήσονται ἐπὶ τῷ Κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ*. While on the one hand the Jews, under the influence of alarm, shall be excited to flee from the wrath to come, they shall be attracted by the display of the divine goodness in the mediation of Christ, to confide in Him for all the blessings of salvation. *אַחֲרֵית הַיָּמִים*, the *last of the days*, i. e. the days of the Messiah, as the Rabbins interpret the phrase. See on Isa. ii. 2, where Kimchi says expressly, 'wherever it is said, 'In the last of the days,' it means the days of the Messiah.'"

The following remarks upon a very important passage, Haggai ii. 7, appear to us worthy of serious attention:—

"The proper translation of *וְכָל-הָעַמִּים יִשְׁתְּכֹחוּ* will be, *And, or, And then the things desired by all nations shall come*. The Genitive being the Genitive of object, must be thus expressed. Now these objects of desire on the part of all nations, cannot mean their riches, for no such riches were brought to Jerusalem by all the nations—the gifts bestowed by some few of the heathen princes after the time of Alexander not in any degree exhausting the force of the language here employed. Neither could the prospect of contributions in more remote future time have operated in the way of encouragement upon the minds of those whom the prophet addressed, so as to induce them to proceed with their work. The objects in question, therefore, must have been of a higher order—*τὰ μελλόντα ἀγαθὰ*, the *good things to come*, i. e.



the blessings of the New Covenant. There was found to pervade the minds of the heathen, a deep and dark feeling of the necessity of supernatural light and influence. Bewildered in the mazes of error and superstition, they could find nothing satisfactory respecting the Divine Being, pardon, emancipation from the power of moral evil, and a future state of existence; and more or less earnestly desired to obtain information in regard to these important points. To adduce only one testimony from among many to be found in ancient pagan writers. Socrates, endeavouring to satisfy the mind of Alcibiades on the subject of acceptable worship, says, *It is therefore necessary to wait till some one may teach us how it behoves us to conduct ourselves, both towards the gods and men.* To which Alcibiades responds: *When shall that time arrive, O Socrates? And who shall that Teacher be? for most eagerly do I wish to see such a man.*—Plato, Alcibiades, ii. near the end. And as the time of the Redeemer's advent drew near, there was a general expectation of a Teacher and Deliverer, not only in the Jewish nation, but throughout the world. To Christ, as the Light of the world, and to the spiritual blessings which flow through his mediation, the prophecy strictly applies; and, with this reference, was admirably calculated to stimulate the Jews to perseverance in building the temple, with which was inseparably connected the restoration of their ancient polity, during the existence of which the Messiah was to appear. The 'glory' with which the temple was to be filled, was not the rich and splendid furniture, &c., but a resplendence, consisting in the manifestation of Jehovah himself. Comp. Zech. ii. 5, with Ezek. xliii. 4, 5; Exod. xl. 34, 35; 1 Kings viii. 11.

## THE FAITH AND WORSHIP OF OUR FATHERS.

[From an address delivered by the Rev. Dr. Bacon, at the laying of the foundation stone of the Puritan's Church, New York.]

BEFORE we unite in the song of praise with which these solemnities are to be concluded, I will detain you for a few moments with the utterance of some of the thoughts most naturally suggested by the occasion.

The forms of worship, and of organization for the purposes of worship and communion, to which this edifice is to be devoted, include nothing that is imposing to the eye, or to the untaught and unthinking mind. They are the simplest forms of evangelical worship and evangelical order. Their great characteristic, as distinguished from other forms, is individual liberty combined with mutual responsibility. They concede the widest possible liberty of thought and action to the individual believer on the one hand, and to the associated brotherhood on the other hand; to the pastor on the one hand, and to his people on the other; to the separate congregation on the one hand, and to neighbouring churches on the other; and this liberty of all parties is to be maintained and guarded by the corresponding responsibility of all parties, each to each. It is thus that these forms—if forms they can be called—provide for purity of doctrine, purity of worship, and purity of life, in the visible church. They rest upon the idea that where the Spirit of the Lord is, there is liberty; that where liberty is, there must be mutual responsibility; and that mutual responsibility among Christians must begin with voluntary mutual recognition, and must have its life in mutual confidence, and in all the acts of mutual helpfulness and love.

I think I may be allowed to testify in the name of this church, to all who are gathered here to-day, that these walls are not laid in a proselyting or sectarian spirit. The churches of New-England, identical in Christ

with this, and with which the members of this church are connected, not only by kindred faith, but by kindred blood, and by all the ties of early association and remembrance, are characterised not by a sectarian zeal for their own peculiar forms of worship and of order, but by their readiness to commune and co-operate with all who acknowledge Christ as Head over all things to the church. The liberty which they claim for themselves, they claim also and equally for others. They regulate their worship and their discipline according to their own understanding of the Scriptures, and their own experience of what is for their own edification; and as they claim no authority, so they have no desire to interfere with the internal arrangements of other churches. Thus, the foundations which we lay to-day, are laid in love, and not unfriendliness, towards those in whose temples, rising around us on every side, the same Father of our Lord Jesus Christ is worshipped, and the same gospel of his grace is published, but who think that other forms of worship and of order are better adapted than ours to promote their edification as individuals and as congregations. You build this house, my brethren, not to make proselytes to a form, but simply in the exercise of your own liberty, to worship God and to seek each other's edification through the forms in which you were nurtured.

Nor is it in the spirit of innovation that this enterprise has been begun. It is not to some novelty of the day that the house here built is to be consecrated. The gospel here to be preached is not some new invention in the way of doctrine, but simply the gospel of the Reformers and of the Apostles—the old gospel of forgiveness through the blood of Christ, and of regeneration by the Holy Spirit—the quickening word, which cries to the soul by nature dead in trespasses and sins, “Awake thou that sleepest and arise from the dead, and Christ shall give thee light!” And so in these forms of worship, and in the order of Christ's family as here to be observed, there is nothing new—nothing that is not venerable to our minds with the thoughts and images that gather around it from the past.

Yes, the principles of that ecclesiastical system have their place in history. Their value and efficacy are not now to be determined by experiment. What they are, what they are capable of doing, has been shown by the experience of ages. Amid these solemnities, our thoughts are carried away to the places of our childhood. From the grandeur of this metropolis our thoughts fly back to the beauty of our own New-England. We remember the sanctity of her homes—the tranquillity of her Sabbaths—the loveliness of her villages, each with its white spire rising from the vale or crowning the hill-top—the green and ridgy grass-plots, crowded with monumental stones, where sleep the generations of our fathers. We remember the apostolic pastors and teachers there—the bishops that ruled, and the grey-haired deacons that served the flock of God, in the places where we learned to worship. We remember the baptisms—the communions—the solemn assemblies—the sweet songs of Zion—the free and fervid utterance of prayer, that went with boldness to the throne of grace—the pulpit with its words of terror and of inviting and persuading love—the sympathies and emotions of the listeners, when all hearts felt and owned the effluence of the Holy Spirit, as the trees of the wood all move together before the wind that bloweth where it listeth. Nay, our thoughts go back to yet earlier days, of which our fathers told us, and with the



records of which our childhood was familiar—days in ancient years—days of ~~penit~~ and of darkness and terror—days of mercy and of God's interposing power—days of revival and salvation—days that run back in their vicissitudes to the beginning of New-England history. The presence of your pastor here, laying the corner-stone of a temple to our father's God, reminds me of the presence of the first American ancestor of his name at New-Haven, more than two centuries ago, when a company of willing exiles from London, keeping their first Sabbath in the wilderness, assembled in the open air, around a venerable oak, to worship God,

“And shook the depths of the forest gloom  
With their hymns of lofty cheer.”

And who of us, standing here to-day, where our voices are drowned in the mighty roar of commerce and of enterprise, does not feel his heart connected, by electric sympathies, with the heroic pilgrims of the Mayflower, whose worship, as they stood at Plymouth on that frozen soil, under a dark and wintry sky, was mingled with the roar of the stormy ocean. These forms and principles of ours were theirs; and as they kept their Sabbaths holy, and

“The sounding aisles of the dim wood rang  
To the anthem of the free,”

their worship was that which we offer, and the gospel of their faith and hope was that in which we trust. Nor were those pilgrims the first that suffered in that cause. In the preceding century, under the stern Elizabeth, the Puritans in England were hunted out and punished as malefactors, for the crime of attempting to set up churches on the principle of voluntary confederation under Christ, and of offering worship in the freedom of the Spirit that cries “Abba Father.” And still farther back in the night of ages, Wycliffe, “the morning star of the reformation”—the earliest herald of the coming day—was the forerunner of the Puritans, and the assertor of the principles now known as Congregationalism. And his persecuted followers, the Lollards—what were they, but men who formed their churches, as they could, by the voluntary confederation of brother with brother—and what was their worship but the spontaneous utterance of the heart? We think of them to-day, and of their assemblies gathered by night in secret places. We think of their sufferings, as attested by the tower of torture at Lambeth, which still bears their name. We think of their testimony on the scaffold and at the stake. Their midnight assemblies, their stolen opportunities of communion with each other in the word of God, their groans in prison, their songs amid the flame, were an instalment of the great price by which this, our freedom, was purchased. Nay, we trace out the existence of our forms of worship and of order in an antiquity more venerable still. Our thoughts are carried back, to-day, to that old pagan world, in which the first preachers of Christ crucified, as they passed on their mission from one great city to another, gathered their disciples into voluntary societies for worship and communion, and for mutual oversight and helpfulness; and in due time “ordained them elders”—and those none other than “bishops and deacons”—“in every church.” We think of Antioch and Ephesus, of Thessalonica and Philippi, of Corinth and of Rome—not as they now are—not as they were in ages of darkness and corruption—but as they were when

apostles laboured at those centres of influence and power; and there we see the models after which we seek to shape our forms of worship, and the order of our churches.

This house, then, is to rise, not as a laboratory in which to try some new experiment in religion, but a house in which God may be worshipped as he was worshipped by apostles in the name of Christ. Not in the mountain of Samaria only, nor yet in Jerusalem only—but in every place where two or three are met together in the name of Christ, is the sanctuary of God's presence. "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Come, then,

"Thou who before all temples dost prefer  
The upright heart and pure"—

and here from age to age, be thou glorified in the triumphs of thy word, and be thy temple here, in hearts renewed and consecrated by the Almighty Spirit of thy grace.

### MODERN EGYPTIAN MAGICIANS.

SOME years ago the reading public in Britain was startled by the announcement, that there still exists in modern Egypt, a race of men whose thaumaturgic performances almost rival, in apparent command over unseen agencies, the powers of those magicians who withstood the inspired servant of Jehovah at the court of the Pharaoh. The reporter in this case was Mr. Lane, a gentleman well known as an oriental scholar of the first rank, and whose long residence in Egypt, together with the special advantages he enjoyed for becoming acquainted with all the habits and usages of the people, gave a peculiar importance to his testimony concerning them. In a work entitled "An Account of the Manners and Customs of the Modern Egyptians," the first edition of which appeared in 2 vols. 8vo, about thirteen years ago, and of which a third was published last year, in 3 vols. sm. 12mo, "containing large additions and improvements," he furnished the details to which we have above adverted. They are certainly of a very surprising kind, and we remember well at the time they first appeared, that, with many others, we knew not what to make of them. There was no room whatever for suspecting either the intelligence or the integrity of the narrator; and so far as his narrative went, or as he himself could conjecture, there seemed no way of accounting for the mystery on any of the ordinary laws which regulate human intelligence. One of the things which seemed most startling, was the power apparently possessed by these magicians of causing a person to see, and accurately describe, individuals of whom neither the magician himself, nor the person on whom he operated, could by possibility have the slightest knowledge. Mr. Lane, for instance, narrates that a boy was brought in from the street, selected by himself from amongst a number passing at the moment, and between whom and the magician there had been no previous intercourse. On the palm of this boy's hand, a drop of ink was placed, and in this the magician caused the boy, as it seemed, to see, so as to describe with very great accuracy, persons named

by Mr. Lane, some of whom were at the time dead, and others of whom he knew certainly had never been in Egypt. Among the rest was Lord Nelson, whom the boy described as "a man dressed in a black (or, as Mr. Lane explains in a note, *dark blue*) suit of European clothes: the man has lost his left arm." A moment or two after, the boy added, "No, he has not lost his arm, but it is placed on his breast," which made the description still more exact. The mistake of the *left* arm for the *right*, which was the one lost by Nelson, is accounted for by the fact, that in the drop of ink the figures would of course appear as in a mirror, which makes the right seem the left; so that the boy's description was faultless. He was also tested with the case of an Egyptian gentleman whom Mr. Lane knew to have long resided in England, and to have adopted the European costume, but whose name was so common in Egypt, that it was supposed the boy might be misled by it, and describe some other person who was still in that country. But no; again the boy saw and described the very person in Mr. Lane's mind, with wonderful correctness. Mr. L. also mentions the case of an English gentleman of his acquaintance who gave the name of his own father, of whom he was sure no one in the company had the least knowledge; in this case also "the description was exactly true in every respect," even to the minute circumstance of a "stiff knee," the result, as the gentleman afterwards mentioned, of a fall his father had had from his horse whilst hunting. After stating a multitude of such cases, Mr. Lane adds: "The reader may be tempted to think that in each instance the boy saw images produced by some reflection in the ink; but this was evidently not the case: or that he was a confederate, or guided by leading questions. That there was no collusion, I satisfactorily ascertained, by selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and by his rejecting a present which I offered him afterwards, with the view of inducing him to confess that he did not really see what he had professed to have seen."

Such statements proceeding from such a quarter, were felt on all hands to be very disturbing to the quiet belief into which the world of Europe had long ago settled, that all magic is deception. Some learned writers, like the reviewer of Mr. Lane's work in the *Quarterly Review*, attempted to account for the facts recorded by him on optical principles; but as Mr. Lane remarks in a note to the third edition of his work, the case supposed by the reviewer *could* not have occurred without his detecting it, nor does his optical theory explain the actual facts of the case as narrated by him. On the other hand, the late John Foster—a firm believer in ghosts, magic, and witchcraft—rejoiced exceedingly in all Mr. Lane's stories, and wrote an article on the subject in the *Eclectic Review* full of philosophic imaginings, and in which he indulges in no small wrath against the drones and drudges who will not believe that there may be a race of men in Egypt among whom are preserved secrets handed down from Jannes and Jambres, and in virtue of which they have power over the unseen world. In the meanwhile, cautious men stood by, believing that *some* solution of the mystery would be got at, and biding the time when all that seemed so perplexing in Mr. Lane's narratives would be explained.

Subsequent experience has shown the wisdom of this. Since Mr. Lane's book appeared, several travellers have visited Egypt, all anxious

to witness for themselves those wondrous displays of magical power which his narrative seems to ascribe to the modern Egyptian thaumaturgists. The result has been, in the vast majority of cases, entire disappointment, accompanied by a growing conviction, that in some way or other Mr. Lane, and those to whom he appeals, had been ingeniously imposed on. One of the latest reports is that of Lord Nugent, whose work on the East we last month introduced to our readers; and in this we find at length a solution of the mystery and an exposure of the imposture, for which Lord N. seems to have been mainly indebted to Mr. Lane himself. We shall quote from Lord N. the principal part of his account.

"How then does it happen that respectable and sensible minds have been staggered by the exhibitions of this shallow impostor? I think that the solution which Mr. Lane himself suggested as probable is quite complete. When the exhibition was over, Mr. Lane had some conversation with the magician, which he afterwards repeated to us. In reply to an observation of Mr. Lane's to him on his entire failure, the magician admitted that he had been told he had 'often failed since the death of Osman Effendi;—the same Osman Effendi whom Mr. Lane mentions in his book as having been of the party on every occasion on which he had been witness to the magician's art.

"I now give Mr. Lane's solution of the whole mystery, in his own words, my note of which I submitted to him, and obtained his ready permission to make public in any way I might think fit.

"This Osman Effendi, Mr. Lane told me, was a Scotchman formerly serving in a British regiment, who was taken prisoner by the Egyptian army during our unfortunate expedition to Alexandria in 1807; that he was sold as a slave, and persuaded to abjure Christianity and profess the Mussulman faith; that, applying his talents to his necessities, he made himself useful by dint of some little medical knowledge he had picked up on duty in the regimental hospital; that he obtained his liberty, at the instance of Sheik Ibrahim (M. Burckhardt), through the means of Mr. Salt; that, in process of time, he became second interpreter at the British consulate; that Osman was very probably acquainted, by portraits or otherwise, with the general appearance of most Englishmen of celebrity, and certainly could describe the peculiar dresses of English professions, such as army, navy, or church, and the ordinary habits of persons of different professions in England; that, on all occasions when Mr. Lane was witness of the magician's success, Osman had been present at the previous consultations as to who should be called to appear, and so had probably obtained a description of the figure when it was to be the apparition of some private friend of persons present; that on these occasions he very probably had some pre-arranged code of words by which he could communicate secretly with the magician. To this must be added, that his avowed theory of morals on all occasions was, that 'we did our whole duty if we did what we thought best for our fellow-creatures and most agreeable to them.' Osman was present when Mr. Lane was so much astonished at hearing the boy describe very accurately the person of M. Burckhardt, with whom the magician was unacquainted, but who had been Osman's patron; and Osman also knew well the other gentleman whom Mr. Lane states in his book that the boy described as appearing ill and lying on a sofa; and Mr. Lane added that he had *probably* been asked by Osman about that gentleman's health, whom Mr. Lane knew to be then suffering under an attack of rheumatism. He concluded, therefore, by avowing that there was no doubt on his mind, connecting all these circumstances with the declaration the magician had just made, that Osman had been the confederate.

"Thus I have given, in Mr. Lane's words, not only with his consent, but at his ready offer, what he has no doubt is the explanation of the whole of a subject which he now feels to require no deeper inquiry, and which has been adopted by many as a marvel upon an exaggerated view of the testimony that he offered in his book before he was convinced, as he now is, of the imposture. I gladly state this on the authority of an enlightened and honourable man, to disabuse minds that have wandered into serious speculation on a matter which I cannot but feel to be quite undeserving of it."



This, though it does not meet *all* the difficulties of the case, is satisfactory so far that it proves clearly collusion between Osman and the magician. The rest probably lay in that adroitness and quickness which long practice in trickery confers. A singular case, by the bye, is that of this same Osman Effendi. It is itself a piece of romance in which truth proves stranger than fiction. Only think of a Scotchman from the north (for Osman was a Buchanite) rising to high rank and power under a Mahometan prince; renouncing the Shorter Catechism (Osman, of course, never believed the Bible) for the Koran; covering his ferruginous locks with a turban instead of a bonnet; talking Arabic with the unmistakable accent peculiar to that dialect known among Scottish philologists as “the Aberdeen-awa;” living on the confines of barbarism in happy ignorance of barbers; and indulging in the heathenish custom of a plurality of wives! Such a history it would not be easy to parallel from any nation except the Scottish. Where are Scotchmen not found? Dr. Paterson found one naturalised among the Tartars of the Caucasus; and the first sounds which saluted us on the top of the Wengern Alp in Switzerland, were the genuine Doric of our own land. But this Osman Effendi, we think, beats them all.

#### HAIL THE DAWN!

All hail! The weary night at length is bright'ning  
 Into the sunshine of a glorious day.  
 See! see! where TRUTH'S clear herald star, enlight'ning  
 The rising nations with auspicious ray,  
 Leads up, 'mid ever-joyous bursts of song,  
 In mystic dance the sacred hours along—  
 The golden-footed Hours—that speed the reign  
 O'er earth of PEACE and RIGHT.—

On rock and plain  
 LOVE lights her fires; and on prophetic wings  
 HOPE, like a morning bird, soars up and sings.

W. L. A.

#### ALLEGORICAL STANZAS.

“Return unto thy rest, O my soul!”

Return, thou wearied dove, return  
 From wandering o'er the desert wold!  
 I track'd thy flight; I heard thee mourn,  
 While the rude tempest, fierce and cold,  
 Howl'd round thee, and thy desert-cave  
 Nor food nor kindly shelter gave.  
 Why didst thou leave thine own lov'd home,  
 High built within the shady grove?  
 Why sought'st thou change? Why would'st thou roam?  
 Thou silly, helpless, trembling dove!  
 Thou couldst not mate with birds of prey!—  
 Unfold thy wing, and haste away.  
 Away, away, with anxious haste,  
 Ere o'er thee falls the starless night.  
 See, round thee spreads a trackless waste!  
 Away! nor stoop upon thy flight  
 Till thou hast past the desert's bound,  
 And thine own peaceful valley found.



## Editorial.

“EX CATHEDRA.”

DEPUTATION FROM THE ANTI-STATE CHURCH ASSOCIATION.—Most of our readers will have seen from the public prints that a deputation from the British Anti-State Church Association, whose centre of action is London, have been in this part of the country lately, and have been holding meetings in some of our principal towns. A better deputation could not have been selected than the two gentlemen who have recently been amongst us on this errand. The calm, philosophic ratiocination of Mr. Miall, and the broad sagacity, firm logic, and felicitous humour of Mr. Burnet, coupled in both instances with a profound acquaintance with the whole question of State-Churchism, formed a combination of talent, than which none could have been better suited to impress and influence the Scottish mind.

What effect this visit may have on the interests of the Anti-State Church Association, we shall not here stop to inquire. A few words, however, we must offer by way of indicating what effect we *hope* and *trust* it may have along with other influences upon the subsequent proceedings of Scottish Dissenters. And first, *negatively*, (as the old preachers used to say,) let us state one effect which we hope it will *not* have, and which we hope no agency whatever will have. We hope there will be no revival of the Voluntary controversy in Scotland. From such a revival we should augur no good. That controversy ran its course without let or hinderance. The whole question was then discussed in all its bearings and in all its aspects. The subject was bolted to the bran. Not an argument of any kind, good, bad, or indifferent on either side, but was then sifted and thoroughly tested. What can be gained by the revival of such a controversy? Nothing, we apprehend, but a repetition of old reasonings, an awakening anew of unhallowed passions, and an outpouring of fresh crudities and nonsense, (of which, in good truth, there was far more than enough before on both sides.) Let the Voluntary controversy, then, sleep. It has served its generation: let it rest, with all its virtues and all its vices, in the quiet sepulchre it has found.

But whilst we have no longings for a revival of the Voluntary controversy, we have a great desire to see the Voluntaries of Scotland acting consistently and manfully upon the principles which their leaders in that controversy stood forth to defend. For some time past we have been constrained to lament what has appeared to us a departure from such acting. Speaking personally, we have been compelled to stand aloof from those with whom we used to act, wondering whither the things they were putting their hands to would tend, and marvelling what change had come over the spirit of their dream. At one of the meetings in the metropolis held to receive the English deputation, a minister of the Secession church said, “The Voluntaries of Scotland have been asleep.” We were rejoiced to hear it, for we had been led to fear that some worse thing had befallen them. We had thought them cajoled, hounded, Louis-Philipped by a certain religious body which has recently arisen in Scotland, occupying dissenting ground but abjuring dissenting principles.

Let us take, for instance, their conduct on the subject of the Maynooth grant. We shall, for argument's sake, assume that they were right in

viewing that as a grant for *religious* purposes. On what ground, then, ought they to have opposed that grant so as to be consistent with their own principles as Voluntaries? Manifestly upon the ground that all grants for such purposes should be immediately determined; in other words, that government in dealing with Ireland (the country in question) should do equal justice to all parties, by giving bounties to none; that they should abolish alike the gifts to Maynooth, to Dublin, and to Belfast. We defy any man to state a consistent objection, on Voluntary grounds, to the Maynooth grant which does not go this length. The moment government proceeds to *graduate* the claims of religious parties to State support, that moment it assumes a position which a consistent Voluntary *must* stand aloof from and denounce. For a man calling himself a Voluntary to say to government, "I do not wish you to withdraw your support from the Episcopal or Presbyterian institutions of Ireland, but I ask you to do nothing for the Catholics," is to occupy ground which renders himself and his cause simply contemptible in the eyes of every intelligent legislator.

Unfortunately, (we will not use a stronger word,) for the sake of keeping in harmony with the Free Church, the Dissenters of Scotland consented to a lamentable extent to occupy just such ground as this. In conjoint petitions, they and the Free Churchmen went up to government and said, "We wish to say nothing about *existing* institutions, but you must not give this, of new, to a Popish institution. Some of us, it is true, are opposed to all endowments, but others of us, and they the majority, approve of endowments to the true Church; but we ~~both~~ agree in this, you ought not to endow Popery." What was the consequence? Government at once saw through to the pitiful feeling which alone could have brought two such parties together in one movement; and triumphing in the assurance that parties which had placed themselves on ground where they could not keep their standing together beyond the moment of a passing emergency, our legislators passed the obnoxious measure, and answered these petitions (as they deserved) with contempt.

Did any rational man think it could be otherwise? Suppose A. is bent on giving a sum of money to one of his tenants, X., and that two others of his tenants, C. and D., come with a conjoint petition against it, in which they pray that X. may not get the money. A. says, "Gentlemen, you know that I give money to Y. and Z., why should I not also give it to X., who is as much my tenant as either of them?" To which C. replies, "It is quite right to give money to Y. and Z., for they are, in my opinion, good men; but whatever you may think of X., I don't think him good." "Stop there," cries D., "I don't agree with that; I think A. should give money to nobody." "Now D. do hold your tongue," insinuates C., "I am sure I told you to say nothing on that point." "Well," retorts D. a little crusty, "neither I would if you had not said what you did about Y. and Z. However, let us not dispute. You see, A., how completely we are agreed on this point of objecting to your giving any money to X." "I see that well enough," replies A., "but I see also that you have no *principle* to guide you in your common movement. The principle of C. is denounced by D., and that of D. is denounced by C., and but for decency's sake I believe you would quarrel in my presence. Now, gentlemen, I must act on some principle or other in the

management of my affairs. If, in this matter, I act on the principle of C., I shall offend D., and *versa vice*. I will, therefore, take my own way, and leave you to settle your differences as you best can; at the same time telling you plainly that I believe you have no principle to guide you in the matter, but are moved merely by a common hatred to, or dread of poor X."

And are the Dissenters of Scotland going to persist in this unworthy, equivocal, and to them ruinous course? When the next election comes, are they going to allow themselves to be made the tools of Free Churchmen, to be used for the purpose of swelling a majority, from which they shall be carefully prevented deriving any advantage, and of securing a triumph which will most surely be turned against themselves? We devoutly trust not. No; let them raise their own banner and cry their own cry; let them stand firm upon their own adamantine ground. Free Churchism must ultimately come to them; they will gain nothing but trouble and shame by going, in the meantime, to it. Oh! to see a pious, thorough-going, intelligent Voluntary on the hustings at the next election for Edinburgh, Glasgow, and Dundee! Never mind though he should then lose the day. He and his supporters should have the honour of openly and fearlessly standing by great principles, which *must* sooner or later, come to regulate the government of this country; and of trying to gain their end without truckling, finessing, double-dealing, secret associations, or any of the other dirty and disgraceful tricks in which both secular and ecclesiastical politicians too much delight. Away with all talk about "not meddling with existing establishments;" away with the vulgar and dishonest "no Popery" cry. This is no language for Voluntaries, or, indeed, for any but bigots and bats. Let the war-cry of Dissenters all over Scotland at the next election be, "No religious monopoly! No State endowment of any sect! The entire abolition of all State-Churchism throughout the British empire!"

GLASGOW AND EDINBURGH RAILWAY—SUNDAY TRAVELLING.—Considerable excitement has been produced in Edinburgh and Glasgow, and has spread thence into other parts of the kingdom, in consequence of the closing of the railway between these two cities on Sunday. In the discussions which have ensued, we have been sorry to mark the prevalence of angry feeling on both sides." We shall endeavour in a few words to state calmly how the matter has struck us.

The act of the Directors in closing the railway on Sabbath has been complained of on two grounds: on the ground of its inflicting a practical grievance on the inhabitants of the places at either terminus and adjacent to the line; and on the ground of its being an infringement on the rights of the public. The former of these grounds has always appeared to us exceedingly frivolous. As regards the communication between Edinburgh and Glasgow, we believe it would be almost impossible to express how small a fraction of the population in the two cities is likely to be practically aggrieved by its being interrupted on the Sabbath. It is well known that when the mail ran on the high road with passengers, it usually went on Sabbath either entirely empty or occupied only by commercial travellers, whom no necessity compelled to journey, save the "auri sacra fames," the cursed love of gold. It is also well known that the number of persons

travelling by rail between these two places on Sabbath has been so small as to make the Sunday trains a losing concern to the Company. As respects the intermediate places, it is *possible* that since the trains began to run on Sabbath, a habit may have arisen of using them in going to and returning from church. But this can have been the case only in a very trifling degree; and as the people in these localities found no difficulty in getting to and from church a few years ago when there was no railway, it is altogether preposterous to adduce their case as one of either necessity or mercy; it is, at the utmost, simply one of ease and convenience. The practical grievance of the case, then, we hold to be a mere bagatelle—not worthy of further notice.

It seems to us somewhat different, as respects the question of *right*, alleged to be involved in the decision of the Directors. We think it unquestionable, that the people of Edinburgh and Glasgow enjoy a right, derived from usage, of being conveyed, if they please, and so far as they can be accommodated in the vehicle or carriage which conveys the mail between these cities on Sabbath. This, of course being merely a right of usage, admits of being set aside for any good cause; and consequently the entire question of the rightness or wrongness of the act of the Directors turns upon whether the reason they have assigned for closing the railway on Sabbath be such as the public can accept as sufficient for such a step.

• Now, it appears to us very manifest that no reason can be accepted as sufficient for such an invasion of public right, except one which is founded in the relation of the railway Company to the public. To those who have paid any attention to ethical science, it is well known that all rights are determined by the relations of the parties; and that it is only by some change in these relations that any right once established can be set aside or invaded. This principle of ethics, therefore, would lay upon the Directors of the railway the burden of proving that something has occurred to *alter* their relation to the public, by which they are entitled to discontinue what hitherto the public has quietly enjoyed as its right.

Now, this the Directors have not done. The reason which they have assigned is one of a purely *private* and *personal* kind. They have pleaded their own sense of obligation, as Christians, to keep the Sabbath-day holy, and have offered this as a reason for invading a popular right. Such a plea no ethicist can admit. It is against all morality to say that a *private* reason can avail against a *public* claim. The *relations* of a private individual or body to the public remaining unchanged, the rights of the public over that body are inviolable, let come what may of conscience.

Herein, then, as it appears to us, lies the error of the Directors: they have set aside what the public regards as its right—a right established by usage, and known to exist when they obtained that act which has given them a monopoly of the traffic between Edinburgh and Glasgow—they have set aside this right upon a purely private reason. Of their sincerity, we have no doubt; but the ground they have assumed we regard as utterly untenable. Their plea is irrelevant. Public rights do not hang upon private consciences. If in any case these rights come into collision with conscience, it is the part of the man whose conscience is aggrieved to give up connection, at whatever cost, with that, the administration of which appears to him incompatible with the law of God.



We trust our readers will not suppose from these remarks, that we are of the number of those who are personally annoyed at, or who regret, the decision of the Directors *for its own sake*. No; we rather rejoice that the railway is closed on Sabbath, and hope it may remain so. As a part of the public, we cheerfully renounce all our share in the right hitherto enjoyed by the public, of a medium of transit on the Lord's day from Edinburgh to Glasgow. To whatever inconvenience it may, perchance, in some possible conjunction of the future, expose us, we are willing to forego the privilege for the sake of the higher advantages to the community which we believe may thereby be secured. But we cannot help regretting that the Directors, as religious men, should have made their own private religious convictions the ground of their procedure in this matter. They have thereby, we fear, done harm to the cause of religion in the estimation of the public. They have associated it with what the public thinks injustice and oppression; and have thus caused their good to be evil spoken of. They have cast their pearls before swine, who have not been slow to turn again and rend them.

We will suppose, what seems to us an analogous case, the case of a large landed proprietor, whose estate is inhabited by a population chiefly Catholic, whilst he himself is a warm Protestant. The peasantry want a Catholic chapel erected on the estate; but the proprietor refuses. He says, "I am a Protestant, and I cannot conscientiously sell land for the erection of a Catholic place of worship. You must go to the Protestant church or to none at all on my estate." Now, one may be very glad that there is to be no Romish chapel on that estate; but would it be christian for any proprietor thus to make his own private opinions a reason for depriving his tenantry of a clear right—that of worshipping God as they judge best? If it be, why did we hear such an outcry against those proprietors who applied this very same principle to the congregations adhering to the Free Church?

Now, to such a proprietor's case and conduct, that of the railway Directors is, in our view, exactly analogous. On the ground of their own private convictions, they say to the public of Edinburgh and Glasgow, "You shall not travel on the Sabbath between these two places; the law gives us the power to prevent you, and prevent you we will, because our consciences forbid us to allow of Sunday travelling." The principle here is exactly the same as that on which the proprietor of ground acts in refusing to sell his land for the erection of a place of worship of which he does not approve. And the excuses are in both cases the same. "My conscience forbids me," says the landlord. "Our consciences forbid us," chime in the lords of the rail. "If you want to go to a chapel of your own persuasion, you have only to take a walk of 20, 30, or 40 miles, and I am sure I shall not forbid that, or perhaps you might hire a chaise or two to convey you," kindly suggests the proprietor of a thousand acres. "We don't prevent your travelling between Edinburgh and Glasgow; you can walk the 50 miles, if you are obliged to, go; or you can post it, and welcome, as far as we are concerned," respond the proprietors of all the locomotives and vehicles that ply between Edinburgh and Glasgow. And so they add insult to injury, and apologise for it by saying to an ungodly world, that they are obliged to this by *Christianity*!

The truth is, the Directors, as christian men, are altogether in a false

position. They are attempting to make a compromise between God and Mammon. For the sake of the latter, they have secured to themselves a monopoly of the transit between Edinburgh and Glasgow; for the sake of the former, they forcibly exclude their fellow-citizens from an undoubted right. Such a position they can never sustain with honour or consistency. As christian men, they must either give up the monopoly, and allow private companies to run as they please; or they must retire from the direction and proprietorship of the railway altogether. The latter appears to us the only consistent course. There are some positions which, however advantageous in a worldly point of view, a Christian, with a tender and enlightened conscience, *cannot* occupy; and this we take to be one of them. Do what it may, the railway Company cannot manage that monopoly on christian principles. If they run trains on Sabbath, they violate the Divine law; if they refuse to run them, they make their private convictions the rule of public duty, and force that duty on an unwilling community. In either case, they err and do what the Bible condemns. Let christian men ponder this. Our humble but firm advice to them is, to have nothing to do, either as proprietors or directors, with such ensnaring modes of vesting capital. Hath not Christ said, "Let the dead bury their dead; arise *thou* and follow ME."

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LETTER TO DR. ALEXANDER, EDINBURGH, FROM JOHN CZERSKI.  
(Translated from the German.)

BELoved BROTHER IN CHRIST!

• SCHNEIDEMUHL, 10th November, 1846.

"What is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."—Ps. viii. 5, 6.

THESE words, uttered with rapture by the Psalmist, in admiration of the unbounded love and mercy of the Almighty, and in the full glow of gratitude to the All-gracious, recur to my memory every time I think of how wonderfully God leads every man to his high destiny, if only he is ready to follow HIS beckonings; and I every time exclaim with joyful heart—"Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Ps. viii. 1.

I am, dear brother in Christ, not acquainted with you personally, and stand to you in the relationship merely which commonly subsists between one Christian and another; besides, extensive countries separate us.

Who disposed your heart to love me? Was it not the Almighty, who has already often had mercy on me, and has, with his paternal arm, drawn me from the shades of night into the clear light of day? who through the call of his grace awakened me, the sleeping one, and said to me, "Arise from the dead, that Christ may give thee light," Eph. v. 13, 14? I obeyed this call, raised myself from the sepulchre of the dead, and, enlightened by the light which has come into the world, (John iii. 19,) and which shineth in darkness, (John i. 5,) I rapturously exclaimed—"O, how great is the mercy of the Lord, and how graciously does he allow himself to be found by those who turn to him." Born and educated in the Roman Catholic Church, I was compelled to obey men rather than God—I was compelled to serve dead and living idols—for what else are the Roman Catholic priests but living idols—for whom the simple people, sunk in human ordinances, have more reverence than for God? I knew not my Redeemer,—I knew not that salvation and bliss were to be sought and found in Christ the Son of God only. Weak, sinful men, the priest alleged that only through their mediation, and that of saints created by them, could men draw nigh unto God, and become justified; and I allowed myself to be deceived, as so many Christians allow themselves to be deceived, by the supposed vicars of Christ. I durst not directly venture nigh to God with my soul needing redemption, but addressed myself, like others, to the idols, and besought them

for their mediation with God. Still, I never ceased earnestly to pray the Lord for the knowledge of the truth and of his holy will. I sought the Lord day and night, and found him. He has torn the bandage from mine eyes—he has taken away the veil from my heart—and I have come to know that the Lord is a spirit—and that where this Spirit of the Lord is, there also is true liberty. 2 Cor. iii. 17. O, what grace have I experienced! The Lord has led me out of the bondage of Egypt, and has qualified me to become a minister of the new covenant—not according to the letter, but according to the spirit: since the letter killeth, but the spirit giveth life. 2 Cor. iii. 6. I turned away with aversion from the traditions of men, which obscure the holy gospel, and from the dead and living idols through whose fault so many thousands remain in the kingdom of darkness, and know not the heavenly light of grace. As soon as I had come to know the Lord, I exclaimed—“My Lord, and my God! And from this time I joyfully lifted up mine eyes to him who dwells in heaven, and not to him who rules in Rome. I called on my brethren, and admonished them to open their eyes, and to behold the glory of God, and to know that there is but one God and one mediator between God and men, even Jesus Christ, the Son of God, (Acts iv. 12; 1 Tim. ii. 5,) who is the true God and eternal life. 1 John v. 20. I admonished them to renounce old wives’ fables, (1 Tim. iv. 7,) and to exercise themselves unto godliness—to forsake the service of idols, and the blind guides who make the word of God of none effect, through their traditions, which they disseminate, (Mark vii. 13,) and to turn to the Lord, and serve him alone. And, behold! the Lord has enlightened the minds of many thousands, and has, through his grace, delivered them from the bonds of death. Many congregations had, since the time of my standing up, separated from the Romish Church,—sunk as it was in the ordinances of men—and were continuing to abide by the Lord. But there appeared the enemy of all that is good, and godly, and eternal, in the form of Infidelity, and, like a roaring lion, he went, and is still going about, seeking whom he may devour. 1 Pet. v. 8. This lion has succeeded in devouring several christian communities; the greater number, however, were sober, and watched, and resisted him steadfastly in faith. 1 Pet. v. 9.

Those communities which have embraced infidel views have now partly united with the so-called Friends of Light of the Evangelical Church, and with the modern Jews. The former believe not in a supernatural revelation: their God is their own reason; and Jesus Christ they, like the Jews, believe only to have been a wise Rabbi. Baptism, the Lord’s Supper, and, in general, all that is peculiar to Christianity they renounce. I have from the beginning combated this infidelity, and continue to do so; for this the world hates and persecutes me in all manner of ways; but I wonder not if the world hates me, for I know that I have passed from death unto life, (1 John iii. 13,) and that they also hated and persecuted the Lord Jesus Christ; and if they persecuted the master, how should they not do the same to his disciples? This he predicted to his own. However distressing such an occurrence in the Christian world may be, still it offers some advantages, in as much as by this unchristian course, the remaining number of Christians shall be constrained all the more earnestly to unite around the cross of their Redeemer, and to confess him alone who has opened the heavenly gates to the human race. Infidelity rages mightily here, and threatens, like a sweeping tempest, to devastate the christian fields. But the Lord will preserve his own people. Even in my congregations, the enemy sought to sow tares; but the Lord gave me strength to combat the enemy; and after the unbelievers were separated from the believers, (for the unbeliever has nothing to do with the believer, 2 Cor. vi. 15,) he left the congregations, and now he tempts them no longer. The church at Bromberg, and the church at Thorn, have united with the Rongians, and have adopted the unchristian confession of Leipzig. On the other hand, several churches in Silesia have returned to the decidedly christian confession. A certain clergyman, Silvester, is especially doing much there on behalf of Christianity. If I were able to support a missionary, or to undertake greater excursions myself, much might here be done for the kingdom of God; for most of the Romish congregations are beginning to entertain doubts about their exclusive church. I myself, besides having a great deal of work in writing, superintend the spiritual welfare of two congregations, that is to say, in Schneidemühl and in Chodziezen, a town about three German miles distant from Schneidemühl. In Schneidemühl I have, by means of benevolent contributions, built a fine church, and in it we worship. In Chodziezen, I conduct divine service in a room; but here the hearers are always so many, that numbers have to stand out of doors. The



congregation has obtained from the town a place on which to build a chapel, and I should there also immediately build a chapel, if only we had funds. The congregation would have to get up the sum of at least £1000. But for this they are still not able, for they are but poor.

Here, in Schneidemuhl, there are continually some being added to the Christian Catholic Church. Only last Sunday, I administered the Lord's Supper to two families; and they were enraptured when I directed their attention to the Lord, and made allusion to the high destiny of man, and to the great mercy which the Lord shows to his own.

In fine, I thank you, beloved brother, for the charitable donation. The giver of all good things, heavenly and temporal, vouchsafe to you his grace. I at the same time send to you my brotherly salutation.

J. CZERSKI.

## NOTICES OF BOOKS.

*Discourses and Essays.* By J. H. Merle D'Aubigne, D. D., with an Introduction by Robert Baird, D.D. Glasgow: Collins. 1846. pp. 360.

WE have already put it in the power of our readers to judge of the merits of these Discourses. That they will meet a reception equal to that of the History of the same writer, is not in the nature of things. Yet we agree with Dr. Baird that they "bear the impress of the same masterly mind which beams forth on every page of the author's inimitable history of the great Reformation in the sixteenth century." "As to the Essays," says Dr. Baird, "it would be hard to find, in any language, an equal number that can be compared with them.

*Notes, Explanatory and Practical, on the Epistle to the Hebrews.* By the Rev. Albert Barnes. Reprinted verbatim from the American Edition, and edited by the Rev. Ingram Cobbin, M.A. London: Tegg. 1846. pp. 405.

A REMARKABLY cheap reprint of a valuable work. Should the whole series of this indefatigable commentator's volumes be republished in this country in this form, it will form a most precious acquisition to the student's and the family library.

*The Earlier Prophecies of Isaiah.* By Joseph Addison Alexander, Professor in the Theological Seminary, Princeton, New Jersey. New York and London: Wiley and Putnam. 1846. Large 8vo, pp. lxxi. 652.

THIS work consists of an expository commentary on the first thirty-nine chapters of Isaiah, preceded by a lengthened introduction on Hebrew prophecy; on the principles of sacred interpreta-

tion, as applied to the prophets; and on the writings, in particular, of Isaiah. We have much pleasure in making it known to our readers, and have no hesitation in saying, that if it is continued and completed as it has been begun, it will be the commentary on Isaiah. We have carefully examined a considerable part of it, and give this judgment, therefore, with confidence. To sound learning, and sound theology, the author unites that acuteness of perception and sagacity of judgment for which his countrymen are remarkable. It is refreshing to see with what a stalwart hand he deals with Gesenius, Hitzig, Knobel, and others of the German Neologians; meeting them with erudition at least equal to their own, and, with a penetration and power of theological reasoning to which they can lay no claim, overthrowing their cavils against the integrity of the sacred text, and their misinterpretations of its contents. As far as Isaiah is concerned, we do not need any help now from Germany. With Calvin, Henderson, and the work under notice, the student of this sacred book need seek no farther for aid. If he does we can tell he will only fare worse.

*Popular Education in England.* Reprinted from No. VIII. of the *British Quarterly Review*, with a Reply to the Letter of Mr. Edward Baines, jun. on that Article. By Robert Vaughan, D.D. 8vo, pp. 84. London: Jackson and Walford.

OF this valuable article we have already given extracts in this journal. We are glad it has been printed in a separate form. Let our readers peruse it carefully before they form any opinion on the great question to which it relates.



*Lectures on the Pilgrim's Progress.* By the Rev. George B. Cheever, D.D., New York. London Religious Tract Society.

ANOTHER issue of a work repeatedly noticed in our pages. A few passages, touching chiefly upon denominational subjects, and which, therefore, did not fall within the object of the Society,

have been omitted, and a few words altered.

*Congregational Calendar for 1847.* 12mo, pp. 76. London: Jackson & Walford. A valuable Almanac, combining all the usual contents of such publications, with full and apparently accurate information concerning religious bodies.

## CHRONICLE.

I.—DENOMINATIONAL--INVERLEITHEN. LETTER TO THE EDITOR.—Two years have elapsed since the Lord in his gracious providence led me to this place. During that period we have had sermon every Sabbath evening, and also a morning meeting during a considerable part of that time. We have also had two week-day evening meetings, one in the village, and another in the country, about a mile and a half distant, besides occasional meetings in Traquair and other places in the neighbourhood, at which addresses have been given. The hall in which we meet on Sabbath, which accommodates about 130, is, I am happy to say, generally full in the evening, and sometimes crowded. Our other meetings are well attended. This is cheering. And I rejoice to add that my feeble efforts have not been for nought and in vain. The Lord hath blessed my labours. A few who, Gallo like, "cared for none of these things," give decided evidence of a saving change, and bid fair for being useful. For this we thank God and take courage; and we fondly hope, and sincerely pray, that these are the first-fruits of an abundant harvest. There are others at present manifesting the deepest anxiety about their eternal interests, who, we hope, will be led by the Lord to rest on Christ the rock of ages, that like the swarthy eunuch they too may go on their way rejoicing.

Encouraged by these blessed fruits, the field of labour rapidly widening, owing to the erection of three large woollen mills in the neighbourhood; our present place of meeting being too small, as well as uncomfortable; and the probability of losing it at the first term, those friendly to Congregationalism have already, with the help of others friendly, contributed about £63 for the erection of a small chapel. Nearly as much has been contributed by our Edinburgh friends, for which we feel very grateful. About £70 more would enable us to erect such a place as we require; and, with your

approval, I beg leave to make our case known through your Magazine, in the hope that some of your readers may have the mind and the means to aid us in our struggle!

Contributions will be gratefully received by R. Grieve, 77 South Bridge, Street, Edinburgh, and William Dobson, Inverleithen. Trusting that you will give the above a place in your first Number, if in time,—I am yours respectfully,  
WILLIAM DOBSON.

ANNAN.—ON Wednesday, Dec. 16, the Rev. Ebenezer Young, late of Melrose, was recognised as pastor of the church in Annan, by prayer and the laying on of hands. The attendance was good, and the whole service deeply interesting. The introductory devotional exercises were conducted by Mr. George Young of Wigton. Mr. Cameron of Dumfries, asked the usual questions, in answer to which, Mr. Young gave a most interesting and satisfactory statement of his views of the leading doctrines of the divine word—the manner in which he had been led to entertain "a good hope through grace," and to devote himself to the work of the ministry—and the reasons which had induced him to leave his former sphere of labour, and accept the invitation of the brethren in Annan. The Church having signified their adherence to their call after hearing these statements, Mr. Cameron offered the ordination prayer, accompanied by "the laying on of the hands of the Presbytery." Mr. Wilson of Cockermonth, (formerly of Denholm,) then addressed the pastor, and Mr. Cameron the church, on the solemn duties devolving on each in consequence of the relations now formed, between them. In the evening a public meeting was held in the chapel—Mr. Young in the chair—when suitable and impressive addresses were delivered by the different ministers who had taken part in the day's proceedings.

The church, in Annan was formed

only three years ago, the *nucleus* of it consisting of sixteen members, who had been united to the church in Dnmfries, and about as many who had been in fellowship with the church in Carlisle. By the blessing of God on the preaching of the word, it now numbers between sixty and seventy members, and the prospects seem encouraging. A chapel has recently been erected, capable of containing nearly 300 persons. It is not yet seated, however; the funds collected having been found inadequate for that purpose, and the brethren having wisely resolved not to incur debt, which might prove a hindrance to them afterwards. Could not a few of our more wealthy brethren send them £5 each? We believe about £60 would enable them to make the house somewhat comfortable. Who shall be the first to move in the matter?

[Now, Brethren, here are two cases—two right good cases, fairly and plainly stated to you. Together they require £130. What is that among so many? Let twelve men send £5 each, twenty £2 each, and thirty £1 each, and the thing is done. Come, don't let the good work stand still or be hindered for *that*! ED. S. C. M.]

II.—POPERY IN CANADA.—In returning to Montreal, I narrowly escaped being thrown overboard. Bishop Gaulin and a priest from the environs of Quebec, were in the steam-boat. The priest and I were discussing a subject, upon which we began to get warm, when the Bishop came up to us, saying, "I blame you very much Mons. L'Abbé for amusing yourself talking with that babler, do you not know that the best mode of answering those people, is to treat them with sovereign contempt?" I rose, and said, "My Lord, would you have the kindness to tell me in what part of the Word of God it is said that we must testify sovereign contempt for any one? We are speaking of the Word of God, which concerns you, as well as Mons. le Cnré and myself, you can take part in our discussion." As he was going away without making any reply, I put my hand on his shoulder to detain him, when suddenly terrible cries of "insolent man; overboard with him!" were heard, and I saw several Canadians making their way through the crowd to get at me, but they stopped when within a few steps, and I got off with abusive language against myself and against Protestantism. I was again surrounded, by the crowd

who were asking me questions, when the captain, by order of the Bishop, who feared lest I should instruct them, caused them to disperse: but no sooner was he out of sight than they again surrounded me. The captain again dispersed them, and threatened me; I told him I was not afraid. But in order to prevent their approaching, the Bishop seated himself at a little distance from me; we were then in sight of Montreal.

The places I visit more especially are, Industry, Ramsay, Lake Maskinonge, Sorel, and St. Anne de la Plaine, where two families have been converted, an account of whom you received in a former report. I was also much blessed at the Lake, on my last visit in August. The Protestants there had arrived at such a pitch of indifference, that they not only indiscriminately married Romanists, but became Romanists to contract these marriages. Since the Colporteurs began to visit them, they have become a little awakened, and it is to be hoped that it is the Romanists who will now become Protestants. At Industry, where we had reason to expect much, the priests have just opened a college, and it is to be feared that the temporal means, they know so well how to employ, will paralyze the work.—*Extract from a letter to the Hon. Miss A. Mackenzie, from M. L'Hôte, Missionary in Canada.*

About two years ago, Adele C——, then about eleven years old, was placed by her mother, as a children's maid, with Mr. Vornier, teacher at Belle Riviere. Ready to receive the salutary impressions of the gospel, and assiduous to perform her duties, she soon gained the esteem of her employers, and was happy with them. But the Jesuits came to hold in the parish, what they call a *retraite* (protracted meeting,) and though the mother resisted at first their solicitations and orders to withdraw her daughter from the house of the missionary, yet at last they succeeded. Adele in vain represented to her mother that she had no home, and referred to the miserable condition of her brother, and other girls of her own age, who were left to run about the village in rags and ignorance, acquiring vicious habits. The mother replied, "You must come away. You are my daughter, and must obey me."

Adele knowing the intrigues respecting her, refused to leave the Mission-house, and Mr. Vernier, without in any way hindering her to leave if she choose, refused to turn her out at the mother's

bidding. While Mr. V. was absent the mother returned with two men to take her daughter by force, but she took refuge in the bedroom of Mrs. V., who would not permit them to search it. The mother entered a suit against Mr. V., falsely alleging that he had kept Adele for twenty-two months in his house against her own will and that of her mother, although during that period the latter was almost daily employed in menial services at the Institute, for which she was paid wages. This suit came on at the Court held at St. Benoit, on the 17th October last.

After hearing Mr. Vernier, who was admitted by the lawyer of the opposite party to be incapable of speaking falsely, the judge decided against Mr. Vernier, on the ground, it was understood, that Mrs. Vernier ought not to have denied the girl's mother admittance into the bedroom. No damages were awarded, and the only costs paid were the dues of the Court, amounting to a few shillings, the woman having to pay her own lawyer. At the close of the suit, the mother proceeded to take her daughter, who had been brought as a witness, (from Montreal, where latterly she had been at Mrs. Tanner's school,) to testify that she had not been detained against her will, when the poor girl seized the arm of the Rev. Mr. Doudiet, who happened to be near her, and kept her hold with great energy to prevent her mother from tearing her away. The advocate for the prosecution cried out, "He is holding her," which induced Mr. Doudiet to rise up and hold out his arm to show clearly that he was passive.

"What will you do with me, mother?" said the young girl, in a voice scarcely audible; "where are you going to take me? You have not even a home for yourself?" "You will go to your brother-in-law," replied the mother. "No my mother, I will not go there, he is too low (grossier)." In saying these words, the poor girl was dragged before the bench of the mother's lawyer, and sank almost fainting on a chair.

This touching scene was witnessed by the audience, which was numerous, and even by the lawyers, in a melancholy silence. Yet it availed not to rescue the poor victim of Popery.

It may be added, that when the girl came to Mr. Vernier, she was almost destitute, and that two of her former companions are yet the shame of the village, without any one to take pity on

them. Adele's two brothers were also received into the house, and for a while gave good hopes; but one of them, through fine promises made to him, became intractable, and was dismissed. He was received into a house for a few days, but abandoned shortly after, and had to enter the service of a *habitant*, shortly after which he died of an inflammatory disease. The mother has also withdrawn the younger brother, who has no other occupation but to run about the streets. Such are the good results produced by the conduct of our enemies.

It may be stated that Adele, who often weeps bitterly at her detention, has since made several attempts to escape from her mother, with whom she declares that to remain is impossible. Will not Christian mothers pray for both mother and daughter.—*From the Report of another Missionary.*

III. A ROMANIST ON SCOTTISH PUSEYISM.—"The tricks of a section of those worthies who designate themselves members of 'the Church in Scotland,' are painfully amusing. In Aberdeenshire, the stronghold of Northern Episcopacy, two of their clergy not only affect the dress of our ecclesiastics even to the adoption of the Roman collar, but one of these twain jackdaw, preaches in his surplice with—*risum teneatis?*—a pectoral cross dangling on his thorax! In Edinburgh, another set of these over-grown babies have built a conventicle, which they designate 'the Church of St. Columba,' and in which they have a stouo communion table, (called by them an altar,) ambrasy, sedilia, lectern, and so forth. To this building there has been presented by a member of the Faculty of Advocates, Mr. William Forbes, son of the respectable Lord of Session 'Pope' Medwyn, a very handsome and well executed font of compact freestone. This bears the inscription, "In memoriam matris carissime, cujus anima proficietur Deus." What construction will be placed on this by his fellow Protestants\* we know not; but, apart from inconsistency, it is agreeable to witness this evidence of a pious and natural disposition. There is one very novel feature connected with this font, however. It is plastered within with gold leaf! With whom this bright device originated is unknown to us."—*Tablet. (Rom. Cath. Paper.)*

\*The only construction we can place on it is, that these men are not Protestants, but Papists in disguise.—*Ed. C. M.*



## THE FIRESIDE.

**THE MOTHER AND HER BABE.**—Mother! art thou not prond of that babe lying on thy bosom; proud of its loveliness; proud of its clinging faith; and proud of each development of its future manhood or womanhood? And hast thou thought that the character of that future in this world, will greatly depend on the impressions made in this present time, on the mind of thy child?

We fear that not many mothers reflect how much the earthly advancement and prosperity of the child depends upon themselves; much less do they understand his nature, and gather him and his immortal destinies around their spirits. That babe will become a man, and if a christian, will be daily advancing from glory to glory in the divine life. Soon the labours of time will be over, and his disembodied spirit will take its flight to heaven. Thousands of years have passed away, and there it is in heaven, still praising and blessing the Lamb. It has become more glorious than when last we saw it leave the body. Ten thousand times ten thousand years are gone, and there it is, higher, still higher up the eternal hills of light. From glory to glory. Millions and millions of ages have passed, and there, so covered with beauty, intelligence, and loveliness, that we can scarcely look upon it, stands the same spirit. Surely it hath gone from glory to glory.

Mother! what thinkest thou of the eternal advancement of the soul from glory to glory? We have traced it in the instance of that babe, which we found lying on thy bosom. We have done so for thy good. There are to thee many days between the present helplessness and coming manhood of thy child; days lent thee in which to prepare him to advance through life, and into the future world, from glory to glory. Wilt thou bear constantly before thee then, the spirit of thy child, and educate it for its destiny? Do so and heaven will aid thee, and bless both thee and thy child.

**ANTI-POPEERY, ALARMS.**—Be not alarmed about the progress of Romanism. You give it strength by that fear; you croak it into power by not treating it as an impostor that is to be exposed and destroyed; never talk of it as any thing else; never let your children hear

you speak of it but as a thing of that character; and let your press always speak of it as that which is to be withered by the advancing enlightenment which is abroad. Be sure of this, the mind of Europe is now teeming with elements of culture that will unfit it for ever bowing again to that degraded yoke. Ay, the men of Europe are already spoiled for tricks of that sort; and the women, too, are in the same position. They are both learning—though in some cases, perhaps rather late—that a noble nature was never designed to be the victim of priestly meddling, priestly craft, and priestly oppression.—*Dr. Vaughan.*

**IT IS NOT GOOD FOR A MAN TO BE ALONE.**—"Have you half-a-crown at hand my dear?" said a husband well-to-do in the world, to his wife a little while ago, "I am going to the missionary meeting, and I should like to put it into the collection." "Half-a-crown John!" said the lady, "Half-a-crown!!" "Yes, my dear," responded the husband, "I thought of giving that; but if you think it too much I can give less." "Oh! my dear," was the reply, "did not you say last night when you came home from chapel, that the minister had told you that the Society was labouring for the cause of God in all the four quarters of the globe, and can you really satisfy yourself by proposing to give sevenpence half-penny to each quarter of the globe, to carry on the work of God in it! Nay, nay, my dear, you must think better of it; else, really, bad as the night is, and unwell as I feel myself, I will put on my cloak, and go to the meeting myself, and give what I think we ought to give!" Worthy John took the hint, and dropped a sovereign into the plate, feeling as he did so, that it was indeed true, that "whoso findeth a wife findeth a good thing."

**MEEKNESS OF WISDOM.**—A deaf and dumb child was asked if she knew why she was born thus? The tears rapidly filled the eyes of the afflicted child; but in a moment or two she dashed them away, and with a sweet smile playing upon her thoughtful countenance, wrote upon her little slate—"Even so, Father; for so it seemed good in thy sight."



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

MARCH, 1847.

## EVANGELICAL PROTESTANTISM.

THE design of the following remarks is not to elucidate the difference between Evangelical Protestantism and other kinds of Protestantism; but to attempt a brief and distinct delineation of the true position occupied by that great body of Christians who, holding the doctrines of the gospel, protest against the corruptions of the Church of Rome.

This position appears to be described by the two words placed at the head of this article; and *both* of these are necessary in order to describe it. In common usage the latter alone is deemed sufficient. We speak of "Protestantism" and "Protestants" as if nothing more were needed to mark definitely the stand-point of the party to which these terms are applied. This has had an unfortunate effect, besides being incorrect. It is incorrect, because in our opposition to Rome we appear not as Protestants merely, but as gospel-believers, holding certain definite views in religion, which we profess to have drawn directly from the records of inspiration—views which we regard as comprising our religious system—and views which we should hold and possess, even though the Romish church were to cease to exist. It is also unfortunate, because it has given force to objections and cavils against us, which in themselves are utterly futile and baseless. Our position in the religious world has been often thought weak, because, for the reason above assigned, it has been seriously misunderstood.

Catholics have been in the habit of taunting us with two great defects in our religious position—defects of such a nature, that did they really attach to us they would be fatal to our cause; but both of which disappear as soon as this *twofold* aspect of the Protestant community is considered.

In the first place, Catholics have asserted that Protestantism is not a religion at all, in the proper sense of the term—that it has nothing *positive* in it—that it is a mere repudiation of Catholicism—a mere protest against Catholic opinions and practices—a mere affirming that certain doctrines are unsound, and certain practices improper; from which they have drawn the inference, that as no man can be saved by merely pronouncing his neighbour in the wrong, there can be no salvation in Protestantism. Now, all this would be quite true were we *merely* Protestants. In that case our position would be purely negative, and what Catholics affirm of

it would be undeniably just. But we are *not* merely Protestants. Our Protestantism is but an accident of our position; it does not constitute that position. It describes our stand-point relatively to Romanism; it does not describe our stand-point in itself. Our religion is the gospel of Christ, the principles of which we hold, the privileges of which we enjoy, the duties of which we recognise and endeavour to perform. If we protest against the erroneous opinions and unlawful practices of others, we are far from contenting ourselves with that, assured that it will do us very little good though we should prove the whole world wrong if we be not ourselves positively right. That we are so we believe on the authority of Scripture; and it is this which at once emboldens us, and makes it worth our while, to protest against the evils of the Church of Rome.

The other taunt with which Romanists are wont to assail us respects the *novelty* of Protestantism. "There were no Protestants," say they, "before the beginning of the sixteenth century; at least it was not till then that Protestantism assumed the formality of a system, or that Protestantism as it now exists began to appear. But a religion which began to appear in the sixteenth century cannot be the true religion, for it must of necessity lack apostolical authority; a religion which arose sixteen centuries after Christ's ascension cannot by any possibility be the religion which Christ came to found upon the earth." Now, this is perfectly true as it respects mere Protestantism. Its origin dates unquestionably only from the sixteenth century. We can even give the year, and month, and day of its birth. In the month of April, 1529, a diet of the Germanic empire was held at Spires, where vigorous measures were proposed and adopted for the purpose of arresting the further progress of the Reformers. Unable to prevent the adoption of these, six princes of the empire, and the representatives of fourteen free cities, affixed their names to a **PROTEST** on the nineteenth day of that month, and from this arose the term *Protestant*, which has since that time been the usual appellation of all Christians who repudiate the principles and claims of the Romish Church. As Protestants, therefore, we date only from the beginning of the sixteenth century, and were this the origin of our *religion*, we should in vain pretend to the name of Christians. But our religion claims a far more ancient date. The source of our evangelical faith is to be found far up the ascent of antiquity; it wells out from the hill of Calvary, and its waters have flowed to us through apostolic channels. The charter of our liberties, and the patent of our rights, date not from Spires, but from Jerusalem; and upon them we trace the signatures, not of princes and senators, but of Jesus our King, and his accredited ambassadors. When Rome then taunts us with the novelty of our religion, we reply, "our religion is as old as the gospel itself." When she sneers at our churches as recent and unauthorised, we tell her that we have "become followers of the churches of God, which, in Judea, were in Christ Jesus." When she asks contemptuously,—"*Where was your religion before Luther?*" we answer promptly,—"*In the place where God put it—in the safe treasure-house of Scripture, and in the hearts and lives of the faithful few who heard Christ's voice, and kept his words.*" Yes; ours is an antiquity to which Rome can make no pretensions; ours is a descent such as she cannot claim. We know whence our religion sprung, and how and when it arose; but the origin of hers

is hid in obscurity, and no man can tell with certainty at what time or under what circumstances it appeared. It ill becomes the child of the Popes to boast of antiquity. The time was when Christianity knew nothing of Popes; and when these functionaries did set themselves up in the temple of God, it was far too late for them or their child to receive that sanction, in virtue of which alone any claim of privilege in the christian kingdom can be substantiated.

These remarks conduct us at once to a point whence the true position of evangelical Protestants in relation to the members of the Church of Rome appears. Holding certain opinions which we regard as essential to the christian faith; professing these opinions as comprising our religion; and submitting our lives to their direction and control, we appear in relation to the church of Rome as protesting against the pretensions which she puts forth, and the doctrines which she inculcates. This protest we ground not on personal feeling, not on political expediency, not on reasons of a merely general kind, but upon the principles of our holy religion, as they are taught in the sacred volume. As Christians, we protest against whatever comes between us and Christ, against whatever would abridge the privileges we have received from Christ, against whatever is incompatible with the doctrine of Christ, against whatever detracts from the honour of Christ; and as in all these respects we think the Romish Church blameworthy, our position in relation to her is that of persons who meet her front to front, and hold up before her their firm and fearless protest against all the pretensions she advances, against all the doctrines she peculiarly holds, and against her very right to exist, in a spiritual sense, as a part of Christ's kingdom upon earth.

The doctrines which, as evangelical Christians, we hold, are chiefly these. We believe that all men are guilty and depraved, and that before they can appear with acceptance in God's sight, their guilt must be pardoned, and their depravity removed. We believe that no man is able to make atonement for his sins, to satisfy the divine justice so as to render it consistent with God's honour to forgive sin, to cancel his own guilt, or to cure his own depravity. We believe that to meet this incapacity God has made abundant provision, having sent his Son to make atonement for our guilt, and having promised his Spirit to cleanse and purify our souls from all their depravity. We believe that the blessings of salvation are offered freely to all men, and that all who, by an act of personal assent and volition, embrace this offer, and avail themselves of these blessings, shall be saved. We believe that all men are privileged to pray to God through Jesus Christ, and that no one man has this privilege more than another. We believe that saved men ought to associate together in church fellowship for the mutual observance of the ordinance of the Lord's Supper, and the reading and hearing of God's word, and that the whole number of believing, saved men upon earth, constitute the church of Christ on earth. We believe that the sacraments are means of grace, inasmuch as they are adapted to suggest to the mind saving truths, but we do not view them as direct channels of supernatural influence, still less as causes of spiritual benefit. We believe that all men, so long as they live here, are preparing either for heaven or for hell; and that after death each passes at once and for ever into that state for which he has been prepared. These, as I take it, are the chief articles

of our evangelical creed, divested as much as may be of technical phraseology, and expressed in ordinary language. By the faith and influence of these we live; and in the faith and under the influence of these we hope to die. If any of these are assailed, we stand ready to defend it, and to give to every one who asks us a reason of the hope that is in us, with meekness and fear. For these opinions we stand indebted, not to the teaching of tradition, not to the edicts of monarchs, not to the decrees of councils, not to the wisdom of schools, but to our own sincere and conscientious endeavours to ascertain the will of God, as that is unfolded to us in his own infallible word. Ours is the religion of THE BOOK, and we rest secure in our attachment to it, believing that the source whence it has been derived is divine, and that the Spirit of Christ will guide into all the truth every one who devoutly, honestly, and attentively studies it.

With such opinions and feelings it is impossible that we can meet the adherents of Romanism, save with a protest against their entire system. That some of their opinions are scriptural, that some of their usages are proper, we do not deny; and we are very far from wishing to assert that within the pale of the Romish Church there have not been, and may not now be, many who are true spiritual followers of Christ. But the system of Romanism as a system we unhesitatingly denounce; and against the great leading characteristics of the Church of Rome, in respect alike of pretension, doctrine, and practice, we lift up a firm and unqualified protest.

Thus *believing*, and thus *protesting*, we occupy the position—absolutely positive, relatively negative—of EVANGELICAL PROTESTANTISM.

W. L. A.

#### PASTORAL RECOLLECTIONS.—NEW SERIES, No. IV.

ON a Saturday afternoon when employed in my study, I was informed that a gentleman desired to see me. In the adjoining room I met with a tall, pale, fair-haired young man of prepossessing appearance. He gave me a letter of introduction from a respected father, the pastor of a church in a neighbouring city. By that letter I was informed that the bearer, Mr. S., had been a divinity student in connection with another denomination, and had acquitted himself at the University and Theological Hall with creditable diligence, and unquestionable propriety. He had entertained doubts of the divine authority of the form of church government adopted by the body with which he had been connected, and, upon searching the scriptures, had come to the conclusion that Congregationalism was more in accordance with the primitive pattern. He had, therefore, applied for fellowship with, and had been cordially received by, the church of which the writer was pastor; and had since repeatedly addressed meetings of the members, and preached in the suburbs, with great acceptance. The letter added, Mr. S. had expressed strong desires to be employed as a Missionary among the heathen, and especially in India, to which the only objection was the delicate state of his health, which rendered it doubtful whether his constitution could bear the debilitating effects of a warm climate. To recruit his bodily strength, impaired by study and anxiety, he had been advised to retire to the country, and he purposed to reside for some months with a near relation, who was owner of a small



estate in this neighbourhood. The epistle concluded with a warm recommendation of the bearer to my attention and countenance, and intimated, I might safely employ him in preaching the gospel when and where it might appear advisable. I found the visitor, introduced to my acquaintance by such a satisfactory testimonial, a pious and intelligent young man, who seemed well qualified to be useful in the church, and to the world. I learned from him that he had come to stay during the autumn with an aunt, whose residence was about five miles distant from this town. After this interview we frequently had intercourse. He preached occasionally in our chapel with acceptance, and laboured with ardent zeal to diffuse the knowledge of the truth in the adjacent hamlets and villages. When the winter approached, he intimated his intention to return to the city of ———, there to attend on medical studies, that he might be better prepared for the accomplishment of his chief object, that of recommending the beneficent religion of Christ to the idolatrous inhabitants of Hindostan. If after the spring his application to the Directors of the Missionary Society were rejected on account of unconfirmed health, then he purposed to essay to be useful at home as a preacher in connection with the Congregational Union. We parted, as we often thoughtlessly part with acquaintance in this uncertain world, little anticipating we should never meet again in the land of the living!

When Mr. S. and I parted with mutual expressions of affectionate attachment and best wishes, he promised he would write me soon. But months passed by, and I neither heard from him, nor of him. At length, on the second week of the following January, his cousin called, and with evident anxiety inquired if I could tell where her relation was? Upon my expressing surprise at such a question, she narrated the following painful narrative. Some days before a line had come to his mother, then residing in our neighbourhood, from the person with whom Mr. S. lodged, mentioning that her son had been absent night and day for nearly a week, and no one could tell what had become of him, except a fellow student who had been in his company on the last day of the year, but who would not, or could not, give information. Upon this my informant's father hastened to the city, found out the medical student, from whom he learned those particulars. At twilight on the last day of the year he was sitting with Mr. S. in his room, when another student called and invited them to supper in his lodgings with a few mutual acquaintances. Mr. S. refused, pleading an engagement to be present at a religious meeting, to close one year and commence another with prayer and praise. He was told the entertainment would be over in sufficient time—allowed himself to be persuaded to go—after supper wine and then spirits were introduced—he tasted a little—example stimulated to taste again and again—until unaccustomed to intoxicating drink he became rather excited. Enlivening conversation about their exploits at college in days gone by beguiled the time, till the tolling bell announced the hour of midnight. He started, and must have thought, how different the company with whom, and the exercises in which he had purposed to terminate another stage of life's journey. He became very uneasy, and expressed a determination to go home. Then the landlady of the house came in with, what was called a hot pint, and insisted they should all drink of it, and wish a happy new-year. He dared not to be singular, drunk of the posset composed of

various inebriating ingredients, and evinced symptoms of partial intoxication. Then aware of the baneful influence, he rushed from the ensnaring society; his first companion, afraid to allow him to return alone, followed to guide him to his lodgings. As they passed along the streets they encountered a large and tumultuous mob, assembled around some objects of loud and violent execrations. They stopped to ascertain the cause; the police of the city came to disperse the crowd; found the young gentleman mingled therewith, and seized them as accessories. They resisted, were overpowered, dragged away to the police office, and confined amongst vulgar depredators and beastly drunkards. The unexpected result, the humbling catastrophe, completely sobered poor Mr. S.; he passed the dreadful night in a fearful state of mind, expressed by heart-breaking sighs, by despairing exclamations, "I have lost my character, blasted my prospects, and ruined my usefulness for life!" Next forenoon they were brought before a magistrate, were found guilty, were fined, and dismissed with a severe reproof. When liberated from their degrading prison-house, they no sooner reached the open street, than Mr. S., as if distracted by the crushing calamity, or ashamed to expose his dishonoured head to the gaze of passers by, ran off rapidly from his associate, and rushed down a narrow lane; his companion followed, but never discovered whither he had fled, or what direction he had taken. Subsequent inquiries, and repeated advertisements, failed to elicit any trace of the conscience-driven fugitive. A dark mystery hung over his fate, exciting the most horrible apprehensions.

After weeks of agonizing uncertainty to attached relatives and friends, some information was obtained concerning the situation of the unhappy young man. His cousin again called, and informed me various communications had enabled his aunt to ascertain where he was, and what he had become. A serjeant, whose parents resided in an adjacent village, had written to them, mentioning that the young gentleman he had heard preach when on his last furlough, was a soldier in his regiment. It was the serjeant's duty to drill some recruits from Scotland, among whom he recognized a face he thought he had seen before, and was led strongly to suspect, however unlikely, that the person was Mr. S. He found he had been enlisted and enrolled under another name, but that was his mother's maiden name. He asked him if he was not the person he had heard last autumn, but could elicit no explicit answer. The serjeant then communicated his suspicion to the officer, to whom it is supposed Mr. S. confessed who he was, and what had driven him to take the rash step. The officer commiserated his case, and observing he was sober and well-behaved, and shrunk from the society of reckless common soldiers, made him paymaster, and under-secretary, to a division of the regiment. Next his landlady in the city of ———, received a line from himself, with the payment of what he was owing for his lodgings, and requesting her to send his trunk to Chatham barracks, with a direction different from his own name. And subsequently one of his cousins, to whom he had been much attached, and who was understood to return the attachment, received the following note:—

ON BOARD A TRANSPORT, TO SAIL THIS HOUR  
FOR THE EAST INDIES.

DEAR A.

Ever dear to me, though I can be no longer be loved by you: forget a wretch who has wrought so much misery to you, and our friends. My poor

mother! my kind, ill-requited aunt! my heart is wrung when I think of them. I cannot write to them in my present distracted state of mind. Can they forgive their tormentor, so as to desire to hear from him? Will they, will you, read without shuddering abhorrence the initials of

W. S.

These letters relieved apprehension, that, in the madness of despair he had destroyed himself, or had plunged recklessly downward to the heinous iniquities and corrupting society of abandoned reprobates, and gave some hope for the future.

For more than a twelvemonth we heard nothing farther concerning our fallen acquaintance; but then letters came from him to his mother and myself. From that to me, I quote the following extract.

"God knows it was the farthest from my intention to be guilty of what I was guilty of on that unhappy night! But I was blameworthy. I ought to have resisted temptation: and severely have I suffered. I unfeignedly own God is just, and has not punished me according to mine iniquities. When I awakened to consciousness, and found myself shut up along with the meanest miscreants, and looked forward to the exposure of the coming day, a cold sweat broke over my body, and my mind hovered on insanity. I must have been in a state of great mental torture or stupor during the examination and the sentence, for I have no recollection of them whatever. When dismissed and the air revived me, the conviction that I was a branded man, burst upon my recollection and drove me to frenzy. I went away I knew not, I cared not whither, if I could be but concealed from the gaze of my fellow-creatures. I first slunk into an open stable, lay down on the straw, and remained there till I became more composed. I then walked hurriedly down to the seaport, for what purpose my bewildered mind had no clear idea, when the suggestions of the destroyer were baffled by an unexpected spectacle. On arriving at the pier I saw a number of soldiers embarking for England, along with some young recruits. It immediately occurred to me here was a plan to hide my shame. I offered to enlist; my dress and looks made the officer hesitate; but as men for the army were then in much demand, he accepted me, and I immediately went on board. With what feelings I left my native land, with all my long cherished hopes blighted, with what feelings I had to herd with careless associates, I cannot fully describe. At the head quarters of the regiment it was discovered what I had been, and the officers showed me no small kindness, and, that my education might be usefully employed in various ways, exempted me from not a little drudgery. With a beating heart I learned our regiment was ordered to India—to that India about which we have so often conversed as the sphere of labour I would most covet—that India I was destined to visit in very different circumstances, with very different prospects from those I once anticipated. Since I came here I have been appointed schoolmaster to the regiment, am employed to give private lessons to the children of a number of the officers and persons in civil offices, am relieved from drill and guard, and am much better than I have deserved in temporal circumstances. With regard to more important matters you will be glad to learn, that a few days after my disastrous fall, my despair was broken by the recollection of the divine invitation: O Israel return unto the Lord thy God, for thou hast fallen by thine iniquity. I looked again to the Saviour of sinners, and was encouraged to hope for forgiveness through his blood. Then my desires to be useful returned, and I have endeavoured to realise them so far as I may in my humble situation. On the voyage I read the scriptures to a number of the soldiers, and several appeared seriously impressed. Here I frequently address small companies of our regiment, and have collected about fifteen persons who profess to have been savingly drawn to the Lord Jesus. I am not yet able to converse freely with the sepoys, yet I have distributed tracts among them in their own language, which I received from a missionary. But in my attempts to converse with the natives on religion, I am checked by some of the superior officers, who are apprehensive of offending the prejudices of the native army. Thus a pardoning God has not altogether cast me off as a withered barren branch. Often do I sing to myself in private, I am a miracle of grace."

This, after what had occurred, was on the whole a very satisfactory

epistle. But his letter to his mother could not afford to her the desirable gratification, for, before it came to hand she was unable to enjoy its contents. The degradation and flight, and the uncertainty of the fate of her only, and almost idolised son; the terrible disappointment of her long cherished hopes of seeing him a minister of the gospel, to prepare him for which office, and to defray the expenses of his education, she had for years denied herself many comforts; these calamities brought on palsy, which reduced her to a second childhood, so that the good news that her beloved boy was alive and well, she could not comprehend and appreciate.

Various communications were received afterwards from Mr. S., describing his gradual rise in situation, and his indefatigable labours to be useful to souls. He was sent far into the interior, where his efforts to convert the natives were less hampered. In one letter he mentioned that about thirty Hindoos and Mahomedans gave evidence of genuine conversion to the Saviour. The lady of the governor of that province, who was decidedly pious, was so much pleased with his labours and success, that she proposed to buy him off from the army, that he might be regularly employed as a missionary of the cross. The delightful prospect of the realisation of his dearest hopes on earth, he communicated to his relatives and friends here, and especially to the young woman to whom he was attached, if not engaged, and whom he earnestly invited to come out, and join him to help him in the good work of the Lord. She had agreed, and was waiting for the final direction to follow him to India. That letter never came. The inscrutable pestilence—the deadly cholera—talked over the district where our friend was located, striking down multitudes of all ranks, and of various nations. So numerous were the dead, so rapid the corruption of their bodies, that the terrified survivors buried hundreds in one deep and indiscriminate grave. There is too much reason to apprehend that Mr. S. and his benevolent patroness became the victims of the fell destroyer. No communications have since come from him, no authentic information could be obtained concerning his fate, but that it was probable he had been cut off by the sweeping ravages of the destructive plague. His body doubtless lies in the soil of the land of his chief affections, till them that sleep in Jesus shall God bring with him.

Impressively do such histories admonish, “Let him that thinketh he standeth take heed lest he fall.” Surrounded by moral hazards, liable to be assailed by dangers from unexpected quarters, too prone to yield to alluring yet disastrous suggestions, and forgetful of the baneful results of an apparently very slight deviation from the straightforward path of duty and safety, how suitable and necessary to us are *circumspection*, and *forethought*, and *prayer*? This is a trite remark, yet how sadly are such truths forgotten! How partially do they influence! Who requires not to have them “at sundry times and in divers manners,” by precept and example, pressed on his frequent, prayerful, practical consideration?

The deplorable results which have been witnessed of yielding in an unguarded hour, to one temptation, should awaken, and keep alive in the *preserved*, feelings of fervent gratitude for restraining, upholding grace. There have been periods in the lives of many, when they were placed in positions of imminent peril, when the invitations of godless associates and the siren call of pleasure lured to the brink of a precipice, when inclination and opportunity urged onward to the verge of destruction. Then they might



have done what would have proved the shipwreck of peace and respectability and usefulness, and become the grief and shame of pious and attached connections; but a divine guardian interposed, paralysed the influence of the tempter, or awakened timely apprehension, and saved from moral ruin. When the Christian of matured age and experience looks back on situations, where the interests of the individual for time and eternity hung trembling in the balance, and a breath might have turned the scales disastrously, when he reviews seasons of great peril and of gracious deliverance, with thrilling emotions may he sing,—

Through many dangers, toils, and snares, I have already come,  
 'Tis grace has brought me safe thus far, and grace will lead me home.

There all the saved shall stand eternal monuments, on which shall be engraved in legible characters, "TO THE PRAISE OF THE GLORY OF HIS GRACE."

ABIGAIL.

### THE FIRST COMMUNION.

[THE occasion of the following verses was this. A young lady of high rank had made application to be admitted to the fellowship of an Independent church; and her application had, after some hesitation, arising from her great youth and a somewhat weakened state of mind—the result of fits to which she was subject—been cordially granted. A day or two before the communion Sabbath, she was seized with one of her usual attacks; but on the Saturday appeared to have recovered from the effects of it. The verses themselves will narrate the rest.]

"Good night! good night! beloved ones!  
 Good night! my mother dear!"  
 These were the last caressing tones  
 That fell upon their ear.

"Beloved ones, good night, good night!  
 In joy I lay me down,  
 To-morrow brings a promise bright,  
 My long desires to crown.

"To-morrow is the day of rest,  
 The Sabbath of the Lord,  
 And then shall I, a favoured guest,  
 Approach the sacred board.  
 Come early, nurse, I would be drest  
 Betimes to meet the Lord."

The clock hath eight times told the round  
 Since midnight passed away;  
 The nurse beside the couch is found  
 Where sleeping Fanny lay.

"Haste thee, young mistress, haste thee, speak;  
 Why art thou slothful now?  
 Why on the pillow rests thy cheek?  
 Why so sunk down thy brow?"

The brow is fixed, the cheek is pale,  
 The soul hath passed away;  
 Jesus hath bid that spirit, hail!  
 To everlasting day.

Sweet one! thou art already drest,  
 Angels have robed thee, dear!  
 That robe, the spotless nuptial vest,  
 Which Jesus won thee here.

The last faint thoughts that closed thine eyes  
 Were of the house of prayer;  
 What rapturous joy, what glad surprise  
 To realise it *there*!

Yea, sweet one, 'twas a shortened way  
 Thy weary footsteps trod;  
 When angels bore thee from thy clay  
 To find the house of God.

December, 1846.

M. A.

### THREE DAYS IN OHIO.

THERE is no State in the American Union so important on account of its immense agricultural resources, as that of Ohio. Possessed of a rich soil and abundant facilities for the transit of grain, it is undoubtedly destined yet to supply the markets of Europe with no small quantity of provisions, besides supporting a population even now occupying a very conspicuous position in the republic. Desirous of seeing a little of farming operations in this flourishing country, I left Cincinnati by a newly constructed railroad for Xenia, sixty-four miles to the northward. This line is part of one intended to connect the Western Metropolis with Lake Erie; it has no pretensions to equal any of our railways, either in point of smoothness or durability. That could not be expected in a newly settled district. The only matter of surprise is, that railways intersect the whole Union, and add greatly to the facilities of intercourse. When the population increases, they will one by one be reconstructed in a more substantial and expensive manner. Our route lay for three or four miles up the bank of the Ohio, through orchards and villa grounds: the road then turned abruptly northward, following the course of the river Little Mianie. The soil in this valley is excellent; vast fields of wheat appear on all hands; the decaying stumps of ancient trees relieving the brilliant green of the springing blade, and neat farm houses now and then showing their white walls between the branches of elm and maple which shelter them from the heat of a July sun. A large proportion of the land, however, is still uncleared, the primeval forests often extending as far as the eye can reach over hill and dale. Indian corn is extensively cultivated in Ohio, and considerable quantities of rye are grown on the poorer soils; but wheat is the staple crop, being the most remunerative to the farmer in proportion to the trouble required for its cultivation. The grain is ground at the grist mills, one of which is attached to every four or five farms, and then transported either to Cincinnati for shipment down the river to New Orleans, or to the ports of Lake Erie, where it is shipped to Buffalo, and from thence sent through the canal to New York. The average value of the farms is about forty dollars per acre, and but little attention is paid to improving the methods of cultivation; for it is less expensive to clear new tracts than manure and drain those which have been already prepared for the seed.

At Xenia, a pretty little retired village, we left the railroad, and took our places in the stage to Columbus, the political capital of the State. The distance is only fifty-four miles; but the roads being execrable, it was near midnight before we reached our destination. Determined to see the country, I took the outside place, or, as the Americans would say, "got on deck," there being nine insides, including the chief of the Guy-andot Indians. One of them, however, soon wearied of this confinement, and mounted on the top; for the American coaches have no places outside, with the exception of the box seat. He proved a very intelligent companion, and we had a good deal of conversation on British and American politics, in the course of which he assured me that most sensible people in the United States looked with perfect contempt upon the violence which so many of their democratic representatives had displayed about the Oregon question, and that the State of Ohio would, at next election, prove this by returning friends of peace—a prediction which I see by the late news, has been verified to the letter. After sunset the frogs began their usual chorus, and the little fire-bugs shone in all directions in the woods; a few opossums also darted across our path. The latter part of the journey was performed at a comparatively rapid pace, as we had joined the great national road from the east to St. Louis. Every thing was hushed when we crossed the River Scioto, and entered Columbus, a finely situated town of about 9000 inhabitants, a large proportion of whom are Germans.

Next morning early I was again "on board" the stage with eight fellow-travellers bound for Cleveland, on Lake Erie, a distance of a hundred and forty miles. My companions were all farmers of the State, and intelligent men; and, after I had satisfied their curiosity by promptly answering all manner of questions concerning the land of my nativity, they gave me every information I desired respecting the institutions of the United States. The chief speaker of the party was a gentleman from Wooster, fifty miles from Cleveland, and who had formerly been a senator of the State. We had left Columbus at a gallop, and I was just beginning to congratulate myself upon the goodness of the road, when the vehicle well nigh upset in an appalling hole, which caused various expressions of dissatisfaction on the part of the inmates of the coach. We progressed at a snail-like pace for half-an-hour longer, the wheels alternately sinking into ditches of mud, and mounting over half buried stumps of trees. At length I fairly laughed outright at the idea of this being the mail road to the Lake. My exclamations of surprise seemed to convince my fellow-passengers of a fact which they had for some time evidently suspected; and the senator rolling his tobacco quid under his check, addressed me: "You are an Englishman, aint you?" My reply, "No, Sir, I am a Scotchman," gave great satisfaction; for all the eight had something to say in praise of the Scotch. The road continued horrible all the way, and we took thirty-six hours to perform the journey. In fact, it was a mere track cleared from the woods, without being levelled, Macadamised, or fenced. In boggy places, logs of wood, laid crossways, prevented the vehicle from disappearing altogether in the mud, and the driver required to be "a pretty sharp man" to avoid the numerous stumps of trees. But the most hazardous part of the journey was the fording of the rivers, as bridges were quite out of the question, and the current at times ran with

considerable force. It is impossible to do justice by description to this primitive sort of locomotion, one must really judge from personal experience in order adequately to realise the sensations of travelling on the corduroy roads of Ohio. Frequently are the passengers addressed by the driver somewhat in this style, "I guess you gents had better get out, for we be stuck in a hole." Crowbars, and such like instruments, are carried on all occasions for this express purpose.

The country we traversed on the first day after leaving Columbus, was exceedingly fertile and picturesque; the forests were just beginning to wear their summer mantle, and the splendid crops of wheat bore testimony to a land of promise. The first settlers in this district have long since quitted their habitations; these pioneers of civilization are a most nomadic race, never remaining to enjoy the fruits of their toils, but treading close upon the footsteps of the Indians as they retire before the white man towards the setting sun. Many of the original squatters in Ohio may now be found feeding their cattle on the boundless prairies on the banks of the Missouri, where, but a few years ago, the wild buffaloes were the monarchs of all they surveyed. We supped at a small town called Mount Vernon, and next morning early reached Wooster. The night was dark and tempestuous, the thunder every now and then pealing above our heads, while the occasional flashes of forked lightning only rendered more apparent the gloom of the forests. The rain too trickled down through the apertures in the roof of our ill-constructed coach, and, together with the shocking roads, rendered sleep entirely out of the question. At Medina, a flourishing village, we dined, and got an addition to our diminished numbers, in the person of a strong free-trade farmer, whose cogent arguments proved quite too much for the whig protectionists of our party. It was evening when we entered Cleveland, an important town, situated on Lake Erie, and containing 10,000 inhabitants. We stopped at its principal inn, where I remained for an hour or two before going on board a large steamer about to sail for Buffalo. The "Indiana" left her moorings at midnight, and, steering towards the middle of the lake, sailed for the greater part of next day nearly out of sight of land. The water was smooth as a mirror, but the atmosphere moist and hazy. We saw nothing all day excepting some steam vessels loaded with passengers on their way to the west. Towards evening the mist cleared away, and revealed to our view the queen city of the lakes, situated on a rising ground, with the river Niagara softly stealing past, and crowds of boats darting through the tranquil waters of the splendid lake. We landed at a noble wharf, just as the enormous steam ship "Empire" of 1000 horse power, was starting with 1500 passengers for Chicago, the star-spangled banner waving from every flag-staff, the bands playing "Hail Columbia," and the multitudes making the echoes ring with their deafening plaudits.

## PASSAGES FROM THE LIFE OF THE LATE REV. JAMES PEDDIE, D.D., EDINBURGH.

EVEN had it not been possible to say more of the late Dr. Peddie than that for the space of sixty-three years he occupied the post of a minister of the gospel in the metropolis of his native country, and that, after hav-



ing been all that length of time before the eyes of the public, he retired to his repose, not only with an unblemished character, but amidst the reverence and regrets of three generations of his fellow citizens, it would have been just and proper that a record of his history should have been presented to the public. Such instances of protracted service, and long-aged virtue, are too rare to be allowed, when they do occur, to pass away without a memorial. A tree that has grown old in the soil where it was first planted, cannot be removed without a desire being awakened to possess some relic of its venerable trunk. What wonder then that we should demand as a sort of right, some record of one who taught truth and goodness when our grandfathers were young, and has survived to be the teacher and the exemplar of our own day?

But more—much more than this can be told of Dr. Peddie. It is to be told of him, that to goodness he added greatness, and to steadfastness, strength. Endowed with natural powers of no mean order, cultivating these with conscientious and assiduous care, and devoting them honourably and perseveringly to the service of God in the gospel of Christ, he lived to gather around him the largest congregation attached to the ministry of any one man in the metropolis, and from which continual offshoots were sent out to form the nuclei of new societies which speedily rose into strength; he succeeded in rendering the most important services to the body of which he was a minister, as well as to the general religious enterprises of his day; he became the counsellor and guide of multitudes, who in their turn became the directors and teachers of many more; he acquired a status of moral authority in general society, which enabled him widely to diffuse the salutary influence of his doctrines and his example; and after having thus been privileged to serve Christ on earth for a longer period, and to do more for the cause of truth and goodness, than falls to the lot of the great majority of even the most zealous and devoted of God's servants, he quietly fell asleep in Jesus, after, like Simon of old, he had prayed, saying, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It may also be told of him, that whilst he was at the farthest remove from any thing like laxity and latitudinarianism—whilst he held firmly, and avowed manfully, the sentiments peculiar to that section of the church to which he belonged, he was, at the same time, a man of a catholic and a brotherly spirit, a lover of all good men, a ready co-operator with Christians of all parties in whatever was to advance the glory of their common Lord, or to promote the welfare of their fellow-men; a man who easily laid aside prejudices which he discovered to be unfounded, and delighted to find men and parties better than he had been led to fancy. Of such a man it would have been a public wrong had no memorial appeared to remind those who knew him of his excellences, and to set before others the pattern of his virtues, and the secret of his success.

We are happy to say, that such a memorial has appeared in a volume now before us, entitled, "*Discourses by the late Rev. James Peddie, D.D., Minister of the United Associate Congregation of Bristo-Street, Edinburgh. With a Memoir of his Life, by his son, the Rev. W. Peddie, D.D.*"\* The sermons contained in this volume are twenty in number,

\* Edinburgh: Oliphant and Sons. 1846.

and their character is such as fully to substantiate the eulogium passed upon Dr. Peddie's preaching by Dr. John Brown in the funeral sermon which he preached for him:—"The saving truths of Christ's gospel—the great things of God's law, were the staple materials of his discourses; and in treating them, he spoke in the tone of a man who knew that the word he uttered being God's word, 'outweighed in the balance of reason as well as the sanctuary, all earth's plans and politics and interests. . . . His primary object was to instruct. He aimed at the heart, but it was always through the understanding. And he was an eminently practical preacher. Every thing he said had obviously its aim, and no attentive hearer found any difficulty in answering the question, What are these things to me?" The memoir prefixed to these sermons is a condensed but very instructive narrative of the leading events in Dr. Peddie's life and ministry. It is written with much care, delicacy, and good feeling, and reflects no small credit on the author, who appears in more respects than one, to be the worthy successor of his venerable father.

Dr. James Peddie was born at Perth on the 10th of February, 1759.

"Of his early years few facts are known. He possessed the advantages of a wise, affectionate, and pious education. His father was a plain, humble, and truly godly man, upright and honourable in his dealings, and regular in family ordinances, as well as in the other duties of religion; while his mother, of whom he always spoke with peculiar reverence and affection, combined in her character strong sense and much knowledge of the world with sterling piety. Under the judicious care of these excellent parents, he was brought up from his earliest years in the nurture and admonition of the Lord. At what time a saving change was wrought upon his mind we are unable to tell. It is believed that, like the good Obadiah, he feared the Lord from his youth; and probably, as in the case of many other pious persons who have enjoyed similar youthful advantages, the precious seed of divine truth, sown in infancy, took root in his heart, and grew up so imperceptibly and gradually, that he himself was not conscious of any great and sudden change. This is the more likely if his constitutional character be taken into account; for he is known to have been quietly disposed in childhood, to have been rather soft and bashful in his manners, and have had no relish for the company of the wild and wicked. In after life he was never heard to allude to any particular time as the period of his conversion to God; and, indeed, he manifested, perhaps in excess, what is understood to be a characteristic of the more deep-minded and thoughtful of Scottish Christians, extreme reserve on the subject of his secret exercises. Only one anecdote is known of his early years which has any reference to youthful impressions, and which he was wont to relate with all the naïveté and point which distinguished his reminiscences of former days. While at the grammar school of Perth, a boy of very different dispositions from his own, a thoughtless and daring youth, into whose society, however, he was sometimes thrown, having on one occasion been unexpectedly worsted by him in one of their youthful sports, passionately struck him with such violence that, under the provocation of the moment, he uttered something very much resembling an oath. The other, surprised by the novelty of such an ebullition from *him*, exclaimed with delight, "That James Peddie was swearing!" This, he said, was an arrow in his conscience, made him more earnest than usual that night in his prayers, and gave him such a horror for swearing, that he never afterwards was guilty of aught approaching to it."

After pursuing his juvenile education at different schools in Perth, he entered the University of Edinburgh at the commencement of the winter session of 1775-76. His next step was to the Divinity Hall, then under the superintendence of the well known John Brown of Haddington. On the 6th of February 1782, he was licensed as a preacher, and after travelling in the capacity of probationer to different parts of the country, he was in October of the same year, elected by "a scrimp majority"

minister of the congregation in Bristo-Street, Edinburgh, over which he continued to preside till the day of his death. The circumstances under which he was elected, occasioned him some trouble at first; but his firmness, righteousness and good temper, finally triumphed over all hostility, and enabled him to enjoy a pastorate of unusual length, without the occurrence of "a solitary brawl." He entered his rest on the morning of Saturday, the 11th October, 1845, in the 87th year of his age, and the 63d of his ministry. His funeral, which took place on the 17th, was attended by a great number of ministers of all denominations, and drew an immense concourse of spectators.

We subjoin a few passages from the interesting memoir before us.

#### ANDREW SWANSTON.

"Mr Swanston was a son of the Rev. John Swanston, the Synod's professor of theology at Kinross, and was a person of high talent, of most engaging manners, and of fervent piety. He was greatly and justly beloved. Dr. Lawson is reported to have said, that "next to Jonathan he believed him to be the most amiable man that ever lived." He was, however, sensitive and fickle in his opinions on some lesser points of doctrine. After being a preacher for some time in the Secession, he embraced the Independent views in church government, then joined the Anti-Pædobaptists, and finally, from some further change of opinion, left their communion. He died a young man, with these words on his lips, "All is well, all is well." When Mr Brown, of Haddington, who was strongly attached to him, heard of the event, he said, "Andrew Swanston has found a church to his mind now."

#### LIFE OF A SECESSION PREACHER IN 1782.

"The life of a preacher in the Secession was in those days, still less than now, a life of ease. His journeys were uniformly performed on horseback, those accommodations, which now render travelling so easy as well as rapid, being then unknown. We find from a jotting in one of his note-books, that during the first seven months of his appointments, he rode as many hundred miles. In some of the remoter stations connected with the Synod, the accommodation provided for the preachers was rude in the extreme. When giving an account of his probationary tour in the north of Aberdeenshire, he said, we remember, that he composed some of his discourses in a wretched hovel, assigned for his lodging, where the only aperture for admitting the light served the additional purpose of a vent for the smoke. But in those wild districts the people, though poor and untaught, were kind and hospitable after their fashion. And his happiness was secured by his heart being in his work."

#### A MINISTER IN A FLX.

"When the Rev. James M'Gilchrist of West Linton, who had been appointed to preside in the ordination of Mr. Peddie, was about to leave home for that purpose, the people in his neighbourhood, having, as it happened, generally embraced the views of the minority who were opposed to the settlement, he could find no one willing to furnish him with the means of conveyance. The duty assigned him had, therefore, to be discharged, in his absence, by another who was present, the Rev. John Low of Biggar; a man well qualified by his ready powers for an exigency of the kind."

#### DR. PEDDIE'S POPULARITY.

"This may be regarded as about the period when Mr. Peddie attained the zenith of that very enviable kind of popularity as a minister which he so long enjoyed. Highly popular, in the vulgar sense of the expression, he never was; he never was run after; never made the idol of a wondering and gaping crowd. His pulpit ministrations were too judicious to obtain for him such a distinction; too remote from the extravagance, or exaggeration of sentiment and language, which is generally found to characterise the species of oratory to which we allude. But if popularity consist in attracting, Sabbath after Sabbath, for year after year, the same immense audience of attentive and steady worshippers, who always felt satisfied that they never were better supplied with sound, varied, interesting, and useful religious instruction, than when he ministered to them, this most desirable popu-



larity no man ever enjoyed in higher measure than he. Nor was his popularity of that meteor-like description, which after blazing for a time upon the astonished gaze, rapidly wanes, and finally sinks into obscurity. For as long a period as perhaps any man ever did, he continued to preach with acceptance to the same people, whose fathers had called him, and whose children and grandchildren had grown up under him; still retaining, amid the fluctuations of public opinion and of ecclesiastical affairs, and the succession of distinguished men who appeared in the established and dissenting churches around, a firm hold upon their judgment and affections, and never entering the pulpit, but to the visible satisfaction of all those whom he was most concerned to please and to profit."

#### A SORE EVIL AND A SURE REMEDY.

*(Specially recommended to the attention of the Congregational Churches of Scotland at this time.)*

"A service of a different kind was devolved on Mr. Peddie by the Associate Synod in the year 1806. Prior to that period, the congregations composing the association had been becoming rapidly more numerous, and accessions pouring in upon them from opposite extremities of the country. But while these tokens for good, and openings for the propagation of evangelical doctrine were hailed by the Synod with joy, it was observed, with some alarm, that fewer young men than in former times, offered themselves as candidates for the ministry, and that of those who commenced the course of study which the church deemed requisite for the creditable discharge of the ministerial duties, a greater proportion than in times past, went over to other denominations of Christians, or abandoned the work altogether for some secular employment. The consequences were becoming apparent in an increasing difficulty of supplying those charges which were left vacant by death, and of answering the new demands that were daily made upon them for a pure dispensation of the ordinances of the gospel. The Synod, on inquiry, had reason to apprehend that the growing aversion, manifested on the part of young men to engage in the work of the ministry in their communion, arose, in part, from the combined operation of two causes; the increased expense of education for the ministry, and the greater disproportion, than in former times, betwixt the livings of Secession ministers, and the station in society which they filled. They were led, therefore, to conceive that one means of preventing the growth of the evil they deplored, and of bringing forward a regular supply of pastors, must lie in exciting the people to make a more liberal provision for the subsistence of their ministers. A committee was appointed, and an address drawn up by Mr. Peddie exposing the dangers that might accrue to the church, and urging the appropriate remedy. This address was sanctioned and published by the Synod under the title of "Address of the Associate Synod to the people under their charge, respecting the present scarcity of probationers, and the necessity of a more liberal provision for the support of ministers."

#### LECTURING.

"In this highest, most useful, and most difficult department of public instruction, Dr. Peddie, from a very early period, was admitted greatly to excel.

"No one who remarked the order, the fulness of illustration, the finished phraseology, and the historical skill displayed in these lectures, would ever have imagined that they were wholly unwritten. His custom, at the beginning of his ministry, was to compose and write them out with care. But in the course of even a few months after his settlement, this practice was partially abandoned; until at length fastidiousness, want of leisure, and, especially, experience of complete success in the art of speaking from premeditation, led him to dispense entirely with the use of written notes in any form. There were many years in which, as we believe, he did not even jot the outline of a single lecture. Nor among his manuscripts do there remain more than imperfect portions of a very few lectures, on particular parts of the sacred volume, to show that, after the first year of his ministry, he on any occasion ever made preparation in this way for his public appearances. His lectures on *Joshua*, together with a few delivered in the same course, on the *Book of Daniel*, were quite an exception to the rule. Extempore speaking, however, was not in his case attended with those bad consequences which commonly result from habitual indulgence in that mode of pulpit address. Though not a copious or fluent debater; though seldom, therefore, taking a prominent share in discussions in the church



courts, and when rising to speak *there*, listened to with eagerness, chiefly for the sake of his opinion, to a brief statement of which he ordinarily confined himself, he yet possessed extemporaneous powers of a kind well suited to the pulpit, especially in exposition. We have no hesitation, indeed, in affirming, that, had his stated lectures been first written, and then delivered from memory, while retaining all their lucidness of explanation, their excellent method, and their striking lessons of practical wisdom, they must have lost much of the liveliness, the naive expression, the point, animation, and fluency, and the dramatic interest which characterised them. In another point of light, however, it must be admitted to be matter of infinite regret that they were not secured by writing. For 'it has been thought by many of his most intelligent hearers, that had his lectures been written, as in his long ministry he expounded almost the entire volume of inspiration, they would have formed a more useful practical commentary than any that exists.'

"His custom was, to take at one time neither so many verses as to reduce him to the necessity of making his discourse a mere running comment, nor yet, on the other hand, so few, as to convert it into a series of short sermons or essays on different points. His general idea of a lecture was a practical commentary upon a passage of scripture, with as much criticism as is necessary to show the just interpretation, with such amplifications as may render it useful to ordinary hearers, and with such unity as shall sufficiently distinguish it from detached notes. His mode, of course, varied with the nature of the subject and the form of the passage; but, whatever was the mode, he paid attention both to the meaning of the separate phrases, and to that of the entire sentence; and the connection of the thought in the mind of the writer was both attended to and stated. His first object was to bring out clearly the mind of the Spirit; and then, having explained the meaning, he looked round in all directions for the practical conclusions. He thought that lecturing, conducted in this manner, was an exercise admirably adapted to train the people to read the scriptures for themselves, and to reflect upon their meaning. He thought also that it possessed this advantage among others, that it enabled the preacher to touch upon useful and necessary topics, which could not be introduced into a sermon without the appearance of an intention to strike at particular evils or persons, and of going out of the way to reach them; but that practical lessons, however specific, brought naturally out of the word of inspiration as he went along, fell upon the mind of the hearer with all the force of surprise, and with the full authority of immediate divine injunction."

## REVIVALS.—A LESSON FROM THE APOSTOLIC TIMES.

A GODLY and gifted ministry is a blessing for which a people cannot be too grateful. Ministers of the gospel are the appointed channels of spiritual blessings to a fallen world. Through them and their ministrations, the Almighty is wont ordinarily to convey his grace, and impart salvation to a race of perishing sinners. Where such a ministry is found, there blessings of no common kind are enjoyed. There the people are instructed, edified, Christianised, and sanctified. There souls are renewed and sins are forgiven. The removal of such a ministry is one of the greatest earthly evils that can befall a people, and is often spoken of, in scripture, as one of the most direful results and surest evidences of the divine displeasure.

But the minister is not the master; the servant is not the lord; the ambassador is not the sovereign; the preacher is not the saviour. However, gifted and godly, it is not the prerogative of the pastor to bring light out of darkness, good out of evil; to bring the dead to life; to take away the heart of stone, and give a heart of flesh; to break, to melt, to mould anew the hardened heart; to wash away the stains of sin; to

renew, regenerate, sanctify and save the soul. None of these things can he do. None of these are included in his prerogative. None of these things are required of him, or are to be expected of him. He is not to be charged with guilt, because he does not bring his hearers under conviction, or convert those to whom he preaches, in all faithfulness, the word of God. "The ministers of Christ," says one, "ought neither to be deified, nor nullified; neither to be cried up, nor trodden down; we are not efficient causes, but only instrumental means of faith."

What we design to bring before our readers, by these introductory observations, may be learned from the language of the great apostle to the Corinthians: "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." The church of whom this question was asked, was in a sad state when Paul addressed to them his first epistle. Preachers were more thought of than their preaching—than the great truths which they proclaimed. Yea, apparently, the Master himself had less of their thoughts than the humble ministers whom he had sent to them with his messages of mercy. When, one after another, these preachers came and addressed them, instead of receiving the word with all readiness of mind, and going to the scriptures to learn whether these men had spoken the mind of God, they seem to have been taken up with discussions respecting the comparative merits of the preachers themselves.

They had enjoyed the ministry of such men as Paul, Peter, and Apollos. One had been particularly attracted by the courtly manners and fervid oratory of the eloquent Apollos, and thought that such another preacher was nowhere to be found, and, perhaps, never would be. Another was much more taken with the honest, plain-spoken, blunt and old-fashioned preacher of Capernaum, Simon Peter. While yet another was of the opinion that Paul, diminutive as he was in stature, weak as was his bodily presence, and feeble his mode of speaking, was on many accounts, and especially the cogency of his reasoning, and the skill of his logic, much the most desirable preacher of the three. And these partisans had each their adherents. The whole church, almost, were arranged under one or another of these divisions. Every man of them, instead of ranging himself under the banner of Christ, the great Captain of salvation, was wont to say—"I am of Paul,"—"I am of Apollos,"—or "I am of Cephas." Thus they gloried in men rather than in their Maker.

What but spiritual leanness could be expected in such a state of things? The work of God lamentably declined. The church began to lose the savour of their first love, began to be cold, stupid, worldly, and contentious about matters of small moment. The spirit of God suspended his converting operations, and left them to barren ordinances. Souls were cared for less than mere speculations of faith. The anxious cry of the awakened was no longer heard, and deep apathy, or bitter hostility, took possession of their unconverted friends. Paganism revived, and Christianity declined.

It requires but little stretch of imagination to bring before us some such scene as the following, and to suppose that it may have occurred at Corinth about this time:—A few of the members of the church are sitting together in the house of Chloe, where they were accustomed to assemble occasionally for religious worship. They have just closed their worship,

and some few have retired to their homes. Crispus and Gaius, Fortunatus and Achaicus, with a few others, yet remain. They are much dejected and sorrowful in their appearance.

Gaius begins: "Brethren, we have had a very thin meeting to-night."

"Yes," replies Crispus, "and a very cold one too. I wonder what can be the cause of such a falling off."

"It is time to do something," says Gaius in return, "to bring about a better state of things. It will not do to let matters go on so. We must have a revival."

"Yes, indeed," is the remark of Crispus; "we sadly need another revival. Such another as we had a few years ago, would soon fill our good sister's house again, as we have seen it in other days, and put new life into us all. But how shall we get it? That is the question. We are all agreed, I dare say, that we stand very much in need of it just now."

"Brethren," says Fortunatus, after a short pause, "I think I have hit upon the thing. You know what a great preacher Paul is; you have all often heard him for yourselves. You remember with what wonderful skill he preached the word, and how it carried conviction to every heart. You, Crispus, were one of his converts, I believe. I remember when Gaius and yourself received baptism at his hand. Now, let us send for Paul to come and make us a visit, and we shall soon have a revival."

"I am very much of your mind," Crispus observes, "it is a happy thought. Do you suppose we can get him? How can we ascertain?"

"We can but try," is the ready answer of Fortunatus; "we shall be very likely to succeed. Corinth is a very important place, and nowhere else is he more needed."

"I have no doubt a revival would relieve the church from its difficulties," Gaius now remarks, "and I have a great opinion of Paul's preaching. It is, on some accounts, just the thing for our literary people here. And yet there are some things in his manner that do not please the higher circles. We must try and reach them. We have a large church, it is true, but you are well aware that we have not many of the wise, the mighty, or the noble. We are mostly poor, and unable to give much. It would help us exceedingly if we could get a few of the richer sort among us. It would be of great service, too, in giving us character among the people of the town." Now I incline to think that we must try and get Apollos to come and preach for us for a short time. If we can only get him, we shall succeed. Apollos you know is a splendid preacher. There is something very attractive in his mode of address. The people can't help but like him. As soon as they hear that there is a great preacher here from Alexandria, and that it is none other than Apollos, they will be sure to come in crowds to hear him. And they are sure to be taken with him."

As Gaius was a man of much influence himself, and the wealthiest man in the church, at whose house the servants of Christ always found a hearty welcome, his suggestion was regarded with great consideration. Erastus, the chamberlain of the city, at once fell in with it, and was for sending a messenger directly to the eloquent Jew, with an urgent request for his services. Quartus, who had listened with much interest to the conversation, seconded the proposition. But Lucius, Jason, and Sosipater,

kinsmen of Paul, opposed it. 'They' could not see how any one could think that Apollos was a greater preacher than Paul, the great apostle. Tertius, also, was very partial to the Tarsian divine, by whom he had been employed as an amanuensis.

It soon became very evident that no agreement could be effected among them in respect to either of these two preachers. Thereupon Achaicus, who had continued silent until now, ventured to express his preference for Simon Peter. "You know, brethren!" said he, "that Peter is the greatest revival preacher of the day. Was not he the chief speaker on the day of Pentecost? Did you ever hear of a sermon that produced such an impression? If I mistake not, our brother Justus was at Jerusalem on that occasion, and witnessed the wonderful scenes of that memorable revival. Send now for Cephas, as Capt. Cornelius did, and we shall have such a blessing as they had in Cesarea. If Peter comes among us, you may be sure that it will stir up all Corinth, and Achaica too." This proposition pleased Justus, and several of the sisters who were present, among whom Phebe, who had come up from Cenebrea to attend the meeting, made bold to express her assent to it. But the brethren who had previously spoken could not be moved. It seemed as if the three parties were so determined on having each his favourite preacher, that sooner than have another, they would do without a revival.

They were about to separate without coming to any agreement, and with considerable coolness towards those who disagreed with their suggestions. Their kind hostess who had heard this altercation with no little grief, but had concealed her emotion, ventured now, though a woman of great diffidence, to suggest, that the proper course to obtain the blessing of a revival had not yet been named. "My humble opinion is," she observed, "that we have no need to send for any one of these distinguished servants of Christ. Instead of asking—'Whom can we get?'—would it not be better to look, each of us, into our own hearts, and get down in the dust before God, deploring our pride, contentions, and coldness? Are we not looking more to the creature than to Him who alone can make us new creatures? The Lord has not left us without the preaching of the gospel. Stephanas, our worthy pastor, may not be as great a preacher as Paul or Apollos, and may not have been in as many revivals as Peter: but if we were all of us to put away our idols, and each of us take hold of the work, doing what we can in our several spheres, and looking to our Lord Jesus alone for help, I verily believe that he would soon baptize us anew with the Holy Ghost."

After a brief pause, in which the whole company appeared to be much affected, Gaius proposed that, late as it was, they should have another season of prayer before they separated. At the word, they all fell on their knees, and one after another wept before God. A few weeks afterwards, tidings came to Ephesus, that there was a great revival of religion at Corinth.—(*New York Evangelist.*)



## TO A YOUNG LADY NAMED MARY.

John xi. 28. Luke x. 41, 42.

MARY! as thou hast the name,  
 May'st thou have the temper holy,  
 Of that kind and gentle one,  
 Who in spirit meek and lowly,  
 Knew no more delightful seat,  
 Than she found at Jesus' feet.

Costly oil with spices sweet  
 Poured she on these blessed feet,  
 Knowing not, 'twas preparation  
 For their cruel laceration,  
 By each bloody nail.  
 Thinking not of separation,  
 Looking not for desolation,  
 Calvary's cross and lamentation,  
 And the mocking Jews' "All hail!"

Thou canst not like her be honoured,  
 Thus upon thy Lord to wait;  
 Clothed in awful majesty  
 Now he sits, a king in state;  
 He has died, and lives and reigns  
 High o'er death and all its pains.  
 But if thou wilt listen calmly,  
 Thou may'st hear a sweet voice saying,  
 "Mary, rise," the master calleth,  
 Wond'ring at thy long delaying.  
 Wilt not thou, with willing feet  
 Run thy loving Lord to meet?

Pray to God and he will guide thee,  
 Let no evil thing betide thee,  
 Sooth thy sorrow, say, "be cheerful,  
 Be not anxious; be not fearful,  
 Troubled about many things."  
 Even where all was desolation,  
 Grief and deepest tribulation,  
 Sweetest peace and consolation,  
 His good Spirit brings.

Be not of this world's joys heedful,  
 There is but one good thing needful,  
 Pray and watch,  
 And watch and pray,  
 Pray by night,  
 And pray by day.  
 Pray for a believing heart,  
 Till the Holy Spirit say,  
 "Mary hath chosen that good part  
 Which shall not be taken away." U. U.

## Editorial.

"EX CATHEDRA."

THE remarks which we offered in our last Number upon the question of the opening of the railway between Edinburgh and Glasgow on Sabbath, seem to have excited some stir, and have certainly led to our receiving some censure. This latter was perhaps to be expected from the excited state of parties, and from the circumstance that our observations were not calculated to please either side in the controversy. We have not, however, seen any thing to shake our confidence in the soundness of the principles we attempted to advocate. On the contrary, when we see how angry, and at the same time how feeble, our critics have shown themselves, we have been the more confirmed in the notion, that the ground we have assumed is about the right one.

We had no intention of reverting to the subject, and assuredly we do not mean to enter into any controversy upon it; indeed, as yet, our critics have not been kind enough to give us even a bare bone to contend about, however they may have tried to lay an oaken staff across our shoulders. But as the views we expressed have been either grossly misrepresented in certain quarters, or completely misunderstood, we must, in justice to ourselves and our position, endeavour briefly to rescue our statements out of the hands of such Philistines.

Chief among the Unfair is the Editor of the *Glasgow Examiner*. All through his remarks upon us, he blunders and misrepresents apparently as if he were used to it. First, in reply to our argument, that to violate a public right on private grounds is immoral, he says, "The writer seems not to be aware that he is using a two-edged argument. The former directors put on the trains for private reasons, and the present have removed them for the same." We confess we were not aware of any two-edgedness in our argument; and even now we cannot see that it is sharp but on our side. Sharp enough there, however, for our critic to cut his fingers by! His reasoning is this: The former directors found it for their private interest to administer a public right; therefore, the present directors are justified in abolishing for private reasons that right. Rare logic this! On the same principle one might argue thus,—The city of Glasgow has a right to be represented by two members in Parliament; Messrs. Dennistoun and Oswald find it for private reasons desirable to administer that right; therefore, for private reasons, these two gentlemen (supposing they had the power) may abolish that right, and deprive the city of its representatives. How do our friends in the west relish this? Not very well, we suppose; but such seems a fair conclusion from the new light which the *Examiner* has shed forth among them.

The fallacy of the *Examiner's* reasoning lies in this:—he has assumed, that the public right referred to was *created* by the act of the directors who consented to administer it—an assumption so manifestly false, that we wonder he could reason on it for it a moment.

The *Examiner* proceeds thus,—“Almost all public claims are determined by private interest.” This is true in one sense, but not in the sense in which the *Examiner* takes it. It is true that the public come to possess a right of usage, from its being found for the private interest of

each individual that that right should be enjoyed; but how this entitles a servant of the public to take away that right because it does not suit his convenience that the public should longer enjoy it, we cannot see. The *Examiner's* reasoning, to hold good logically, should rest on some such proposition as this,—“Public claims are determined by the interest of those parties who have the power of conceding or alienating these claims;” in other words, that might determines right. We had thought such a doctrine as this exploded long ago. The Editor of the *Examiner* has surely been taking lessons from the Duke of Leeds, the illustrious shutter-up of the Highland passes. The principle of both is the same.

We are charged by the *Examiner* with uttering what is “unmanly and unchristian,” because we have, as he says, affirmed that “commerce and enterprise must be left to infidelity.” We are not aware of having either said or insinuated any thing so foolish. What we said was, that such a monopoly as the Edinburgh and Glasgow railway did not appear to us capable of being managed on strictly christian principles. We said nothing of commerce in general; our remark was confined to the particular species of commerce denominated monopoly. The distinction seems obvious enough, but it is one which the Editor of the *Examiner* will not or cannot make. With him genus and species are all one. Were one to say, “It is unchristian to traffic in slaves,” the Editor of the *Examiner* would hold it as equivalent to saying, “It is unchristian to traffic at all.”

That monopoly is unchristian, is a position fairly admitting of debate; and we should be glad to see it calmly and rationally discussed as a question in christian ethics. Our own views have been adopted after some deliberation, and not without the sacrifice of some worldly advantage to them. If they are unsound, we shall readily abandon them. But their unsoundness must be proved by argument, not inculcated by rudely abusing them as “unmanly and unchristian.”

The last remark of the Editor of the *Examiner* which we shall notice is the following:—

“We are unable to see the consistency of this article with itself. The latter part gives the lie to the former. The beginning asserts that the public have a right to railway conveyance on Sabbath, and the latter holds that to give such means of locomotion is a sin. We fear the author is falling into the old reasoning that what is logically false may be theologically true.”

The confusion here is all in the *Examiner's* own mind. What he means by the last sentence, we cannot pretend to understand; our reading has not yet made us acquainted with the strange old reasoners to whom he refers; nor can we comprehend what ideas they could attach to the proposition he has ascribed to them. As for us we beg earnestly he will give himself no painful anxiety about us; let him repress his fears and calm his terrors; we shall take particular care of falling into any such dark hole as he has kindly pointed out to us.

The Editor of the *Examiner* would fain pass for a great logician; but he seems incapable of making the commonest distinctions. In speaking of the right of the public to have within their reach a vehicle of conveyance between Edinburgh and Glasgow on Sabbath, we took care to state that we did not regard this as a moral right, but only as a “right of usage.” Now surely there is no inconsistency—no “lie” (to use the graceful language of the *Examiner*,) in saying that a right of usage may be, morally, so;

improper that no Christian can without sin administer it. Did the Editor never hear of legal rights being moral wrongs? Has he yet to learn that a right of usage may be a cruel iniquity? Has he now for the first time to be told that many things which the world esteems necessary and lawful, are in the sight of God, and tried by the standard of his will, abominable and sinful? Had he duly pondered these very plain distinctions, he would not, we think, have found any difficulty in seeing the perfect consistency of our article. Of our two positions, the one is, that the public have a right of usage, which individuals may not, for private reasons of their own, set aside; and the other is, that this right of usage is in the case in question, so opposed to the law of God, that no man who makes that law his rule, can consistently avail himself of this right, or be instrumental in administering it for others. Where is the inconsistency of these two?

Leaving the *Examiner* we turn for a little to the *Glasgow Argus*, in the Number of which for the 15th of February, appear some strictures upon our remarks on the subject of the railway. Of these we have no complaint to make; save that the writer, departing from the acknowledged etiquette among literary men, has chosen to ascribe the article to a certain individual to whom he refers by name. To this we attach little importance; only we think that the rule which this writer has violated has its uses, and ought to be preserved on the same ground as a similar usage is preserved in the House of Commons and at the bar, where no person is allowed to refer to his opponent by name.

Keeping to our resolution of simply explaining what seems to have been misunderstood, there are only two things in this paper to which we shall refer. 1. The writer cannot understand how we should "rejoice at the result of what we deem the erroneous conduct of the directors," and tells us that this is to him "so puzzling, so curious, if not comical," that he thinks he must have misunderstood us. Now he has not misunderstood us, but he seems to have thoroughly failed to perceive the justice of our remarks. What there is "puzzling, curious, or comical" in saying that we rejoice in a *result* whilst we disapprove of the *means* by which it has been obtained, we cannot divine. Such things, we had imagined, occur every day; nay so common is it for a good end to be brought about by bad means, that a certain class of moralists have tried to remove the discrepancy between the good and the bad, by the dangerous principle that the end sanctifies the means. We should like to know how our critic acts in such cases. Does he hold by the Jesuit maxim? or does he reverse their process and judge that the means defile the end? One or other of these he must do; or he must take our ground and be guilty of the "puzzling, curious, and comical" course of sometimes rejoicing in an end as good and desirable, whilst he condemns the means and motives of the parties by whom it has been brought to pass. On a little reflection, he will we think conclude that this last is the only sound course of the three.

2. The writer in the *Argus* says:—

"I cannot refrain from expressing the surprise I felt when reading the Rev. Doctor's concluding remark and advice to christian men,—'Our humble but firm advice to them is, to have nothing to do either as proprietors or directors with such ensnaring modes of vesting capital.' Is it then wrong to invest money in railway stock because trains are allowed to run on Sundays? If so, then it would appear to be very wrong to encourage them by ever travelling by railways, even on



ordinary days, when it can possibly be avoided. Such a conclusion is most startling; so startling, that I cannot help doubting its soundness; for if it be sound, then it would follow that no christian man could become a minister of state, since our rulers do many things such as that of paying men to preach false doctrines, which no Christian can approve of;—no Christian could be a magistrate for similar reasons;—no Christian could connect himself with a board of road trustees, seeing that the use of turnpike roads is greatly abused on Sundays by travellers on business or on pleasure, of whom there are at least fifty for every one who requires to travel from necessity. In short the Rev. Doctor's advice would, if acted upon to its full extent, drive Christians out of all public situations, and leave the interests of society in the hands of irreligious men."

On this we have to observe,—1. That we object altogether to the principle on which this reasoning proceeds; viz., that the truth of ethical precepts may be determined by the *consequences* to which the application of them would lead. Such a principle we regard as altogether unsound and dangerous. Moral truth is determined by the standard of morals; and if the application of it in any given case lead to inconvenience, the thing thereby proved is not that the moral principle is unsound, but that sometimes good morals and immediate apparent advantages do not go together. It may no doubt be sometimes very inconvenient for honest men to leave all the thieving in the world to rogues; but that does not prove that the law which denounces thieving is unsound; it only proves that to be honest one must sometimes sacrifice an apparent worldly advantage. 2. We do not see how from the assertion that it is wrong to invest money in a railway which is used on Sabbath, it follows, that it is wrong to travel on such railway during the week. The two cases appear to us totally distinct. In the one case we become partners in a concern which traffics on the Lord's day; in the other we simply use a conveyance for a very lawful purpose. It is true that conveyance may be used for other purposes which are not lawful; but with that we have nothing to do. We are responsible for what we actually do; not for what the persons we employ may do at another time when we are not present, and when we have not the least connection with them. But it is said, "By going with them on a week day you encourage them." Encourage them—to what? To run also on the Sabbath? By no means. This were indeed "puzzling, curious, and conical" morality. We encourage them to do what we pay them for doing, and no more. To hold that by encouraging them to do what is lawful, we become responsible for *all* their deeds, is most monstrous. John Nokes makes very good shoes, but John Nokes gets drunk and beats his wife. Are we to be told that because we encourage John to make shoes by purchasing them of him, we also encourage him to beat his wife, though it may be with our money he gets drunk enough to do it? There is a quack doctor of the name of Cockle, who sells antibilious pills, and who advertised lately that he had been greatly instrumental in promoting the ends of justice, by the good effects of his pills on the Right Honourable the Chief Justice of the Common Pleas; whereupon the said Chief Justice declared from his place, that he had never swallowed one of Cockle's drugs. Now, it is clear from this, that Cockle is a rogue who does not stick by the truth; but with all this his pills may be good pills, and we do not see why we should not use them should we feel inclined. It would really be a hard case were one to be forbidden to swallow a nasty drug unless one was satisfied with the moral

character of the apothecary who composed it. 3. As to the other consequences which the writer in the *Argus* has deduced from our position, we say of them unhesitatingly, *valet quantum*. In our view, so far as they can be shown to be cases in point, they only furnish fresh illustrations of the doctrine, that there are many things which a Christian cannot, in consistency with his principles, be, or do. The reasoning of our critic here appears to us most marvellous. He asserts, for instance, that "certain parts of a prime minister's duties in this country are such as no Christian can approve of;" and yet he contends that a Christian may consistently be prime minister and do those very things; that is, that it is consistent with Christianity for a man to do what no Christian can approve of. We trust there are few Christians by whom such a doctrine as this will be embraced. It carries its own condemnation on its front. Whether the writer's remark applies to ordinary magistrates and to road trustees, or not, we have not time to stop to discuss. Our opinion is that it does not—that there is nothing in the duties of those functionaries necessarily unchristian. If, however, it should be shown that there is, the conclusion which would legitimately follow, would not be that our principle is wrong, but that it applies to magistrates and road trustees as well as to the managers and partners of a railway monopoly.

### "NOTICES OF BOOKS.

*The True End of Education, and the Means Adapted to it: in a Series of Familiar Letters to a Lady entering on the duties of her profession as Private Governess.* By Margaret Thornley. 12mo. pp. 342. Edinburgh: T. & T. Clark. 1846.

We have perused this book with much satisfaction. After all that has been written on the subject of education, we have found in it much that we think entitles it to the careful perusal even of the most experienced instructors of youth. We have been struck with the mingled sagacity, good sense, liberal feeling, large reflection, genuine piety, and extensive acquaintance with both the theory and the practice of education, which it throughout displays. It is the production of a cultivated mind, which has viewed the subject of education in all its bearings, and tested philosophic principles of teaching by practical results. We commend it to all governesses, tutors, and schoolmasters; and not less to all parents and guardians of the young. They will find in it much that, we believe, they will regard as serviceable to them in their office as instructors; and they will not be disgusted by any of that cant, pedantry, and nonsense, which too often characterise books on the subject of education. It is the work of a pious, thoughtful, learned, yet womanly woman.

Before leaving this work we would

hint to the authoress that a little attention to correctness of style would be an improvement. A certain license, it is true, is allowed to epistolary composition, but this she rather goes beyond. For instance, in a letter on Language, and which contains an emphatic recommendation of English Grammar, one is hardly prepared for such slips as the following: "How naturally the high strains of hyperbole and floridity (!) which characterizes the languages of the great nations of the east, accords," &c. p. 20. And again: "There are few sciences . . . which . . . is," &c. *ibid*.

*Comfortable Words for Christian Parents Bereaved of Little Children.* By John Brown, D.D., Edinburgh. 12mo. pp. 107. W. Oliphant & Sons. 1846.

It does not always happen that words of comfort addressed to the bereaved are "sound words;" and when this is the case, it is of necessity impossible that they can prove really and permanently "comfortable words." That which rests on a false and vain foundation can never meet a real calamity, and assuage a real grief, except in appearance, and delusively. How important, then, that he who would speak comfortably unto the mourner should be himself a scribe instructed into the kingdom of God.

To no class of the bereaved, perhaps, has it more frequently happened to be addressed in other words than these:

sanction, than that of parents deprived of little children. On this subject things have been spoken and written by men calling themselves divines, which have no divinity in them, and which have only misled those whom they were designed to comfort. From such "miserable comfortors" the wounded spirit turns aside, taught by the very instinct of its grieving to seek a sounder and more solid consolation. In the volume now before us, we rejoice to say, such may be found. It is a precious little tractate,—full of sound theology, mature sentiment, and moral sensibility—rich in experimental piety, and fragrant with the fruits of a meek and chastened spirit. It consists of three discourses, delivered by the author shortly after he had experienced the trial under which he endeavours here to comfort others. We cordially recommend it to all bereaved parents, as setting before them the only true and lasting balm for the wound under which they have been called to smart.

*Memoir of the Late Mrs. Ann Johnston, Willow Park, Greenock.* Second Edition. P. 8vo. pp. 168. Edinburgh: W. Oliphant & Sons. 1846.

THIS is a gracefully-written, instructive, and touching chronicle of one whose name deserves to be remembered for her piety, her amiableness, and her good deed. We can say nothing in commendation of it more likely to impress our readers, than is said in the following passage, written after perusing it in manuscript, by one who has himself since then followed the subject of it "into the palace":—"I have read it," wrote the late Dr. Hough to the author, "with many tears—tears of joy and delight. You had an excellent subject prepared for you by the grace of God; and the delineation of it has led you to pour forth exuberantly your mind and heart. She was indeed a daughter of 'the king,' all glorious within—her clothing of wrought gold. The king himself greatly desired her beauty. No wonder that you, who saw it so much admired it, so highly; and now she has been brought with gladness and rejoicing into the king's palace whither, you, as one of her many companions, are to follow her. You thought much of the daughter here; you will think still more of her there; but most of all of the King himself, appearing in his matchless beauty, in the land afar off!"

*The Obligations of the World to the Bible: a Series of Lectures to Young Men.* By Gardiner Spring, D.D., New York. 12mo, pp. 320. Glasgow: Collins. 1846.

IN this volume the able and excellent author shows, in fourteen Lectures, the benefits which the Bible has conferred upon the literature, the legislation, the social and moral interests, and the religious opinions and prospects of the race. The results of extensive reading are condensed into a short space, and a vast body of valuable information and reasoning set forth in a perspicuous and attractive style. It is a work of high value; and we trust it will find its way into the hands of not a few of our reading and intelligent youth. We hail it as pre-eminently a book for the times,—times when in that eager quest after knowledge which marks all classes of the community, there seems a growing danger of their forgetting the Book, and ungratefully turning aside from that instructor to whose precious influence all that is good, noble, and hopeful in the present aspects of society is to be traced.—Four Essays are appended to the Lectures, also from the pen of Dr. Spring. Their subjects are, the Internal Evidences of Christianity; the Church in the Wilderness; the Useful Christian; and Moral Gradations.

*Discourses, Doctrinal and Practical.* By the late Rev. James Jeffrey, Greenock. With a Memoir of his Life. 12mo, pp. lxvi. 338. Edinburgh: Oliphant & Sons. 1846.

THE late Mr. Jeffrey was much esteemed during his residence first at Musselburgh and afterwards at Greenock, as an eloquent and instructive preacher; and his early death was deeply deplored by multitudes beyond the circle of that denomination (the Relief) of which he was a minister. We have perused with much interest, the sermons in the volume before us. They fully sustain the reputation of their lamented author. Replete with evangelical truth, they are characterised also by much vigorous thinking, holy feeling, and eloquent appeal. They are eighteen in number, and afford, in the variety of their subjects, an interesting specimen of the author's general pulpit efforts. The Memoir prefixed is from the pen of Mr. Brooks, a young minister who enjoyed Mr. Jeffrey's intimate acquaintance. It is well executed, and cannot be read even by one entirely a stranger to its



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subject, without awakening towards his memory a deep feeling of respect.

*The Forgiveness of Sin, and the Possibility of attaining a Personal Assurance of it.*

By the Rev. T. East, Birmingham. P. 8vo, pp. viii. 185. Glasgow: MacLehose, 1847.

THIS little book smacks richly of the fine old puritan theology of England. It is the production of a vigorous mind, familiar with books, and much experienced in the ways of men, and the religious exercises of different classes of hearers of the gospel. Few topics of practical divinity approach in interest that to the elucidation of which it is devoted; and no questions meet those whose business it is to press the interests of the soul upon their fellow-men, more frequently than those which it professes to answer. How may sin be forgiven? How may I know that my sins are forgiven? These are questions of the deepest moment, and the most pressing urgency; and as one prime design of all preaching is to bring men to put these questions, and to answer them clearly, intelligibly, and truly, when put, no task can be more important than that which aims at the just settlement of the principles on which such answering must proceed. To this task Mr. East has here addressed himself; and that in a manner which entitles him, we think, to the gratitude and applauso of the church.

After a short introduction, the author disusses the following points:—1. The theory of redemption defective, unless provision be made to convey to believers in Christ a knowledge that their sins are forgiven, and that their salvation is absolutely certain. 2. How a knowledge of the forgiveness of sin is acquired and sustained, and what is its practical tendency. 3. The charge brought against those who profess to have attained, or who are labouring to attain this knowledge, examined and repelled.

In the conclusion the author addresses a series of suitable and pointed appeals to, 1. Those who possess a knowledge of the remission of their sins; 2. those who admit the possibility of attaining such knowledge, but who have not yet attained it; and 3. those professors who think that no one, during his residence on earth, can attain this knowledge.

We do not use mere words of course when we say, that we earnestly recommend this book to our readers. We are sincerely anxious that it should be extensively and carefully perused by

Christians of all classes, and especially by ministers. It speaks to some of the agitated questions of the day in terms alike removed from that iron-bound dogmatism which engenders despondency, and that crude and flippant fanaticism which fosters spiritual pride, carnal dependence, and unhallowed security.

*Pulpit Studies: or Aids to Preaching and Meditation.* By John Styles, D.D. Second Series. 12mo, pp. 232. London: Ward & Co.

THIS volume contains thirty-nine outlines of Sermons. These are of various degrees of merit; but for the most part display considerable skill in the mapping out of subjects for discourse. The sentiments are distinctly evangelical throughout; and in one or two of the longer sketches some fine passages occur. To those who find it of advantage to employ such "Aids," we can confidently recommend the volume; though we hardly think the outlines it contains sufficiently textual for our Scottish taste. An advice given to young shopkeepers often is, "Stick to your shop, and your shop will stick to you." We would say the same to a preacher concerning his text,—*"Keep by your text, and your text will keep by you."* No preacher comes sooner to poverty than he who merely makes his text a sort of sign-board to let people know in general what he is about.

*The Mosaic Creation viewed in the Light of Modern Geology.* By George Wight. Sm. 8vo. pp. xx. 256. Glasgow: J. MacLehose. 1846.

WE have only at present space to announce this work to our readers, and very earnestly to commend it to their perusal. We hope soon to furnish a more lengthened notice of it.

*The Christian Philosopher: or the Connection of Science and Philosophy with Religion.* By Thomas Dick, LL.D. New edition, revised, corrected, and greatly enlarged. Vol. I. 12mo. pp. 314. Glasgow: W. Collins.

STANDARD books are not to be reviewed, and need not to be recommended. Such a book is Dr. Dick's *Christian Philosopher*, a new edition of which is now before us. It is a book which all must read, and which is worthy of the great circulation it has enjoyed in Britain and America. We have only to say that the present edition, besides being improved in its contents, is beautifully got up, and is offered at a cheaper rate than its predecessors.



## CHRONICLE.

**I.—DENOMINATIONAL INTELLIGENCE.**  
**—ORDINATIONS.—1. MR. JAMES HOWIE,**  
**OVER THE CHURCH IN NAIRN.**—Mr. James Howie, late of the Theological Academy, Glasgow, having received and accepted an unanimous call from the church in Nairn to take the pastoral oversight of them in the Lord, the 21st January was the day appointed for his ordination.

On the evening of Wednesday the 20th, in accordance with the anticipated services of the following day, the church held a meeting for prayer—at which, Mr. Munro from Knockando, and Mr. McNeil from Elgin, were present, took part in the exercises and gave an address.

Public worship commenced on the forenoon of Thursday 21st, precisely at eleven. Mr. McNeil began the services of the day by praise, reading select and appropriate portions of scripture, relative to the pastoral character, qualifications and duties, &c. &c.; and after prayer and praise, delivered an introductory discourse founded on 1 Peter ii. 5:—"Ye also as lively stones, are built up an spiritual house, an holy priesthood," &c. &c. From which he attempted briefly to sketch the constitution and character of a gospel church, under the emblem of an *house*, touching upon the *nature* of the house—the *character* of the *materials*—the *union* and *consolidation* of the *fabric*—the *plan*—the *rule*—the *model*, by which the structure ought to be reared—the *purity* and *privilege* of the *inmates*, "a holy priesthood"—and the *functions* of the *family* "to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

After prayer and praise, on the close of the introductory discourse, Mr. Munro, as is usual on these occasions, proposed a series of solemn questions to the pastor elect, to which he gave, though concise, yet clear, and very satisfactory replies.

The doctrinal statements were clearly conceived, accurately expressed, and listened to with deep attention, and we believe with very general satisfaction. "He witnessed a good confession before many witnesses." Mr. Kennedy from Inverness, offered up the ordination prayer—when the young pastor was commended to the grace and guidance of the Great Head of the Church, by the "laying on of hands," of the pastors there present.

Mr. Hill from Huntly, delivered a

most affectionate and impressive charge to the pastor, from 2 Timothy iv. 5,—  
 "Make full proof of thy ministry"—in which the *nature*, *duties*, *difficulties*, and *encouragements* of the Christian ministry, were brought out, with considerable specialty of detail, and were enforced with the feelings of a father, and the affectionate sympathies of a brother, upon the mind of the young pastor. Mr. Alexander Dewar of Avoch, afterwards addressed the church on the duties which they owe to the pastor of their choice, from Phil. ii. 29: "Receivoe him therefore in the Lord with all gladness; and hold such in reputation." His address to the flock was the voice of years, and of long experience in the pastoral office. It was comprehensive in its range of remark, catholic in its spirit, familiar in its style, and practical in its character.

Mr. Munro preached an able and animated sermon in the evening from Isaiah xlix. 17:—"Thy children shall make haste." The entire services of the day were deeply interesting, and well sustained throughout. Sundry christian friends from Inverness, Avoch, and Elgin, were present on this occasion. It was like a spiritual banquet to the brotherhood, and a season of quickening and refreshing to the church. Mr. Kennedy of Inverness remained over the following Sabbath—preached in the forenoon and evening, and introduced Mr. Howie to his new charge. It is our hope and prayer, that the union so recently formed and recognised between the pastor and the flock in Nairn, may prove permanent and profitable to both, for many years to come—that it may be succeeded and sanctioned by the divine blessing—and that "Walking in the fear of the Lord, and comfort of the Holy Ghost, they may be edified and multiplied."

**2. MR. ALEXANDER FRASER.**—Mr. Thomson, late pastor of the church in Nile-Street, Glasgow, having sometime ago resigned his office in order to become tutor (along with Dr. Wardlaw) to the Glasgow Theological Academy, the church after serious and prayerful consideration, were led unitedly, without a dissenting voice, to address an invitation to the Rev. A. Fraser of Colchester, (formerly of Albany-Street Church, Edinburgh,) requesting him to become their pastor; and he having acceded to their wishes, entered on his large and im-

portant sphere of labour on Sabbath the 31st January last. On the preceding Thursday the recognition services took place, at which the attendance was large. Messrs. Russell, Ingram, and Raleigh, took part in the devotional services. Mr. Cullen of Leith proposed the usual questions, which were replied to by Mr. Small, the senior deacon, on the part of the church, and by Mr. Fraser, whose answers were highly interesting and satisfactory. Dr. Paterson offered up the ordination prayer, Dr. Wardlaw gave the charge to the pastor, and Dr. Alexander addressed the church. A social meeting was held in the evening, in the 'Trades' Hall, which was filled to overflowing with the members of the church and friends of various denominations; and to show their affection and esteem for Mr. Fraser, their late pastor, several deacons and members of Albany-Street church were also present.

Dr. Wardlaw ably occupied the chair. The meeting was addressed by Dr. Wardlaw, Dr. Paterson, Mr. Cullen, Mr. Fraser, Mr. Russell, Mr. Ingram, Dr. Taylor of the Secession, and Mr. Anderson of the Kellog.

It was, indeed, a hallowed and refreshing season. Mr. Fraser has received a cordial and hearty welcome back to Scotland; and especially to the church of which he was formerly an honoured member. May he long be spared to edify and build up a church which was once so dear to the heart of the late beloved Greville Ewing.

## II.—ROMANISM ON THE CONTINENT.

1. *Worship of Mary.*—"A few days ago a friend got a letter of invitation to a funeral. On one side of the sheet there was an image of St. Gabriel, on the other some passages from the Fathers and the Apocryphal books, but no mention anywhere of the name of Jesus; at the bottom were these words from St. Bonaventura: 'All those who shall have placed their hope in the Virgin Mary shall be eternally blessed. Requiescat in pace.'"—*Letter, 6th June, 1846.*

2. *Popish Blasphemy.*—On the occasion of the death of the late Pope, Gregory XVI., the bishop of Frejus in France, issued a *mandement*, from which the following is an extract. "He (the Pope) will continue to be a man; he will have, even he, like all of us, his secret sorrows; he will be seen prostrated on the floor of the temple, praying with penitence for himself as well as for us, and crying out,

'Have mercy on me, O Lord, for I am a sinner.' In his turn he will go and cast himself at the feet of a mere priest, and profoundly bending before him, say, 'My father, I have sinned; pardon me.' And yet he will be more than man. Seated in the chair of St. Peter, his brow glittering with a divine glory, and full of the Holy Ghost, he will give, like God himself, his blessing to the city and to the world; and surrounded by his brethren in the episcopate, or alone, representing the universal church, he will speak and write as God himself would do, with the same calmness, the same assurance, the same authority; and his decisions will find, from one end of the world to another, a docility of faith, a submission of heart, equal to the respect and submission rendered to the decrees of the Eternal, wherever the gospel of Christ has a disciple, for so has God willed it, and because his image will be there!"—(*Archives du Christianisme, Juillet, 1846.*)

3. *Immorality and Education of the Priesthood.*—"In Belgium, besides the government Universities of Ghent and Liege, there are two dependant on voluntary efforts—Brussels and Louvain. The former is supported by the liberal party, the latter by the Romish clergy, by collections made in the dioceses. Louvain has more students than all the other three Universities. A young man studying now at Louvain, told the writer, that of gross corruption, licentiousness, libertinage, there is more at Louvain than at all the other schools. The students are obliged to attend the ceremonies of the church and confession, they are forbidden to go to the theatre in the town, and no facility is afforded them of getting access to good society, or of enjoying innocent recreations: but on the other hand, no notice is taken of the connections formed by them with abandoned females; and the students continually frequent taverns out of the town, where they ruin both soul and body."—*Private Letter from Belgium.*

III.—ROMANISM IN INDIA.—Encouraged and elated by recent successes, the leading Papists of Calcutta have, during the past month, formally organized themselves into a "Catholic Native Convert Association." It is declared to be under the earthly patronage of "His grace, the most Reverend the Archbishop of Edessa, and Vicar Apostolic of Bengal," and under the celestial patronage of "St. Francis Xavier, the

apostle of India." Its great object is declared to be—"to aid, by all lawful means, in the conversion of those who are out of the pale of the Catholic Church, and to afford them such advice, instruction, and protection, as will tend to strengthen their faith, secure them against present want, and afford them the means of providing for their own subsistence." For the vigorous prosecution of this object, a committee of active and zealous laymen, under the presidency of "the Very Rev. Dr. Rabascal V.G.B.," has been appointed at a general meeting of Romanists. And while donations to any extent will be received, the basis of the association has been so widely extended, that monthly subscribers of two annas (threepence) become members. And in order still farther to stimulate zeal and liberality in this now crusade of propagandism, one of the most potent engines in the armoury of idolatrous Rome has been brought to bear on the hopes and fears of its deluded votaries. "His grace, the Archbishop," sent a special message to the meeting, to the effect that he would apply for, and obtain from "the Holy See," a *plenary indulgence* for those members of the association who would comply monthly with the following conditions, viz:—

1. That the members of the Catholic Native Convert Association faithfully confess their sins, with sincere repentance, to a priest approved of by the Vicar-Apostolic of Bengal, and willingly receive the holy communion, at the high mass, which will be offered up once a month, to invoke the blessing of Almighty God on the efforts of the association.

2. That the members devoutly recite each day the prayers of St Francis Xavier, for the conversion of Infidels; and that on the day of communion, they offer up prayers for the whole state of Christ's Church, and especially for the conversion of this country.

3. That they be in readiness of mind to promote, by all lawful means, the objects which the association has in view.

The *Bengal Catholic Herald* very naturally exults over the formation of this "well organized society," as one whose labours promise to issue in bringing numbers of wanderers into "the one fold of the one shepherd;" that is, all heretics and heathens into the bosom of the Popish apostasy. High time, then, it is for the sons of light to be arraying themselves in the panoply of righteousness!

Thus have I briefly stated the leading facts; it were superfluous to dwell on the obvious inferences. In spite of all efforts to diffuse the pure light of the gospel, it would seem as if the shadows of night were fast closing in on the deluded nations. But let us not for a moment despond. Should the darkness go on increasing—should another, and another of our great luminaries be extinguished or shrouded in the gathering gloom—let us pray that we may be privileged, each one of us, to hold up his little taper to twinkle athwart the palpable obscurity; and at the sight of each glimmering ray let us lift up our hearts in the full assurance of hope that "the morning cometh"—a morning without a cloud—the morning of the Son of Righteousness.—*Extract from a letter of Dr. Duff.*

IV.—DUANJIBHAI NAUROJI.—The conversion of this interesting Persian from the creed of Zoroaster occasioned, at the time, great interest in Scotland. But it has been our privilege for the last three years to have him amongst us. As the humble laborious student at the New College, he was comparatively unknown beyond the select and necessarily contracted circle in which he moved; but when, last summer, he began to preach the gospel which he once despised, and not without evidence that his labour in the Lord was not in vain, the attention of all reverted to the remarkable circumstances under which he was led to confess Christ, and when, on the 11th of December last, he was solemnly ordained in the Assembly Hall, Canonmills, to the work of the ministry, with the view of immediately repairing to his native country, and, in opposition to its multi-form idolatries, preaching the glorious gospel of the blessed Jesus, it was felt by the thousands there that they had been permitted to witness a great event.

He has now left us; and none who have had the privilege of private intercourse with him, or who have listened to his faithful, decided, and affectionate exhibitions of gospel truth, can resist the conviction, that through him the Lord has some great work to achieve in India. Let him be followed by the prayers of all who pity the perishing heathen; and let his appearance amongst us, and departure from us, quicken our exercises on behalf of the band of native preachers who have now entered into the work in India.



**A MOTHER'S COMFORT.**—It is time to be sleeping, but the November wind is out; it riots over the misty hills, and dashes the rain drift on the rattling casement, and howls in the fireless chimney; it has awakened the young sleeper in the upper room. His mother enters, she finds him sobbing out his infant fears, or, with beating heart, hiding from the noisy danger in the depths of his downy pillows. But she puts the candle on the table, and sits down beside the bed, and she goes on to explain the mysterious sources of his terrors.—“That hoarse loud roaring is the brook tumbling over the stones, for the long peuring rains have filled it to the very brim. It is up on the green to-night, and had the cowslips been in blossom they would all have been drowned. Yes, and that thump at the window; it is the old cedar at the corner of the house; and as the wind tosses his stiff branches, they bounce and scratch on the panes of glass, and if they were not very small, they would be broken to pieces.” And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep-sea, or dashed to pieces on rocks so steep that the drowning sailors cannot climb them. And then, perhaps, she ends by breathing a mother's prayer, or he drops asleep beneath the cradle hymn.

As one whom his mother comforteth, so the Lord comforteth his people, Isa. lxvi. 13. It is in the dark and boisterous night of sorrow or apprehension, that the Saviour reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to show its real nature and amount. It is but a light affliction, it lasts but a moment. Wait till morning, and you will see the extent of it. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And, last of all, by this comforting visit, the Saviour unspeakably endears himself to that soul. Paul and Silas never knew Christ so well, nor loved him so much as after that night which they passed in the Macedonian prison.

**FAITH.**—A minister of the gospel, discoursing of this life-giving principle, illustrated its nature by the following anecdote. One day he was engaged in a dark cellar under his house, to which access was gained by a sort of trap-door. Whilst there, his little girl, who was about three years of age, wishing to

join him, came to the door and called to him, “Are you there, papa?” “Yes; do you want to come to me, Mary?” “How can I come, papa; it is quite dark.” “True, my child; but I am below you, and I see you though you do not see me; jump down, I shall catch you.” “O, papa, I don't see you.” “I know that, my child; nevertheless, since I am here no harm can come to you.” Little Mary opened her eyes as wide as she could, but in vain; nothing could she descry. She hesitated a while, until at length taking courage she leaped down, and was caught in her father's arms. A few days after, Mary finding the trap-door open, and supposing that her father was below, called out, “Shall I come again, papa?” “Immediately, my child,” said her father, and hardly had he time to reach the spot where he was to catch her, when she, in her infantine joy, leaped down into his arms. Taking him round the neck, she said, “I *knew*, dear papa, that I could not fall when you were there.” Such is faith; it is *trusting our heavenly father in the dark*. Like the little Mary, we cannot see him with our bodily eye, but resting on his word let us cast ourselves into the arms of his sovereign mercy; for he *waits* to receive us, and to be gracious unto all who throw themselves upon him with faith like that of this little child.

**THE MOON.**—Sir John Herschel, at a late meeting of the British Association for the advancement of Science, expressed the opinion that the temperature of the moon's climate must be very high, “*far above that of boiling water*.” And the reason is, that its surface is exposed for fourteen days at a time to the unmitigated and continual heat of the sun. At the full, and for a few days afterwards, the moon must certainly be the reflector of some heat to the earth. Sir John has no doubt of the fact, but as it has the character of culinary rather than solar heat, that is to say, “it emanates from a body below the temperature of ignition,” it will be arrested by the upper strata of the earth's atmosphere, and thus absorbed. There its only effect will be to convert visible clouds into transparent vapour. He asserted that the phenomena of the rapid dissipation of clouds in moderate weather soon after the appearance of the full moon, could easily be accounted for on this principle, and that his own observations confirmed the theory.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

APRIL, 1847.

## THOUGHTS SUGGESTED BY THE FAMINE.

It will be denied by none, that the state of things at this time existing among us, as a nation, wears a more serious aspect than it has done for many years. A sudden stop has been put to our almost unexampled prosperity. There are not only the forebodings of evil, but there is its presence and its pressure. There are "famines in diverse places." The pestilence follows, in the friendly gloom which the famine leaves behind it. "Men's hearts are failing them for fear." Their bodies are emaciated with hunger; and in the quarters where information is most largely possessed, as to the condition and prospects of the country, there is the prevailing apprehension that "these are but the beginnings of sorrows."

Now, if it is at all times a duty to observe and adore the wonderful working of the Most High, it must surely be a special duty when the Lord "arises out of his place," changes the order of his procedure, and, as it were, stands in our path, refusing to let us pass, until we pay reverent homage to his awful majesty.

What, then, are some of the sentiments and lessons enforced by such a crisis as the present? We surely cannot fail to be impressively taught—the reality of a Divine Providence in this world.

This lesson we are usually left to learn from the revealed word, by minute observation and comparison of events, and by sober and rational thinking: for the general government of God in this world is by settled plan and system. He acts according to method and rule—by what we call *the natural laws*. And this systematic and orderly course of his providence—the silent, majestic, and almost invariable movement of his attributes, in nature's ordinary framework—is the best adapted of any supposable scheme for the "manifesting forth of his own glory." Far more of the divine glory is unfolded in the ordinary steps and in the natural progression of Providence—in the sweet and settled motions of the heavens and the earth—than from any solitary act either of judgment or mercy. His glory *always* covereth the heavens, the earth is *always* full of his praise. The stars in their courses, the ocean in its flow, the interchange of day and night, and the alternate seasons striving together for the manifestation of God, and for the good of man—in one word, this whole settled system of the universe—the successive develop-

ments of which we can almost surely calculate—is a more intelligent and illustrated exhibition of the divine perfection, than those sudden shocks of power and unlooked-for suspensions of law, which sometimes surprise men amid their worldliness, and seem to jar with the harmonies of nature.

The 93d Psalm opens thus:—"The Lord reigneth: He is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself." And then it is added, as in beautiful correspondence with this supreme glory—"the world also is *established*, that it cannot be moved; thy throne is established of old, thou art from everlasting." The stability of the world is put in close connection and correspondence with the stability of God's throne. The earthly glory reflects and mingles with the heavenly. Nature, as she moveth on, wrapt in her mantle of silent beauty, singeth in tune with the heavenly choirs, and raiseth notes of sweetness from her most hidden places, to meet that mighty swell of praise which is continually expanding in the heavenly regions. And this orderly and settled procedure of God in the world not only accords with "the pattern of things in the heavens," and with the nature of the Deity—for "God is not the author of confusion, *but of order*"—but also entirely agrees with our natural ideas of wisdom and propriety. Among men, who is regarded as the wiser statesman? the man who legislates for the hour, meets every emergency in haste, when it arises, and escapes from its perplexity, only to fall into fresh difficulties? or the man who intelligently forecasts the future, adjusts his legislation to the genius and habits of the people, and thus provides for their permanent necessities? Undoubtedly the latter. So, God's legislation is wise, in proportion to its fixedness; and his acting glorious, in proportion to its calmness. And as this procedure is the most becoming to his own ineffable perfection, so is it the most kindly in its aspect to man. "That which hath been is now; and that which is to be, hath already been." We can *depend* upon the uniform action of nature's laws. We can reason from the past to the future; and hence the ceaseless industry, and the busy schemes of mankind, which are all founded upon the certainties of this world's constitution. And if these certainties were infringed by prevailing disturbances, by swift alternations of conflict and of calm, an arrest would at once be put upon human development, and chilling emotions of astonishment and fear would be struck to the world's heart.

Thus various are the reasons for a *settled order*, in preference to a series of rapid and unrelated interpositions in the government of this world. The Most High is not ashamed of his plan. He does not withdraw it, as if it had "waxed old," or as if he had discovered some blemish or defect in its operation. He hangs it up as a permanent picture of loveliness, to be gazed upon by the successive generations of mankind.

Now evidently the effect of all this *should be*, to expand our sentiments of reverence, to deepen our religious impressions, to fill us with a sense of God. But, alas! it is just as evident that the effect of all this is, speaking generally, to narrow our conceptions of the Deity, to obscure the shinings of his glory, to lull our spiritual sensibilities asleep, to give intense life to the grovelling spirit of worldliness, and, in short, to banish God—if not actually, which is impossible, at least as to our practical apprehensions—to banish him from his place, as the presiding spirit of the universe.

So debasing is the influence of sin over human souls, that men can live, or, at least, *subsist*, in this great temple of God, without any sincere recognition of its Almighty builder, and omnipresent inhabitant. And that very system of things, which God hath chosen as the best adapted of any material instrumentality, to give us a true exhibition of himself—of *all* his attributes—this very display, so full of high and holy meaning—is perverted by man's corrupt propensities and unspiritual heart—is despised and trodden upon, till it means nothing but nature, dullness, unintelligent necessity. Looking with insensate gaze upon the world, he allows it to become his god, and, plodding on amid his poor and selfish schemes, becomes increasingly blind to those luminous exhibitions of his maker, which surround him in his goings, and stretch away into immensity on every side. And although each law of nature brings some contribution of comfort and of happiness to him in his daily life, he receives the contribution without recognising any thing more than the dead law—without the perception and appreciation of the divine beneficence, of which that law is but the hand and the dispenser. Hence our sceptical systems of philosophy, which make the world its own cause and its own end; which acknowledge nothing beyond what is appreciable by the senses, and patent to the natural understanding. Hence the dull course of the worldling, who regards this earth, with its unnumbered agencies, very much in the light of a convenient machine, to enable him to become rich and comfortable. Hence the unreflecting stupidity of the great mass of men who say, "Let us eat and drink, for to-morrow we die." And hence, also, the seeming necessity that God should sometimes partially change his procedure, in such a manner as to alarm our apostacy, and confront us with the images of power and terror in the dark paths of declension. The *natural order* of things is for a moment interrupted, that the *moral disorder* may be checked. He passes his hand over some department of this world's constitution, and instantaneously its established motion is interrupted, and its teeming fruitfulness is stayed. He touches some secret spring, and for a time what we had thought an unchangeable law, seems abolished; or he brings the occult powers of nature into some unimagined combination, with a view to produce new and startling results. And why? Evidently to arrest the attention of the thoughtless, to deepen the reverence of the devout, and to convince *all*, that he holds absolute and constant control over every department of nature—that he can smite with barrenness, or bless with fruitfulness—can fill our garners with plenty, or "send cleanness of teeth into all our cities, and want of bread into all our places"—simply by the opening or by the shutting of his hand.

Such events as this famine are set forward out of the line of beautiful uniformity which is characteristic of the general scheme—to remind us that God has placed his natural glory chiefly in that very *settledness* which we have so little appreciated, which we have almost wholly overlooked—to remind us that "the rain and the fruitful seasons" which have been given us, "the food and gladness with which our hearts have been filled," have not come from nature as their original and only source, but directly from God—*through* nature only as the instrument of conveyance.

And, just as it is most becoming in God to work generally by the invariable regularity of law, so, when a particular state of his creatures demands it; when a class, or a nation, or the race, is rushing heedlessly

into some moral crisis—it is then equally becoming in God—does not mar, but heightens the effect of his usual working—to change his procedure, to supersede a law, or give it some new bearing, that he himself, the Almighty lawgiver, may stand in the chasm made in nature's uniformity, or come forth upon the world's arena, "robed in the garments of vengeance, and clad with zeal as a cloak," and by some of those natural calamities which astound and terrify the most thoughtless, that he may convince all, that "verily he is a God that judgeth in the earth."

But such visitations as the present are not to be regarded in the light of unmingled judgments. Doubtless, they *are* judgments: for when God afflicts, God is angry. But yet the element of mercy seems to run through every divine work in this world. It mingles itself with the severities of chastisement, and casts a look of benignity and pity upon those who have been sore broken by the strokes of judgment. It is "the still small voice" which is heard in the calm which succeeds the roar of the "whirlwind," and the shock of "the earthquake."

Judgment is God's strange work, and he does not stay in its performance; but mercy is the utterance of the divine heart; and that utterance, when lighted up in the places which have been rebuked and silenced by wrath, is like the first voice of spring, after a long and dreary winter: and to every listening soul it seems to say, "the winter of God's wrath is past, the time of his judgment is over and gone: Arise, oh man! and come away, thy Maker is calling thee to an audience with himself, permitting thee still to behold his beauty, displayed every where around thee, and commanding thee to sleep and sin no longer; but henceforth reverently to inquire in his holy temple."

Yes, the grasp of famine is sharp, and its pressure lies heavily upon all the springs of action and enjoyment; but if it shakes the citadel of infidelity in the heart—if it breaks up the congregation of worldly thoughts and sensual passions—if it solieits forth the streams of penitence, to water and refresh the soul—if it induces a more universal acknowledgment, and a more devotional homage of God—if it spreads a solemn and spiritual seriousness through the land—if it creates a sense of the need of heavenly nourishment—an eager craving for "the bread of life,"—many may yet have occasion to thank God that they were called on to give of their substance for the relief of others from suffering, or to the still harder lot of enduring that suffering themselves.

We are thankful to observe that *this famine* seems already to have abated somewhat the spirit of party, and quenched, or, at least, calmed some of those rapacious passions which were casting the excitements of their "strange fire" into all the movements and pursuits of these latter days. Now is the season for men to reconsider "the things which make for their peace," to cast off the usurpation of worldliness, and to bring back the offerings of a pure and penitent worship to the neglected altar of the gospel.

Every thing exhorts to seriousness, and chides delay; and if there are "searchings of heart," and a spreading thoughtfulness even in "the field of the world," what deep abasement and earnest striving should there be in the closet of the Christian, and in the gatherings of the christian assemblies unto Christ, that this visitation may not pass without leaving a blessing behind it. "Come, my people, enter thou into thy chambers, and



shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity."

How pleasant will it be, on coming forth from the sacred retreat, to find that this sharp blast of adversity is over, and that, beneath the gentle airs of a returning prosperity, multitudes are *living*, and rejoicing, who were first quickened in "the days of darkness."

GREENOCK.

## CHRISTIAN MISSIONS.

### CHAP. II. FIRST ATTEMPT OF THE PROTESTANTS TO DISSEMINATE THE GOSPEL.

Diet of Augsburg (1555)—Protestant Missionaries sent to Brazil (1556)—Gustavus Vasa establishes a Mission in Lapland (1560)—Mission to Batavia, Amboyna, &c. (1621)—Efforts to Evangelize the North American Indians—John Elliott—Messrs. Brown and Mayhew.

It was on the 25th of September, 1555, that the Imperial Diet of Augsburg, after much debating, passed the following act:—

"That the Protestants who followed the Confession of Augsburg should be for the future considered as entirely free from the jurisdiction of the Roman Pontiff, and from the authority and superintendence of the Bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German Empire should be allowed to judge for themselves in religious matters, and to join themselves to that church whose doctrine and worship they considered most pure, and consonant to the spirit of true Christianity; and that all those who should injure and prosecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace."

This, therefore, may be considered the period of the full triumph of the Protestant Reformation in Germany. In other countries a similar measure of religious liberty was granted about the same period; and the arduous struggle for the emancipation of the church being thus terminated, the friends of evangelic truth were free to provide for its dissemination among the nations of the world. Nor were they slow in availing themselves of their freedom. So early as the year 1556, an attempt was made at Geneva to send the gospel to the South American Indians. The missionaries took up their residence in Brazil; but scarcely had they obtained a settlement, when they were driven from the country by the cruelty of the commandant of the colony; and after a painful and perilous voyage, they landed on the coast of Bretagne, there to hang their harps on the willows, and mourn over the failure of their cherished enterprise.

It is instructive to mark the fact, that the first Protestant missionary scheme seemed utterly to fail. Thus does God try the faith and patience of his servants, that, by means of disappointment and trial, they may be disciplined for their heavenly warfare. Those who would become "good soldiers of Jesus Christ," must learn to walk cheerfully through the Valley

of Humiliation, even after they have submitted to the toil of climbing the Hill Difficulty. But let not the faithful servant of God despond. Many promising plans may be frustrated; many fondly-cherished expectations levelled with the dust; but "in due time" every one who, with a single eye and an honest heart, endeavours to promote the cause of God, "shall reap, if he faint not."

At a very early period in the history of the Reformation, its doctrines had been embraced and zealously advocated by Gustavus Vasa, reigning king of Sweden, and grandfather of the famous Gustavus Adolphus. During the warm debates in the Assembly at Westeraas, which preceded the overthrow of the Papal supremacy in Sweden, he publicly declared that he would lay down the sceptre, and retire from the kingdom, rather than rule a people enslaved by the orders and authority of the Pope. About the year 1560, he sent a missionary, named Michael, into Lapland, with a view to the dissemination of the gospel in that cheerless and inhospitable country, the inhabitants of which were wholly sunk in pagan ignorance and superstition. This missionary enterprise, however, though probably well meant, was conducted after too kingly a fashion: for his Majesty, conceiving, as kings are prone to do, that his own royal authority required to be super-added to that of the King of Sion, issued a mandate, commanding the Laplanders to assemble at a certain period of the winter, *to pay their annual tribute, and to receive religious instruction*. The present writer cannot ascertain what became of this regally authorised missionary or his enterprise; but perhaps it may be safely inferred from the above-mentioned fact, that his success was not great. In such enterprises human power is but an element of weakness. "Non talis auxiliis, nec defensoribus istis."

In 1621, the Dutch Protestants, having formed a church in the city of Batavia, sent ministers from thence to Amboyna, the chief of the Molucca Islands, in the Eastern Ocean. Others, educated at Leyden under the famous Walaeus, established themselves at Formosa, Colombo, Java, Malabar, &c. Through their instrumentality several thousands are said to have embraced Christianity; but it seems doubtful whether much real good was done. Certain it is, that in Ceylon, to which missionaries were sent at this time, the conversions to Christianity were more in name than in reality. The Dutch government, having lately wrested that island from the crown of Portugal, ordained that no native should be admitted to any employment under the government, unless he subscribed the Helvetic Confession, and became a member of the Reformed Church. The result of this "Test Act," as might have been anticipated, was, that all persons of easy conscience, who aspired after dignity or office, readily gave in their adherence to the religion of their political masters. The only condition prescribed to candidates for baptism being the repetition of the Lord's Prayer, the Ten Commandments, a short morning and evening prayer, and a grace before and after meat, the natives flocked in such numbers to the font, that, "in the year 1663, in the district of Jaffnapatam alone, there were, according to the church registers, 62,558 men and women who professed Christianity, exclusive of 2,587 slaves; and the children who had been baptized within a few years amounted to 12,387."

Passing from this summary mode of evangelizing a people, in which we confess we have little confidence, we come next to a more pleasing instance

of missionary zeal, resulting in an enterprise which, conducted by men of devoted piety and enlightened principle, was the means, under the divine blessing, of bringing many souls to the saving knowledge of the Redeemer.

The Puritans, who, driven from their native shores by the persecutions of the British government, had settled in New England, very soon turned their attention to the state of the native Indians, by whom they were surrounded. Three devoted men, Messrs. Elliott, Brown, and Mayhew, were specially honoured of God with success in this good work. The first of these, who is well known under the honourable appellation of "*The Apostle of the Indians*," devoted himself to the work with the most persevering energy, during the greater part of a long life. In the year 1646 he began to preach the gospel to a few natives, about four or five miles distant from his own house; and such was the blessing with which the Lord crowned his labours, that, in 1674, the number of towns within the jurisdiction of Massachusetts colony, inhabited by praying Indians, (as they were called,) amounted to fourteen, to all of which Mr. Elliott's labours were, in a greater or less degree, extended. In addition to his almost incredible exertions in preaching, he translated into the Indian language the whole of the sacred scriptures, together with several catechisms, tracts, and school-books. The hardships he endured in the prosecution of his favourite work seem to have been very great. In a letter to a friend he observes—"I have not been dry, night or day, from the third day of the week to the sixth; but at night I have pulled off my boots, and wrung out my stockings, and put them on again; and thus I continue to travel; but God steps in and helps." At length, in his 86th year, worn out with the infirmities of age, he calmly and joyfully entered on his heavenly reward, exclaiming, as he closed his eyes in death—"Welcome, joy!" The work which he had so zealously carried on, did not terminate with his life. Not a few of the natives who had been converted under his ministry became useful preachers of the gospel, and were instrumental in turning many of their pagan countrymen from the error of their ways.

The second of these excellent men, Mr. Brown, laboured with indefatigable zeal among the Indians, in New Plymouth colony; and in 1674 the number of those who, through his instrumentality, appeared to be truly converted to God, amounted to 500 persons. The exertions of Mr. Mayhew, also, were so abundantly blessed, that in the space of a few years 280 Indians had renounced their false gods; and several of their powaws, or conjuring priests, abjured their diabolical arts, and cordially embraced the faith of the gospel. Mr. Mayhew's period of active service in this fruitful field was not a long one. He perished at sea, on a voyage to England. But the work he had so auspiciously commenced did not perish on his removal. After his death, his father, Thomas Mayhew, Esq.; the patentee and governor of Martha's Vineyard, though nearly seventy years of age, applied himself to the study of the native language, and preached for upwards of twenty years, with great success, to the poor people who had been so suddenly bereaved of their spiritual guide. At his death, his grandson succeeded him in this labour of love; and for five successive generations, the Mayhews were distinguished as zealous and successful labourers in the missionary field. The last of them, Mr.

Zachariah Mayhew, died in 1803, in the 88th year of his age—and with him terminated the missionary career of this devoted and honoured family.

#### CHAP. III. THE DANISH MISSIONS IN INDIA.

Missionaries sent to Tranquebar by Frederick IV. of Denmark (1705)—Aided by the Society for promoting Christian Knowledge—Scriptures printed in the Tamul language (1715)—Schultze undertakes a Mission to Madras (1728)—Progress made, up to 1775—Christian Frederick Swartz—Illustrations of his Character.

So early as the commencement of the 18th century, efforts began to be made for the evangelization of India. In the year 1705, Frederick IV., King of Denmark, by the advice of one of his chaplains, sent out to Tranquebar, on the coast of Coromandel, two young men of zeal and piety. Their names were Bartholomew Ziegenbalg and Henry Plutcho. Having acquired a knowledge of the Tamul and Portuguese languages, they immediately began to preach to the natives, and not without encouraging prospects of success. Two hinderances, however, tried their faith and patience. These were, the opposition of the European residents, and the want of pecuniary support. But though cast down, they were not in despair. They committed their cause to God, in the confidence that he would send relief; and while they waited patiently for the answer, they persevered in their work, resolving, after the example of the Gentiles, “to endure all things for the gospel’s sake.” Nor did they hope in vain. He who regards the prayer of the destitute heard their cry; and in process of time they were cheered by the arrival of a ship from Europe, containing three assistants and a considerable amount of money. ❀

When they had laboured about five years, the “SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,” which had shortly before been established in London, extended to them its fostering hand. By its friendly aid they were provided with an edition of the New Testament in the Portuguese language, a printing press, a quantity of paper, and a font of types, of the Roman character. About the same time they obtained from friends in Germany a font of Tamul types; and having afterwards erected a type foundry and a paper mill, they printed, in 1715, a Tamul translation of the holy scriptures. Two of the missionaries, Ziegenbalg and Grundler, died in 1720; but those who remained, continued zealously to prosecute their work; and they had the happiness of seeing a considerable number of the heathen not only adopting the profession of the gospel, but adorning that profession by a holy life.

One of these missionaries, Schultze by name, was instigated by the society above mentioned, to undertake a mission to Madras, which he did in 1728. The emissaries of the Pope had already established themselves in that Presidency; and from them Schultze experienced much opposition. Nothing daunted, however, he persevered in his work, and by his instrumentality many of the adherents of the man of sin were delivered from the power of error, and instructed in a purer faith. By and by, Schultze was joined by other brethren; and in 1737, two of them proceeded to Cuddalore, where they established a mission station, and had the happiness of seeing some fruit of their labours. The kingdom of Tanjore had been shortly before opened in a remarkable manner for the reception of the truth; and wherever the missionaries went, the Lord gave testimony



to the word of his grace: so that, by the year 1775, "the Danish mission in India consisted of five principal branches; the different stations were occupied by thirteen missionaries, and upwards of fifty native assistants; the schools contained six hundred and thirty-three children; and in the short space of one year, nine hundred and nine new members were added to the different churches." It deserves to be specially noticed, that amongst the converts were several Romish priests, one of whom had even been invested with the authority of an inquisitor.

Among the missionaries there was one, whose name requires more than a passing notice, distinguished as it is in the record of India's evangelization. We refer to Christian Frederick Swartz, who arrived in Tranquebar in the year 1750, and afterwards removed to Trichinopoly. He was truly a man of God, eminent alike for piety and prudence, and apparently combining in himself every quality to be desired in a christian missionary. Zealous, devoted, and indefatigable, he spared no pains, and grudged no self-denial, that he might accomplish the great object to which he had consecrated his life. His uniform consistency and christian integrity won the esteem and confidence of all who knew him, and his disinterested kindness secured their love. The following anecdote, which we quote from Smith's history of missions, will show the estimation in which he was held. The period referred to is shortly after the invasion of the Carnatic, by Hyder Ally, in 1780:—

"The fort of Tanjore, numerously peopled, and scantily provisioned, was reduced to such extremity by famine, that the Sepoys dropped down dead with hunger at their posts, and the streets were every morning strewed with lifeless bodies. There was grain enough in the country, but the inhabitants, having formerly been denied full payment for the supplies they had furnished, would neither bring it themselves nor send in their bullocks, notwithstanding the orders, entreaties, and promises of the Rajah. As the enemy was at hand, and the exigencies of the fort were every moment increasing, Mr. Swartz was at length empowered to treat with the people; and such was their confidence in that venerable missionary, that he had no sooner circulated letters through the surrounding district, promising to pay with his own hands all persons who should come to the relief of the fort, than he obtained upwards of a thousand bullocks, and so considerable a quantity of corn, that the place was saved, and the inhabitants were, for the present, effectually relieved from their miseries. Such, indeed, was the high and universal estimation in which this man of God was held, that a military officer, who has written on the subject of India, assures us that 'the knowledge and integrity of this irreproachable missionary retrieved the character of Europeans from the reputation of general depravity.' And even Hyder himself, whilst refusing to negotiate in a certain treaty with other persons, was heard to say, 'Send me Swartz; send me the Christian missionary; I will treat with him—for him only can I trust.'"

From the same source as the above, we quote the following additional testimony to the character of this devoted servant of God:—

"At the commencement of the year 1787, the Rajah of Tanjore, having lost all his own children, adopted, as his successor, a youth of a noble family, about ten years of age. A few days before his death, he sent for Mr. Swartz, and, pointing to the young prince, earnestly solicited him

to become his guardian. The disinterested missionary, however, declined the honour which was designed for him, and persuaded the dying Rajah to place the guardianship of his adopted son, and the administration of affairs during his minority, in other hands. Other honours, however, were reserved for the christian veteran, which he could not refuse. At his death, which occurred in February, 1798, in the seventy-second year of his age, the young prince of Tanjore shed a flood of tears over his corpse, covered it with a cloth of gold, and accompanied it to the grave. He also placed his portrait among the pictures of the Hindoo princes in the hall of audience; and wrote to England for a monument, to be erected in the church where he had long and faithfully published the glad tidings of salvation."

Powerful is the language of a holy life; and faithful is the saying, "The righteous is more excellent than his neighbour."

## A STEADY ATTACHMENT TO PRINCIPLE ESSENTIAL TO THE WELLBEING OF CHRISTIAN CHURCHES.

BY AUGUSTE ROCHAT.

(Concluded from page 11.)

II. THE careful maintenance of sound doctrine is the second great instrument by which the welfare of a church is promoted. Without this there can be no prosperity. How will the adversaries of the truth triumph if those who ought to be its defenders and guardians, themselves corrupt it? If that which ought to be the light of the world become darkness, how great will be that darkness?

The fundamental truth which the church is charged to keep is set forth by Paul in these words,—“Without controversy, great is the mystery of godliness: God manifest in the flesh; justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”\* Christ God-Man; Christ purchasing our redemption by his blood; Christ saving to the uttermost all that come unto God by him, so that “whosoever believeth in him shall not perish but have everlasting life:”—this is the fundamental truth on which all the others rest. Every church, whose members heartily embrace this truth, and in which it is maintained against all opponents, is a church of Christ. Every church which departs from it, or permits it to be held within its bosom in a modified form, is no longer a church of Christ. “No other foundation can any man lay than that is laid, which is Christ Jesus;” and, consequently, every pillar which does not rest on that foundation is based upon a falsehood, and can never be a supporter of the truth. The sheep of Christ ought to use, towards all who depart from this truth, the severity which the word prescribes. They ought to regard every one who does not preach it as a stranger who is to be shunned. They ought to take heed and mark those that raise divisions, and offend against sound doctrine, and separate themselves from such. They ought to treat every spirit which does not confess that Jesus Christ has come in the flesh as the spirit of antichrist.

\* 1 Tim. iii. 16.

It may be important here to observe, that the enemy, who hates above every thing this fundamental doctrine of salvation by the faith of Christ, employs all sorts of perverse means to corrupt what he dares not openly attack. The scripturo tells us that many will bring in privily damnable heresies. The enemy knows even how to disguise himself as an angel of light, the better to gain his ends; and he often employs for this purpose zealous children of God, whom he adroitly leads aside from sound doctrine, under pretext of more quickly advancing their sanctification. By means the most subtle, he seeks to insinuate into men's minds some principle of self-righteousness which tends to corrupt the simplicity of the faith, and to unite in a sort of imperceptible manner, the merits and work of man, with the merits and work of Christ. When he succeeds, this principle of self-righteousness becomes (if one may so express it,) an ingredient mingled with the blood of Christ, which perverts its consoling and sanctifying power. In proportion as this principle lays hold of the mind, it supplants the true joy of the Lord with one that is false, arising from a species of self-satisfaction; and it causes to revive a self-sanctification, always accompanied by pride, and which, for the most part, urges toward a fall, or towards the decay of piety.

It is impossible to imagine with what subtlety the enemy of souls induces them to slide unconsciously from the domain of faith to that of self-righteousness. In observing the different errors which have been introduced into the midst of the churches, I fancy I can detect in every one of them a return towards the merit of works. Many who would shrink from joining the Romanist in associating the invocation of saints and penances with the merits of Christ, may, nevertheless, be less on their guard against an error which cunningly combines with the virtue of the blood of Christ, some practical attainment, some particular mode of worship, or some piece of ceremony. When, for instance, doubts are hinted of the salvation of any individual who believes in Christ with all his heart, because he has not received this or that baptism, this or that pretended apostle, or a complete deliverance from sin; what is it but to deny really, though indirectly, that the blood of Christ has, by itself, and without the addition of any thing, the power to purify from every sin the soul that is truly washed in it through faith?

Be on your guard, brethren; shun every thing which would seduce you towards self-righteousness. Renounce every system which does not place pardon through the blood of Christ before every thing else. Resist the adversary when, setting out from the great and fundamental, that faith without works is dead, and that he who has the seal of God should depart from iniquity, he advances to terrify souls by suggesting that if they sin again, if they are not in all things victorious over sin, they are not truly born of God. Remember that whilst, on the one hand, we cannot be too diligent in working out our sanctification in the fear of God, we cannot, on the other, be too careful not to make a Saviour of our sanctification, and to attach pardon to a certain degree of holiness, instead of attaching it solely to a simple faith in Jesus. Forget not that true sanctification not only sets out from the cross of Christ, but always leads us back to it day by day, as poor sinners, that we may obtain pardon and healing. It is far better to consent to be sanctified at the foot of the cross by slow and humbling processes, than to run the risk, searching

after modes apparently more rapid, of falling into the snares which the enemy places before our pride or our fancy. "Beware of the concision; for we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." \*

## THE PRACTICAL INFLUENCE OF CHRISTIAN HOPE.

### PART SECOND.

WE have considered THE ADMONITION ITSELF;—we have now to consider—

II. THE MOTIVES ENFORCING IT:—These are contained in the beginning and end of the verse. The word "THEREFORE," in the beginning of it—"Therefore, my beloved brethrer, be ye steadfast, unmoveable, always abounding in the work of the Lord," and the words—"forasmuch as ye know that your labour is not in vain in the Lord," refer alike to what goes before—to the exhibition which the apostle had been giving of the christian hope, the hope of a resurrection to life and immortality, in all its divine sublimity and attractive interest. Having set before them the cheering, elevating, ravishing prospect, he urges upon them, with affectionate warmth, what was indispensably necessary to its final attachment.

The word which is here rendered, "your labour," (*κοπος*) is one which usually conveys somewhat more than the simple idea of *active service*; namely, the further idea of difficulty, fatigue, exhaustion, distress, encountered and submitted to in that service. Now, the connection of this "labour" with the prospect set before believers in the chapter, implies, first of all, its being sustained and animated *by hope*. Hope at once stimulates to active exertion, and bears up the spirit under the pressure of trials endured in putting it forth. The present life is the period for faithful and patient service; and this service is to be followed by a glorious and blessed reward. There is, indeed, a sense in which the words—"your labour is not in vain in the Lord"—may be applied to christian ministers, and to Christians in general, in regard to the efforts they make for the communication to their fellow sinners, of the knowledge of divine truth; which is more of a *present* character. The promises of God gave them ground to trust, that with such efforts, when made in faith and with a simple-hearted dependence upon his grace, he will vouchsafe a blessing that shall prevent their having to complain—"We have laboured in vain, we have spent our strength for nought, and in vain." And, assuredly, in the ministry of the gospel, amidst all that is apt at times to draw from the burdened heart the sigh of despondency, there is nothing so cheering as to hear falling on the listening ear, the voice of Jehovah—the faithful and true, as well as gracious,—“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth fruit, that there may be seed to the sower, and bread to the eater,—so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing

\* Phil. iii. 2, 3.



whereunto I sent it." Isa. lv. 10, 11. If we had more of simple and steadfast reliance on such "exceeding great and precious promises," we should have more of success, both in our home and foreign efforts. For in this respect, as well as in others, the divine saying will hold true—"Him that honoureth me, I will honour." So that, in proportion as we thus honour the Lord by the dependence of humility and the confidence of faith, will He, in return, honour us with prosperity in his work. But, scriptural and animating as this truth is, it does not appear to be the truth intended by the words as they stand here. Their reference is rather to the hope held forth, in the previous part of the chapter, as the happy termination of the life of christian service and suffering, in general.

It may here be noticed, that the period of the resurrection is that to which, with very few exceptions, the hopes of believers are directed, rather than that of their transition from earth to heaven, in their disembodied spirits, at death. The reason is obvious. The resurrection will be the consummation of their glory and joy. Neither their hopes, nor the promises of Jehovah on which they rest, have their complete fulfilment till then. Their spirits, when they leave the body, are blessed; for they are "present with the Lord." But, although engaging in the perfection of purity, all the happiness of which spirits in this their state of separation are susceptible—yet still, even in heaven, they live in hope. There is still something wanting to perfect their felicity,—the re-union of the soul and body—the re-possession, by the purified spirit, of the glorious and immortal tenement prepared for its reception—a tenement refined from all the grossnesses of immortality—from all the feculence of earth,—a "spiritual body"—a "house not made with hands, eternal in the heavens."

But the point that now demands our special attention is this—the *nature of the connection subsisting between obedience to the admonition, and the attainment of the hope*; and, in order to the setting of this in a just and scriptural light, it ought to be observed, that the admonition, as formerly explained, consists of *two parts*:—it is an admonition to steadfast adherence to the faith of the gospel; and it is an admonition to corresponding diligence in the discharge of duty. These two ought ever to be considered as inseparable. The faith is the principle of the service; the service is the evidence of the faith. And, both being inseparably connected, so that the one cannot be found without the other, it follows, that both are alike necessary to the attainment of the glorious reward—the resurrection of the just, and a happy immortality. But it does not follow that both are necessary *in the same way, or on the same account*. The one is as indispensable to the alternate result as the other; but the connection of each with that result, is different—materially different. Let us see how this stands. It is important.

The instant a sinner receives the gospel—understands and believes, "the faithful saying," the "testimony of God concerning his Son," he "is passed from death unto life," and "shall not come into condemnation." That moment he is in possession of good hope. Interested in Christ, through faith in his person, righteousness, and sacrifice, he is ready for dying and appearing before God, being "accepted in the Beloved." Now, if this be true, it must be also true, for it is an unavoidable sequence, that the subsequent works of the believer, who does not, like the thief

on the cross, receive the truth in the very instant of death, but is spared to develope its influence in the present world, do not constitute any part of the *ground* of his acceptance with God: for if they were, then he could not have had such acceptance, and have found life *upon his believing*. In believing the gospel, the sinner believes a doctrine, of which the essential principle, on the part of the believer of it, is *self-remuneration*, and reliance on mercy through the merits of a Mediator. This leads, at once, to the true principle of all really christian service—of all the believer's obedience. The works of such obedience, are "works of faith." But the faith from which they spring, is the faith of the doctrine of grace. And in the very reception of that doctrine, it is implied, that all dependence upon the works for acceptance with God, is utterly and for ever repudiated. The acceptance has been obtained in believing,—the works follow. By the man who places any part of his dependence for his acceptance before God, on works of his own, let their professed principle be what it may, the gospel has yet to be learned in its primary and simplest elements. In the first faith of the gospel there is necessarily involved, the spirit of humble and thankful submission to mercy, and the entire and abhorrent disavowal of every pretension to personal desert or worthiness. This takes place at the outset, and it must continue to the end. The professed believer, who, at any period of his course, begins to fancy that in his progress he has been acquiring something of his own to recommend him to God, which he had not at first, and thus to intermingle his own doings with the work of Christ in the foundation of his hopes, renounces the gospel. He "falls from grace;" and "Christ becomes of no effect unto him."

Whatever, then, the connection be between the "work of the Lord," and the future reward, it is not a connection of *desert*—of *merit*. Sinners, when they believe, are "accepted in the Beloved," and then their works are accepted on the same grounds with themselves. They are accepted as the fruits of faith, and the expressions of grateful love. It is on this account that believers are enjoined—"whatsoever they do, in word or in deed, to *do all in the name of the Lord Jesus*;" implying, that only on his account, can aught they say or do find acceptance with God. "All spiritual blessings, in heavenly places, in Christ Jesus," are obtained in the same way. They are all bestowed by grace, on Christ's account; and what will all the everlasting glories and joys of the heavenly world be, but an everlasting testimony of God's satisfaction in his beloved Son; being all the munificent gifts of infinite mercy for his sake.

But, then,—When a sinner does believe the gospel, he assumes a new position. He enters on a new relation. He has a new character to support—a new profession to vindicate. He becomes a disciple and servant of Jesus Christ. The principles of this new character take their occupancy of the mind and heart in the moment when, under divine illumination, he "receives the truth in the love of it." If he then dies, the principles of the character then develop themselves in the world to come; if he lives, they unfold themselves in their practical influence in this. We are now supposing him to live, and the question is,—How is he to maintain his new character? how to justify his new profession? how to "approve himself to his new Master?" and how *can* this be done, otherwise than by "working the works of the Lord?" It is on this principle that

Paul says, "Wherefore we labour, that whether present (in the body) or absent (from it), we may be accepted of him." 2 Cor. v. 9. To be "accepted of Christ" at last, is to be acknowledged by him as his faithful servants. But what is this *faithfulness*? wherein does it consist? The question here is one of spiritual moment. It is a faithfulness, be it remembered, of *principle* and *motive*, as well as of *word* and *action*. It is a faithfulness of *heart*, as well as of outward service. The same external acts of service may be dictated by very different inward principles and motives. But faithfulness includes, essentially, *rectitude of principle*. It is an attribute of the agent, not a mere quality of the act. The same action may be performed from humble, grateful, self-abasing, self-devoting love, on the one hand, and on the other, from lofty self-righteous presumption. The latter is utterly inconsistent with faithfulness of heart to Christ. It is, in the principle of it, a robbing of the Saviour of his glory. It discovers a heart far from rightly affected towards him—a heart estranged from the grace of the gospel, and ungenerously coveting a share of the honour that pertains exclusively to him, and which by every right hearted believer will be given Him, not only without reserve, but with the overflowing of thankful delight and joy. From no one thing does a heart that has truly felt its obligations to the Redeemer shrink with a more sensitive aversion, than from the very thought of such partition of the glory of his salvation between himself and his Lord. He cannot bear it. This is all the benefit; but Christ's is all the praise. In Matt. xxv. 14, Jesus represents himself as saying to those whom he approves in the day of final reckoning, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." It is not surely to be supposed, that the heart-searching Judge would say this to any one, who, in his professed obedience, was known by him to have acted from principles at entire variance with the spirit of the gospel. We may call Jesus, "Lord, Lord." We may do many outward acts professedly in obedience to his will, and, to the eye of man, unexceptionable. But if the principle of them be wrong, if it be opposite to the very *genius* of his doctrine, then *all* is wrong. Nothing can, in his eyes, be right, that is not right in principle. To lay the axe, then, to the root of all inferences that might be drawn from all such passages as the one now before us, in favour of works being, in any respect, the ground on which the future glory is to be obtained, it is enough to remind the reader, that the very first disposition engendered by the gospel, and which may be considered as involved in the faith of it, is, the utter renunciation of all dependence before God, save on the cross; the disposition that is uttered in the language, coming from a full heart,—“God forbid that I should glory, save in the cross of the Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world.”

It is right and necessary, that, in the bestowment of the future heavenly inheritance, the great Judge of all should manifest his *love to righteousness*. Now, there are two ways in which this will be done. The *first* will be—his bestowing it on account of a righteousness that is perfect—the infinitely meritorious righteousness of the divine Mediator, by which his “law was magnified and made honourable.” This will show to an admiring universe, that He is “the righteous Lord who loveth righteousness;

seeing no righteousness but one that was absolutely sinless—commensurate in principle and in act to every demand of his law—could serve as a ground on which any favour could be shown, or any blessing be bestowed. The *second* will be—his requiring personal righteousness—the righteousness of a renewed and sanctified heart and an obedient life—as the character of all who are admitted to the possession of it. Such a character ought to be regarded as—not that on account of which salvation is obtained, but part of the salvation itself—while, at the same time, it is an essential qualification for the enjoyment of heaven; inasmuch as, to the man whose heart remains unchanged, continuing full of enmity against God, and the seat of every unholy desire, and of unsubdued corruption, heaven would be hell, a place not of enjoyment, but of the most exquisite torture.

Thus, then, while it is solely on the ground of the righteousness and atonement of Christ that any sinner shall obtain heaven, every sinner who believes in Christ professes, and is distinguished by a certain character. And it follows, as a matter of course, that by none can it be obtained but such as possess the character. Now in scripture, the heirs of heaven are at one time distinguished by their *faith*, and at another by their *character*; their faith interesting them in Christ, and their character showing them to be his. When they are distinguished by their character, the meaning is, not that their character gives them, in whole or in part, their *title* to heaven; *that* they have in the merits of Him in whom they believe—in the righteousness of Christ—it is only that the character marks them out as possessors of the title which arises from an interest in this righteousness. It is on this principle that we are to interpret such passages as Rom. ii. 6—11; which is only a more amplified statement of what is briefly expressed in the first verse of the eighth chapter of the same epistle,—“There is, therefore, now no condemnation to them who are in Christ Jesus; who walk not after the flesh, but after the spirit.” It is in virtue of them being “in Christ Jesus” that there is “no condemnation” to them; and it is by their “walking not after the flesh, but after the spirit,” that they give proof of their being “in Christ Jesus.” No others are in Christ; and it is impossible for any, whether Jew or Gentile, to reach heaven otherwise than “by a patient continuance in well-doing;” this being the uniform effect and manifestation of faith in Jesus, the only evidence of “Christ in them, the hope of glory.” In the terms of our text, there is no possibility of ultimately realising the great object of christian hope, otherwise than by “always abounding in the work of the Lord;” whilst still the meritorious ground on which they shall experience this glorious realisation, is the finished work of that divine Saviour, their faith in and love to whom are the grand springs of all their active service. On the principle that faithfulness in the Lord’s service will be estimated according to the character of its *inward motives*, as well as of its outward actions, this view of the relation of the works of that service to the final reward, and even to diversity of degrees in that reward, (a subject on which we cannot now enter,) is in the fullest harmony with all beings of grace. For, among other considerations by which the proportion of the reward will be regulated, this will be one,—the measure in which *the true spirit of the gospel* has been in operation in the performance of the works; and this spirit of the gospel is the spirit of *unconditional reliance on grace, through the*



*mediation of Jesus.* The purity and the degree of this principle will, in every case, be perfectly known to the heart-searching Judge, as well as what alloy of baser motive may have intermingled with it. The “work of the Lord” springs from, and is maintained by, grateful love. And this grateful love is proportionate, invariably, to the spirit of *self-annihilation* in the matter of acceptance with God. So that, in this way, the *grace* of the gospel is secured in the very principle from which the active service of all who truly believe it proceeds. In every such believer there is an unreserved and hearty acquiescence in the saying of this same apostle, which is the saying of God,—“Of Him are ye, in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,”—that, according as it is written, “HE THAT GLORIETH, LET HIM GLORY IN THE LORD.” 1 Cor. i. 30, 31.

The manner in which our Lord represents himself as bringing forward the works of his people in the great day, is in accordance with these remarks. See Matt. xxv. 34—40. These are “works of charity, and labours of love,” done to his “brethren” for his sake. They are, therefore, works done from love to himself; and this love to himself, pre-supposes faith in him as the divine and only Saviour. From the very same principles every other part of “the work of the Lord” must spring. And these are the works—works of faith and love—that are “not in vain in the Lord.” These are the works which the Lord himself will approve and reward. And in these works it is incumbent on all his servants “always to abound;” and thus to show the steadfast firmness of their faith, and the sustaining, animating, active energy of their hope. “We are saved by hope.” It is a principle of mighty influence, both as a dissuasive from evil, and an incitement to good. In proportion as we “abound in hope through the power of the Holy Ghost,” will we be found “abounding in the work of the Lord.” The connection is strikingly stated by this apostle in his epistle to Titus, chap. ii. 11—14,—“For the grace of God, which bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; LOOKING FOR THAT BLESSED HOPE, even the glorious appearance of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS.” Let believers never forget, that it is only while they are “zealous of good works” that they can, sincerely and consistently, “look for that blessed hope;” seeing it is only in being “zealous of good works” that they can have any saving interest in Him who “gave himself for them, to redeem them from iniquity, and to purify them to himself a peculiar people.” They must be animated to active service—the service of a self-devoting zeal—by faith in the work of Christ at his first coming, else their hope is a delusion of obtaining the salvation to be revealed at his second coming; “cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that *after ye have done the will of God*, ye might receive the promise.” “Seeing that ye look for such things, *be diligent*, that ye may be found of him in peace, without spot and blameless.” “Wherefore, gird up the loins of your minds, (the posture of active service,) be sober, (the state necessary for intelligent and constant service,) and hope to the end for the grace that is to be brought

unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as He who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." To sum up all again in the words on which these observations have been founded,—  
 "THEREFORE, MY BELOVED BRETHREN, BE YE STEADFAST, IMMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD; FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD."

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### HORÆ BIBLICÆ.—No. II.

**JEREMIAH xlix. 35.** *The bow of Elam.*—Our readers are doubtless aware that recent discoveries of travellers in various parts of the globe, aided by, or assisting rather, the profound investigations of such erudite archæologists as Rosellini, Young, Champollion, Gesenius, Forster, and others, have thrown light on the annals of scriptural antiquity to an extent the most sanguine of the friends of revelation had long ceased to hope for, and given existence in fact, to use Dr. W. C. Taylor's words,\* "to a new and extensive class of scripture evidences." We have met with a pleasing contribution to this most interesting department of literature in a work entitled "Travels in Turistan and Arabistan, by the Baron C. A. de Bode," [London, 2 vols. pp. 800, 1845,] with which we shall enrich our "Biblical Notes."

The Baron while on his route in the summer of 1841 through the tract of hilly country in which the principal streams which flow into the head of the Persian Gulf take their rise, succeeded in penetrating into a narrow defile called Tengî-Saulek, previously unknown to European travellers, in which he found several stones on rocks covered with bas-reliefs and inscriptions in an unknown character. There seems little reason to doubt that the Elam of the prophets must be sought for in this quarter of Persia; and it is remarkable, that while the bow is mentioned by Isaiah and Jeremiah as the principal or national weapon of the Elamites, the sculptured remains discovered in Tengî-Saulek, of which representations are given in the Baron's work, exhibit warriors armed with this weapon attacking wild beasts, and giving successful battle to horsemen bearing spears.

**Ezekiel xxvii. 17.** *Honey of Raisins.*—Few commentators have attempted to explain this term. "Among other dainties," says the Baron de Bode, "I must not omit to mention a bowl with a thick syrup of dates. It is prepared from the juice of the ripe fruit, pressed out, and is excellent, resembling in taste the juice of the unripe grape, after it is boiled to syrup, and is fixed into a solid mass like congealed honey out of the comb." Vol. ii. p. 147. The syrup prepared from raisins, is a favourite confection of the modern Persians; who call it *shire*, that from dates is better known to the Arabs. The word in the Hebrew is *debash*—Arabic, *dibs*.

As still further illustrative of this subject, the following passage, ex-

\* In preface to "Illustrations of the Bible from the Monuments of Egypt," one of the most interesting and valuable little volumes that has ever issued from the English press.

tracted from a valuable paper in the *American Bibliotheca Sacra*, upon the “Wines of Lebanon,” by the Rev. E. Smith, one of the American missionaries in Syria, may be adduced:—

“The only form in which the unfermented juice of the grape is prepared, is that of *dibs*, which may be called grape molasses. The juice, immediately on being expressed from the grape, is mixed with a small quantity of clay, and then boiled down about one-half, or until there remains about 25 per cent. of the weight of the grapes. The people say the object of the clay is to clarify the juice; but it seems also to have an influence on its sweetness. A friend of mine last year made some grape syrup, by simply boiling the juice without the clay, and it retained the acidulous taste of the grape; whereas *dibs* has nothing of it, but is a pure sweet. In its ordinary state it has the consistency of molasses; but in some places where the best is made, it is beaten after it becomes cold, until it assumes a bright yellow colour, and the consistency of ice cream; in which state it remains until the next summer. It enters so largely, as I have mentioned above, into the family stores in some parts, that at Bhamdûn, for example, a place containing not over 600 souls, about 24,000 lbs. are made and laid up, which requires about a quarter of the grapes of the village. It is classed among the eatables, and not among the articles to be drunken. I am told that it is sometimes used to sweeten water for drink, but I do not remember that I have ever seen it. It is generally eaten in its simple state with bread, or used in cooking. As found in the city markets, this article is very often adulterated with the juice of the *kharmûb*, a sweet pod which is generally supposed to be the husks with which the prodigal son fed the swine, and is considered the lowest kind of human nourishment.”

As much nonsense has been uttered about the non-intoxicating character of the wines of Palestine by the advocates of Total Abstinence, it may be worth while here to subjoin the competent and impartial testimony of Mr. Smith on this subject:—

“Unintoxicating wines, I have not been able to hear of. All wines, they say, will intoxicate more or less. So in regard to fermentation, when inquiring if there exists any such thing as unfermented wine, I have uniformly been met with a stare of surprise. The very idea seems to be regarded as an absurdity. The name for wine in Arabic is derived from the word that means to ferment. It is cognate with the word for leaven, and itself signifies also fermentation. I have not been able to learn, even, that any process is ever adopted for arresting the vinous fermentation before it is completed. In regard to the wine used at the sacrament, I have questioned both Papal and Greek priests, and received the same answer. It must, they say, be perfect, pure wine. If unfermented, it will not answer, nor will it if the acetous fermentation be commenced. The acknowledgment of the necessity of fermentation by the Papists, is worthy of special notice, inasmuch as they reject fermented bread. This rejection is owing to their belief that our Saviour used unleavened bread at the institution of the ordinance; and their admission of fermented wine, consequently, indicates a belief that he used fermented wine, notwithstanding it was the feast of unleavened bread. To this, so far as I have observed, the custom of the Jews in Palestine now corresponds.”

John viii. 44. The general doctrine set forth in this verse, as it stands in our English version, is plain enough. Every sinner who loves to do, who willingly does, the desires of Satan, is spiritually related, as a son to his father, to that evil one; and as the character of the father reveals itself in the child, so do Satan's spiritual children manifest and prove their relationship to the parent of all sin by willing to do, determining to do, his “lusts.” The expression in the first member of the verse, ye “will do,” is a correct rendering of the original, yet scarcely emphatic enough to an English reader. It is an adverbial idea expressed in a verbal form, and might be rendered “ye willingly do;” or this, “ye are of your father the devil, and according to his lusts ye will (i. e. ye are determined) to

do." But it is in the last member of the verse that our version appears most defective; "when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." This is obscure, and wanting in consecutive reasoning, besides, it is not an accurate interpretation of the original. Dr. Middleton, in his admirable investigation of the doctrine of the Greek article, has shown, by a most satisfactory induction of authorities, that, according to the idiom of the original, the indefinite pronoun *τις*, (*any one*) should be understood before the verb *λαλεῖ*, (*speaketh*) which renders the whole phrase of easy interpretation, and in harmony with the context. Christ, rebuking the vain confidence of the mere fleshly children of Abraham, or those Jews who possessed not the faith and did not the works of Abraham, tells them that their works declare them to be of another parentage as regards spiritual character; "ye are of your father the devil." And having traced his character as a murderer and a liar from the beginning, here adds, in illustration and confirmation of his rebuke, "When (*any of you*) speaks that which is false, he speaks after the manner of his own, (*i. e.* his kindred,) for he is a liar, and so also is his father."

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## TOBACCO.

[*The Mysteries of Tobacco.* By the Rev. Benjamin J. Lanc, 2nd Edition. London and New York. Wiley and Putnam.]

SOME years ago an English physician or apothecary of the name of Accum, published a work under the appalling title of "Death in the Pot;" in which he endeavoured to show that there was hardly any of the viands usually consumed by the nations of modern Europe, which was not so fearfully adulterated in the preparation, that at every meal, a quantity of poison was imbibed, so large as to make it little short of a miracle that any body lived at all. The effect of his book was prodigious; the sensation terrible. Many elderly ladies who had reached the confines of three-score years and ten, were seized with sudden horror to find that, like the tradesmen they had employed to alter the colours of their gowns and ribbons, they had been *dying* all their lives; and sundry latitudinary gentlemen had serious thoughts of dismissing their cooks, bringing to an end their dealings with the butcher and baker, and patronising the doctor, by attempting to live on drugs.

In a short time, however, society recovered its equanimity; appetite and common sense resumed their sway; and the attempt of Dr. Accum to remodel the diet of the empire, was pronounced an impertinent invasion of the rights of free-born Britons, who, from time immemorial, have enjoyed the privilege of poisoning themselves if they like.

In every enterprise it is of the utmost importance to begin at the right end, and advance in due order of progression. "Take the jug by the handle and not by the spout;" "Don't put the cart before the horse:"—these are utterances which "the wisdom of antiquity" has embodied for our guidance in such matters. To neglect them is foolish and perilous. Dr. Accum neglected them and failed. He began his social reform at the wrong end.



Our brethren on the other side of the Atlantic, are wiser in this respect than Dr. Accum. In that crusade against the dietary usages of mankind in which they seem to have engaged, they have begun at the safe end, and hitherto have advanced with wonderful celerity. They first proposed the abolition of ardent spirits. Ardent spirits, they argued, are alcohol very slightly diluted; but alcohol is poison, therefore ardent spirits must be, to a very great degree, poisonous. The reasoning was admitted, and ardent spirits were exiled from the boards of all patriotic and poison-aborring Americans. They next attacked wine on the same grounds; and wine too fell before them. Then came tobacco, which they soon reduced to a *pinch*, and which they, ere long, hope to disperse with a *puff*. Tea and coffee are sharing the same fate, and are relinquishing their time-honoured prerogatives to milk and water, or water without the milk. As yet, beef and bread appear to stand their ground; but we fear they too must give way. Why not? If a man were to persevere in using the *concentrated essence* of beef in a large quantity, he would certainly die; and as this essence is diffused through the beef, just as alcohol is through wine, it is manifest, that to eat beef must be to eat what will sooner or later destroy. Besides, is it not a well-known and melancholy fact that, in consequence of the excessive use of butcher meat, dyspepsia reigns through the States, depriving America of the services of some of her best men, and filling her land with cadaverous faces and attenuated frames. And what is the proper cure for this great evil? Surely if the proper cure for the evils alleged to be produced by the use of alcohol, even when in a diffused state, be total abstinence from all drinks containing alcohol, the proper cure for the evils resulting from over-indulgence in edibles containing the essence of butcher meat, is to banish such entirely from use. Thus we may expect, in due course of time, to see our transatlantic friends retreating upon the fruits and farinacea which, according to a late writer who has published a large book upon the subject, are the only proper food of man. Whether they will abide even by these, may be seriously doubted, for there is no saying how far such determined logicians may allow their syllogistic Rosinante to carry them. Perhaps they may, ere long, realize the visions of Dr. Accum, and, terrified by "Death in the Pot," resolve fiercely to put the pot to death. The only fear is, that ere the grand ultimatum be achieved, their experiment may share the fate which overtook that of the well-known economist, who, having hit upon a plan, as he thought, of keeping his horse upon *nothing*, bitterly complained that just as he had succeeded in making the animal live on one straw a-day, the said animal, regardless of the interests of science and the claims of economy, was perverse enough to die!

In this country, the great dietary reform has not proceeded so rapidly, nor so far, as in America, notwithstanding the propensity of multitudes here who, ignorant of their own mercies, are ready to plunge headlong after every thing American. Ardent spirits are, however, for the most part, banished from the tables of the upper and middle classes, and even amongst the operatives they are less used than they were a few years ago. The use of wine also, as an article of regular daily consumpt, is beginning to disappear, except for the two purposes for which it was manifestly designed, and for which there is abundant sanction both by

precept and example; in scripture, viz., as a restorative from exhaustion, and as a mean of promoting 'innocent hilarity and quickening, within just limits, "the flow of soul" in social intercourse. In all this we rejoice; for whilst we cannot go the length to which some would go, of banishing entirely the use of drinks which, taken to excess, would intoxicate, we think the regular use of ardent spirits, even in the most moderate quantity, a great error in dietetics, and the daily use of wine an unnecessary and unhealthful luxury. As for tobacco, we are sorry to say, it seems rather to be gaining than losing ground. Time was when the use of it was restricted to certain privileged classes, such as dandies, and oyster wenches, country parsons "much bemused in beer," cab-men, and such old women as had lost their teeth. But now the vice is becoming all but universal. Even little boys sport their cigars and their cutties; and a London newspaper lately advertised "cigarettes for ladies." If the thing goes on, we shall have our little daughters looking up in our faces some morning, and lisping, "please pa, mayn't I learn to smoke?"

To a crusade against tobacco, the author of the work now before us has consecrated his talents. As some men are great on hides, and some on tallow, so Mr. Lane is great—nay, superlative on tobacco. Never since King James uttered his "Counterblast," has such a philippic against "the fragrant weed" appeared. He has penetrated into its most recondite "mysteries," and dragged them forth for public abhorrence and avoidance. According to him, no such curse has visited our lower world. Tobacco ruins health, destroys intellect, prevents learning, corrupts morals, and perpetrates ten thousand ills on the social and economic interests of man! Nay, it even goes beyond man in its fearful consequences. "If angels," exclaims Mr. Lane in a fine burst of transatlantic enthusiasm, "If angels ever weep over self-inflicted torture, they have mingled their tears over the unspeakable wretchedness of the tobacco-consumer!"

Now all this is very silly, and does vastly more harm than good. Every body sees how grossly the picture is overcharged, and the "tobacco consumer" feeling that the indictment cannot be sustained, turns himself smilingly in his easy chair, and indulges in another pinch or another pipe. With cases such as those of Raleigh, Newton, Parr, Hall, Erskine, and thousands of others before us, it is vain to ask us to believe that the use of tobacco is necessarily inimical to health, morals, intellect, or learning.

But though not accepting Mr. Lane's extravagant aid, we are decidedly on the same side with him. We would that the tobacco habit were universally discouraged and relinquished; for these reasons amongst others: 1. It is a *nasty* habit—nasty in any way the weed is taken; nasty in smoke, nastier in snuff, nastiest of all when chewed. 2. It is a *costly* habit, causing an expenditure of thousands of pounds every year, on what, at best, is but an idle luxury. 3. It is a *disagreeable* habit—disagreeable especially to the best part of our species, the ornaments and the pillars of the domestic edifice. 4. It is a *time-wasting* habit, leading to the indulgence of lounging, loitering propensities, and directly devouring every day a vast quantity of our most valuable possession. Away with it then to "Erebus and black night."

HYMN FOR THE ENSUING MEETING OF THE CONGREGATIONAL  
UNION OF SCOTLAND.

## I.

From distant corners of our land,  
Behold us, Lord, before thee stand,  
Once more prepar'd to thee to raise  
Our humble pray'r, our grateful praise.

## II.

Blest be the hand whose guardian pow'r  
Hath kept us to this present hour;  
Blest be the grace that bids us meet  
Thus round the throne, in union sweet.

## III.

Thro' toils and trials we have come;  
And grief has veiled the lot of some;  
But here, exulting in thy care,  
We meet, each other's *joy* to share.

## IV.

We meet to seek, in faith and zeal,  
The brethren's good,—the church's weal:—  
Oh! whilst for Zion's cause we stand,  
May Zion's King be near at hand!

## V.

We meet, abroad the news to send  
Of Christ, the sinner's gracious friend,  
Till, to our soil's remotest bound,  
Has pealed the soul-reviving sound.

## VI.

We meet, O God, that through our land,  
The churches planted by thy hand,  
From error, weakness, discord, free,  
May bloom, like gardens blest by thee!

## VII.

Smile on us, Lord; and thro' this place  
Diffuse the glory of thy face;  
Here to our gather'd tribes be given  
A bright'ning antepast of heaven.

W. L. A.

## Editorial.

“EX CATHEDRA.”

HOW BEST TO AVERT A SEASON OF FAMINE.—When it has pleased the Almighty to visit a country with scarcity of food, it is clearly the duty of those who are, by their temporal advantages, raised above the pressure of this visitation, to come to the relief of their less privileged fellow-countrymen. On this point it would be idle to enlarge, as no one will be found ready to dispute the assertion, and few will be disposed to shrink from the duty it affirms. But assuming that the wealthier classes stand ready to extend a helping hand to their poorer brethren, there remains the weighty question, How may this be done so as to secure the largest amount of benefit at the least risk of inflicting injury upon the permanent interests of the nation? For, in this complicated and entangled tissue which we call *society*, it is not given to us, without the exercise of the utmost circumspection, even to do good without incurring the risk of doing evil along with it; and sad experience teaches us that injudicious modes of doing good have often been nothing else than melancholy sources of deeper calamity than that which they were designed to relieve. If any illustration of this remark be required, we would point to the old English poor law. The *design* of that law was excellent; it was the relieving, at the public expense, of the poor and destitute part of the population. But its *working* was, through the defect of its organization, most calamitous. It *created* the very evil it was meant to relieve; and had it not been abolished in time, the country would soon have sunk under the intolerable burden of a universally pauperised commonalty. The new poor law is less kind to the pauper than the old one, but being founded on wiser principles, it has proved an unspeakable boon to the country at large, and preserved thousands in the enjoyment of the fruits of honest industry who, but for it, would have now been paupers, dependent on legal charity.

Keeping this in view, it comes to be a serious question in the present state of this country, visited as we have been with the failure of a large portion of the ordinary food of the people, what it is most wise for those who are in comfortable circumstances to do for the relief of those who are in want of food.

The most obvious course in such a case, and that which has been already to a noble extent acted on, is for the richer part of the community to give money for behoof of the destitute. Now, far be it from us to utter one word that might even appear to be designed to check the flow of benevolent sympathy which has issued in such copious supplies of money for the relief of our distressed fellow-countrymen. No; on that sympathy we would look with pride and gratitude, and so far from seeking to hinder it, we would rather do all in our power to deepen and increase it. At the same time with all this, it may be allowed us to ask, Whether *along with this* nothing may be done still more closely adapted to relieve the wants of our suffering countrymen; and also, Whether, supposing nothing else be done, the result of this very giving may not be an increase of our calamity.

Let it be borne in mind, that the evil to be met is a scarcity of food,



leading to such a high price of the means of sustenance, that these are put beyond the reach of large masses of our people. Now, when it is proposed to meet this calamity by a mere giving of money to the destitute, it strikes one in the first place, that this is not a scheme which at all touches the substance of the evil. That evil is the scarcity of food; but to distribute money can never remove or alleviate scarcity; all it can effect is a wider distribution of the limited supply. And then, secondly, it must be manifest that, (the quantity of food remaining the same,) to give money to the destitute is only enabling a larger number of purchasers to come into the market, the result of which will be, first and immediately, *a rise in the price of food*, and ultimately, *a more speedy consumpt of the whole stock of food in the country*.

Now, here appear to us two terrible evils right a-head of us, and which, we take it, are sure to come upon us, if nothing be done for the country but simply a *distribution* of money or food in the destitute districts. These evils are nothing less than *growing destitution*, and *ultimate universal famine*.

To make this perfectly plain, let us suppose an island with a population of 150 persons; and suppose that in consequence of a bad harvest, the supply of food is only sufficient for 100, so that of these 150 persons 50 are destitute. There are thus 100 persons who can purchase food, with just enough of food for them to purchase; what is to be done with the remaining 50 persons? Suppose we give them money, the consequence will be, that instead of 100 purchasers and consumers, there will now be 150. Now, of the 100 who were of themselves able to purchase, it may be supposed that 50 were barely able to do so at the price which food bore when there were only 100 purchasers; what will become of them when the 150 become purchasers, and the price of food rises probably one-third? Why, they must become destitute in their turn, so that we have only changed the *incidence* of the destitution, not in the least degree removed it. Nor is this all. When the money collected for the destitute 50 is expended, we have these same persons destitute again; and now the destitute population of our island is not 50 but 100; in other words we have forced into destitution 50 persons who, but for us, would not have been destitute, and have now twice as many destitute persons as we had! Nor is even this all. The grain produced was barely sufficient for the support of 100 persons till the next harvest; but we have introduced 50 additional consumers, the consequence of which is, that the *entire supply of grain in the island* will be consumed *before* the next harvest, and thus the whole community, rich and poor, will be plunged in hopeless starvation. All the food is eaten; a long space of time must elapse ere the next harvest comes; what *can* be before a community in such circumstances but general starvation.

If these remarks be just, the prospects of our country at present must be admitted by all to be very serious, if not alarming. Supposing us confined to the grain produced within the empire last season, it is undoubted that there is not enough to feed even those who can afford to pay for it, whilst the sums which have been collected for the destitute must necessarily increase the number of consumers, and thus hasten forward the period when the whole shall be consumed. Happily we are not so confined; the recent changes in the grain laws having brought us

a timely supply from foreign lands. With all that can be hoped for, however, from this source, our prospects are sufficiently dark. It seems ascertained that the whole quantity of food in Europe at this moment is not enough to subsist its inhabitants at the present rate of consumpt for many months.

What, then, is to be done? The only reply is, as we cannot increase the *quantity* of grain, let us endeavour to diminish the *consumpt*. The quantity obtainable being fixed, if we can reduce the consumpt, it may still be possible to make the supply commensurate with the necessary wants of the whole community. This is the only true remedy. *Retrench all unnecessary consumpt of grain, and, by the blessing of God, all our people may yet be fed.*

How many thousands of quarters of flour are consumed on mere luxuries, such as articles of confectionary, pastry, and such like! Of such things no person has any *need*; they are mere luxuries, and may be dispensed with. At such a time as this they *ought* to be dispensed with, and the grain used for them left in the market to furnish food for the people. Were this done, provision for several thousands would be furnished without any one being injured. And then there are nearly eight millions of quarters annually consumed in the shape of malt liquors. Those too may be, and, at such a time, ought to be dispensed with. It is little short of sinful profligacy to consume in such a way so vast a quantity of food, when there is such imminent risk of the country being reduced to a state bordering at least on famine. And, in fine, what vast quantities of food fit for the support of human life are consumed in keeping up swarms of dogs and crowds of horses, which serve no other purpose than those of amusement or parade! Yes, yes; there is food enough in the country and to spare, if people would but consume it prudently and for lawful objects.

The principles we thus, in our humble sphere, endeavour to advocate, have already received high sanction. The Premier has enunciated them in the House of Commons; Lord Brougham, never at fault in any question in the *science* of politics, has sought to make them acceptable to the Peers; and the Queen, always prompt to whatever is enlightened and generous, has given orders that they be strictly acted on in the royal household. Let us hope that, under such sanction, they may find vogue among all classes of the community.

MINISTERIAL EDUCATIONAL PROJECT.—Richard Brinsley Sheridan, who had an enviable knack of saying wise things very wittily, once said of his friends the Whigs —“Other people sometimes knock their heads against a wall; but the Whigs are the only people who *build* walls purposely to knock their heads against.” This fatality has attached to the party all along. The Whigs have never been in power without introducing some project which no necessity called on them to introduce, and which has had the effect of damaging their reputation, destroying their popularity, and in some cases expelling them from office.

And John Russell has held the reins of government for only a few months, and yet already have he and his colleagues managed to build a wall which they are not likely to get over, without knocking their heads against it, to the great detriment of their subsequent stability, if not to their speedy overthrow, as the dominant party in the state. Urged on as it seems by a restless scheming gentleman of the name of Kay Shuttleworth, originally, we believe, a Dissenter, but now hand-in-glove with the dignitaries of the Establishment and the Lords of Council, they have proposed a project for furthering the education of the people of England, which has brought a

perfect storm of indignation around them from all the Dissenters of the south. Public meetings have been held, stringent resolutions passed, deputations to government appointed, and the whole artillery of a fierce agitation opened upon the measure, in which men of all parties among the Dissenters have combined. It is a fair trial of strength between the Ministry, supported by the Established Church, and the Dissenters, the result of which must be, either that the measure must be abandoned, or that the Whig party must advance to the next election prepared to encounter the uncompromising opposition of the whole dissenting strength of England.

The leading provisions of the measure which has excited this storm may be briefly described thus:—

1. It is proposed to encourage masters and mistresses of schools, approved of by government inspectors, to take and instruct promising lads and girls as pupil-teachers or apprentices, for the purpose of training up a set of proficient teachers. These apprentices must be at least thirteen years of age, sound in health and limb, and must bear certificates that their parents are persons of good character, and likely to second the efforts of the master or mistress to train them: these certificates to be furnished, in schools connected with the Church of England, by the clergyman and managers of such schools; and in other schools by the managers. The candidates must also be able to read well, to write a neat hand, to work sums in the first four rules of arithmetic, to point out the parts of speech in a sentence, and to have an elementary knowledge of geography. In Church of England schools, they must also be able to repeat the catechism, and show that they understand its meaning; and in other schools, the certificate of the managers as to the state of their religious knowledge will be taken. In fine, they must teach a junior class, to the satisfaction of the inspector; and girls must be able to sew neatly and knit.

These pupil-teachers are to serve an apprenticeship of five years. They are to be examined each year as to their proficiency in the branches taught, including the holy scriptures; and in Church of England schools, the liturgy and catechism. Having passed these examinations successfully, they are to receive a certificate that they have completed their apprenticeship. In order to this, they must possess certificates from the managers, given at the close of each year, that they have behaved well, and been diligent in their studies; as also certificates that they have been attentive to their religious duties, signed, in Church of England schools, by the parochial clergyman, and in others, by the managers.

During the term of apprenticeship they are to receive salaries, beginning with £10, and ending with £20.

2. In certain cases, stipendiary monitors are to be allowed in schools for a limited time. Their salaries to range from £5 up to £12 10s.

3. The master or mistress of a school in which these pupil-teachers are trained is to receive remuneration for this, at the following rates:—For one pupil, £5 per year; for two, £9; for three, £12; and £3 additional for every additional pupil. If, in addition to the other branches of education, the pupil-teachers be trained in horticulture, or in some mechanical art, suited to an industrial school; or, if females, in cutting out clothes, cooking, baking, washing, &c., the master and mistress so training them shall, on the certificate of the inspector, receive an additional gratuity. These stipends may be withdrawn on the report of the inspector, supported by proof, that the ill health, ill conduct, or defective certificates of the pupil-teachers require it.

4. Those of the pupil-teachers who most distinguish themselves are to be sent to a normal school, with a stipend of from £20 to £25 per annum, to enable them to pursue their studies, and to be called "Queen's scholars." The less promising ones are to be provided for in the public service. The normal school to which the scholars are sent is to receive for each a sum of £20 for the first year, £25 for the second, and £30 for the third. Every schoolmaster, moreover, appointed to a school under government inspection, who has been trained in a normal school, is, under certain conditions, to receive £15 or £20 per annum, if he has been one year in the normal school; £20 or £25, if he has been two; and £25 or £30, if he has been three.

5. A number of rules and grants of money, for pensions to retiring schoolmasters, schools of industry, normal schools, buildings, &c.

Such are the general features of this measure, which has so roused our friends in the south. At the first glance it seems innocent and fair enough; but a little examination will show that it involves dangerous principles, and will have fatal con-

sequences.\* Our space forbids us to enlarge; but one or two remarks we cannot refrain from making. And, first, it must strike every Dissenter, as a serious objection to this measure, that through it government must necessarily become to a great extent the directors of the religious training of the community. No child can become a pupil-teacher until his religion has been tested and approved by the government inspector; no pupil-teacher can receive his certificate, or become a Queen's scholar, or a schoolmaster, without passing through the same ordeal. Now, it may be said, that in all this government is not attempting to regulate the religious teaching of the *community*; they are only regulating the amount and kind of religious training which they will require in a certain class of *their own servants*. Very true; but then, in what capacity are these servants to serve government? They are to serve as teachers of youth. So that the process is this: government teach the teachers their religious knowledge, and then set them, with the government authority and pay, to teach the community. It is mere paltering with the question to say that, proceeding thus, the government are only educating in religion their own servants. They are fixing the religious opinions and habits of these, that through them they may direct the religious feelings, opinions, and habits of the *nation*. To this no consistent Voluntary can consent.

Another serious objection to this measure is, that the money of the community *must* be expended to a greater or less extent in teaching error, and the more impartially the scheme is administered, the greater the amount of error which will be placed on the public support. The principle of the project is to give money to *all* sects for the objects specified; and, consequently, the more impartially the measure is administered, the greater the number of sects, and so also the greater the amount of error patronised. Nor is it uninteresting to see how like draws to like in such things—how a scheme which virtually pronounces that the barrier between truth and error cannot be determined, finds its supporters in those who have swerved the farthest from sound doctrine. For who have come forth as the advocates of this measure in England? The Romanists, the Puseyites, the High Churchmen, the Latitudinarian Churchmen, the Unitarians, and the Chartists. Men from all these parties have declared their adherence to this project; whilst its only decided opponents have been the Evangelical Dissenters. Here, then, is government proposing, at the public expense, to provide for the teaching of all sorts of errors in religion from Romanism down to Chartism. It needs but for this to succeed to be followed by a comprehensive measure for pensioning, not merely the teachers, but the preachers also of all sects; and thus should this free Britain, of which, for two centuries past, it has been the boast, that the preaching of God's word in it was unshackled as the wind, become as one of those tame and muzzled nations of the continent, whose preachers must mince God's truth after such fashion as the powers that be ordain.

A third objection in our minds to this measure is, that before its operation evangelical dissent in England must sink and become ready to perish. Already it maintains its place with difficulty against the mighty opposition of the Established Church; and when the resources of the latter are increased by the enormous sums and the prodigious patronage which this measure will confer upon it, the effect we fear upon the dissenting interest will be fatal. Even supposing the Dissenters could conscientiously partake of the bounty of the state thus offered, still, as that is to be given in proportion to what the parties do for themselves, a vastly larger portion will of necessity go to the wealthiest and most potent of all the sects, inasmuch as it will be able to outstrip all the others in the performance of what will entitle to government aid. Then, who is to be security for the impartiality of the Lords in Council, all of whom are members of the Church of England, and whose power in this matter is *absolute*? And where is the guarantee for the impartiality of the government inspectors? The scheme is manifestly a crusade against evangelical dissent, to carry on which, Dissenters, among others, must pay. This may be another reason why the Bishop of Exeter and the Chartists, Dr. Hook and the Unitarians, have made common cause in its support.

In fine, as disciples of the old Whig school, we must utter our indignant protest against the violation of our constitutional liberties, involved in the manner in which this measure has been introduced. We protest in the name of the consti-

\* See Baines's Letter to Lord Lansdowne, and his Alarm to the Nation; Massie's Letter to Lord Lansdowne, &c.



tution against the proposal to impose upon the country a vast outlay of money, without first submitting the entire matter to the scrutiny of parliament. Who, we should like to know, are the Lords of the Committee of the Council on Education, that they should take it upon them to tax the people of Britain without their free consent, given by the vote of their representatives? What is Mr. Kay Shuttleworth that he should be listened to in a project which involves an act for which kings ere this have been impeached, and have lost their thrones? Have the names of Hampden and his fellows so perished from the memories of Englishmen, that we are expected to sit still and see those liberties, for which the heroes of the commonwealth perilled their lives, thus insolently trampled under foot by a coterie of Lords, and the plausible scheming functionary who has got their ear? Nay, verily; it has not yet come to that. The Dissenters of Britain are a peaceable race; but they have in them the pith and marrow of their fathers, and grievously have our rulers misjudged the men with whom they have to deal, if they dream of them that they will tamely submit to see the bulwarks of constitutional liberty, which their fathers cemented with their blood, sapped and undermined by any such insidious measure. A journal, which is considered to represent the moderate and more conservative part of the dissenting body, spoke out twelve months ago in these terms,—“Place our civil constitution in abeyance, TAX MEN WITHOUT THEIR CONSENT, imprison them without law, refuse them a jail delivery at pleasure, and fix your lock and chain upon the printing press; silence the ten thousand men who preach Christ’s gospel to these people, shut up their sanctuaries, summon them to your courts of Star Chamber and High Commission, peel them of their substance, send them to the Fleet, set them in pillories, gather your mobs at Charing Cross to see their ears cut off and their faces branded with hot irons—do all this, ye scornors of modern Puritanism, *if you dare*, and then see if Marston Moor and Naseby fight may not be in a fair way of coming back again.”\* Ay, my Lords of the Council, little doubt of that; though as we know you dare no such excesses, we have little dread of seeing the scenes of Marston Moor and Naseby revived. But beware. In these words the now calmed, but not extinguished, spirit of the commonwealth speaks out; and if history have taught you one lesson of prudence, take heed how ye deal with that spirit, for its wrath is terrible.

The Dissenters of Scotland we are glad to see, are beginning to move in support of their brethren in the south. We had hoped also for the co-operation of the Free Church in this movement, but it is as yet doubtful what their tactics will be. From the course they took in reference to Sir James Graham’s Factory Bill, the public, we believe, fully anticipate their joining the Dissenters in opposing this measure. The aid of one of their leaders, at any rate, the following declaration recently emitted by him, fully authorises us to expect. “Better,” says Dr. Candlish, “no support of religion at all, [by governments,] than support given avowedly on the principle that no distinction can be made between the true and the false. *In public instruction, whether by churches or by schools, I am prepared, for my own part, to say at once, Do nothing if you cannot see your way to do every thing for Christ, and according to his word.*”† This pledges Dr. Candlish for his own part to oppose the present measure; and as his party seldom depart from him, we trust they will be found mustering under his leadership against it.

## CHRONICLE.

I.—DENOMINATIONAL INTELLIGENCE.  
—1. ANNIVERSARY OF THE ABERDEEN CONGREGATIONAL SABBATH-SCHOOL UNION.—On Monday evening last, the Sabbath-School teachers belonging to the three Congregational Churches in this city, held their first anniversary, in the George-Street Chapel School, which was filled with the teachers and their friends—Mr. George Maitland in the chair.

The school was nicely fitted up for the occasion with two rows of tables from end to end. After prayer and praise, the company partook of an excellent tea, prepared by the ladies. After which, very interesting speeches were delivered by the ministers and others present. The chairman said, if the Independents had brought Scotland under obligations to them for one thing more than another,

\* Brit. Quart. Review, Feb. 1846, p. 63.

† Letter to Elliott, p. 23.

it was for their exertions and example in Sabbath-school teaching; they had always followed up that duty and practised it when scarcely any other denomination in Scotland approved of it; but, on the contrary, he recollected when scarcely a Presbyterian minister in all the country countenanced them, except the late Dr. Kidd of Gilcomston. Indeed, one Secession minister took a person, whom he named, before the session, for teaching a Sabbath-evening school; but now the case was quite different, and many of the missionaries abroad, and ministers of different denominations at home, had gone from the ranks of their Sabbath-school teachers. Mr. Ross, the secretary, gave a very interesting report of the by-past year. The number of scholars is about one thousand, and nearly one hundred teachers. Part of a course of lectures had been delivered to the teachers by the Rev. Messrs. Wallace and Arthur. The Rev. A. Thomson spoke on the "qualifications of teachers," Mr. William Murray on "the errors of teaching," Rev. D. Wallace on "regularity on the part of teachers," Rev. George Thomson on the "best mode of keeping classes full," Rev. D. Arthur on "preserving order," Mr. William Duncan on the "pleasures and advantages of Sabbath-school teaching," and Mr. Croal on the "encouragement to perseverance." The meeting broke up at eleven o'clock.

2.—RECOGNITION OF THE REV. JOHN KENNEDY, A.M., AT STEPNEY.—Mr. Kennedy, having accepted a very cordial invitation to the pastorate of this ancient and respectable church, was solemnly set apart to his work on Wednesday, the 16th December. The congregation, notwithstanding the severity of the weather, was good, and the attendance of ministers was unusually large. Dr. Henderson read appropriate scriptures, and implored the divine blessing on the engagements of the day. The Rev. George Smith of Poplar delivered the introductory discourse. Dr. Burder proposed some interesting questions, which were responded to by W. A. Hankey, Esq., the senior deacon of the church, and by Rev. John Kennedy, who witnessed a noble testimony for the "truth as it is in Jesus." The Rev. Mr. Kennedy of Inverness, (the newly-elected pastor's venerable father,) offered up the designation prayer with a holy and scriptural pathos. Dr. Morison gave the charge to his respected friend. The Rev. Mr. Stovel concluded with prayer. The

Rev. Josiah Viney of Bethnal Green preached in the evening to the people. A numerous circle of friends sat down to dinner with Mr. Kennedy in the adjoining school-rooms. The occasion was peculiarly solemn and delightful; and the prospect of usefulness which opens to Mr. Kennedy is in a high degree encouraging. Messrs. Freeman, Talbot, Seaburn, and Drs. Campbell, Hewlett, and Carlile, assisted in the religious solemnities of the day.—*From the Evangelical Magazine.*

II.—IGNORANCE IN THE NORTH OF SCOTLAND.—During a period of about six weeks in each year, after the 15th of July, the extensive herring fisheries along the north-eastern coast of Scotland are prosecuted; the chief seat of this active, but temporary trade, being the town of Wick, and the fishing stations between Wick and Helmsdale. About 2,000 large sea boats, each containing a crew of five or seven men, are constantly employed during the continuance of the fishery; and they all go out to sea immediately before night-fall, and return, with the fish taken during the night, early on the succeeding morning, when the fish are instantly gutted, cured, and packed. Fishing during the darkness of night, when the fish cannot observe the extended drifts of nets used, is alone practised; and hence this occupation inures the boatmen to labour, fatigue, and cold of a rigorous nature. Still the men are proverbially robust and healthy; and their unusually heavy labour, during the six weeks of the fishery, procures for them comforts and abundance during the stormy period of winter.

A great many of the boats belong to resident fishermen, who hire the additional hands they may require—probably four or five extra men in each boat—for the season, from some thousands of men who migrate for the purpose of being employed, from the west coasts of Scotland, to the seat of the fishery, at its commencement, and return to their homes, travelling on foot distances of from 150 to 200 miles on each journey, at the end of the fishery.

Great numbers of these men passed on to Wick and Helmsdale this season; but they had no sooner arrived there than a prophetic tale of violent tempests, and the loss of many hundred fishermen by drowning, to take place during the present fishing season, emanating from a prophetess, or Highland sorceress,

(name and residence unknown,) obtained circulation among these way-worn pilgrims of the herring-net; and the instantaneous result has been, that they, with few exceptions, refused to be employed; and they have actually retraced their steps homewards in detached hodies of from twelve to thirty in number.

The sufferings of these superstitious persons must be intense. When they left their homes, they had no money to take with them; and they subsisted on their journey on oatmeal and baked cakes which they carried with them; and they have now returned without any new supplies, walking, in going and returning, from 300 to 400 miles. The resident boatmen, who have not obtained extra men to work their boats, cannot go to sea, from want of sufficient crews; and many of the curers will be deficient in the quantities of fish they usually supply to the public market, to cure which, they had accumulated large supplies of barrels, salt, and other materials, which will now be useless.

This is a sad calamity; but what has caused it? Unquestionably the ignorance of the population along the west coasts of Scotland, which must indeed be great and general, when such blind credulity and superstitious belief as I have stated, could act so powerfully and injuriously, among a multitude of otherwise sane persons.—*Jerrold's Newspaper*.

### III.—PRUSSIAN SYSTEM OF EDUCATION.

—So much confident talking and shameful ignorance has been of late exhibited on this subject in this country, that we are glad to lay before our readers the following testimony of a competent witness, Dr. Baird of America, respecting the effects of this system on the minds of the people of Prussia:—

“In making this journey, [from Berlin to Leipsic,] we took our places in the third class of cars, not only on account of economy, but for the purpose of seeing the appearance, dress, manners, and character of the masses of the people. For the man who travels through any country in cars and cabins of the first class, will know little of the middle and lower classes of the people, who, after all, constitute not only its numerical majority, but also its actual strength.

“Not only did we find in these cars plain, but very decently dressed farmers, citizens, and hired persons, but many persons who were evidently in good circumstances, and quite respectable in their position in society. But what in-

terested me most of all, was the opportunity which this mode of travelling afforded me, by bringing me into contact with hundreds of people who belong to the middle and lower classes—for the number of passengers was immense—of forming some opinion of their relative intelligence. And most certainly I have seen enough, to-day and yesterday—to say nothing of other opportunities which I have enjoyed, in the many visits which I have made to Germany—to convince me how foolishly some men have speculated on the effects of the systems of education which have been established in Germany within a comparatively short period of time.

“For instance, Mr. Laing, who has written ably, though not without much prejudice, on Norway and Sweden, in his more recent work, entitled ‘Notes of a Traveller,’ undertakes to assert and prove that the Prussian school system is incapable of making an intelligent people; that although the youth are well instructed in school, so far as the elements of knowledge go, yet through want of popular liberty, newspapers, and public life, the people never attain to much valuable information, and in fact make little or no progress after quitting school. And even so sensible and excellent a man as Dr. Vaughan, in his interesting work on the *Age of Great Cities*, quotes Mr. Laing as infallible authority, and goes almost, if not quite, the length of asserting that the uneducated masses in England, are in a better intellectual condition, than are the masses of people in Germany, who have enjoyed the benefit of the admirable school systems which prevail in so many parts of it! All this is the merest speculation in the world. The school systems of Germany, in their present matured state, are not of very long standing. It is hardly time to see their full influence upon society. But if I am not wholly mistaken, that influence will be felt, and seen too, before many years pass away. There are newspapers in Germany, and they are read. But if people do not here read newspapers as much as in England, and above all, in the United States, it must not be inferred that they read nothing. They do read, and read a great deal, in books of all sorts, as well as in periodical works. And no man will converse with the most ordinary persons, especially if they be under forty years of age, without learning that they have information as well as intelligence, and a goodly measure of both.”

## THE FIRESIDE.

HOME.—We know wise and foolish parents who are sadly pestered with the flood of public amusements. Theatres, concerts, assemblies, &c., to say nothing of shows and lectures, keep their children gadding about every night in the week, to the great injury of their health and minds, if not of their morals. This is a great danger. And we know of but one course of safety in the power of the parents—though in many cases so wrong has been their past course, we fear it may be too late.

The thing to be done is this. Make home more attractive than any place out of it. Fill its evenings with instruction, amusement, fun. Take the lead in it yourselves. Get up plays and concerts at home, and *play yourselves*. Your children will be more amused with it than with any dancing girls. This will be an effectual “back fire” to theatre-going, if begun in season. Your children, finding that you sympathize with all their wants and faculties, will swallow your serious instructions more confidently. They will find you their best friend and companion. You will awaken all their faculties under your own eye, and may draw them out in due proportion. You may get a hearing for lots of solid wisdom which they are not likely to get from schoolmasters or public lecturers.

Quite the reverse of this course is taken by some parents. During the day they are too busy, of course, to attend to their children, and the latter may be in school or behind the counter. At the tea table it comes out that the tender objects of their solicitude have had an invitation to some party, ball, or play. The father having *important* engagements out—perhaps *official* engagements—delivers a lecture to the mother on the impropriety of permitting her daughters and rattle-pated son to gad out so. She defends herself as best she may—for how can she, the weaker vessel, perform the high duties of the home alone? The children do not care a rush for their father, having never heard from his lips, since trotting-time was over, any thing but such objugatory lectures, and “get out of my way, you little plagues.” True, they may have seen him very solemn on Sunday, especially in the act of taking his nap in church. He has, in fact, been a terror

to them six days in the week, only differing from the rest on Sunday by being a sanctified terror. What wonder if a wicked world should run away with such a man’s children?

A SIMPLE STORY.—About one hundred years ago there lived in Massachusetts a clergyman, who had a respectable neighbour belonging to his parish, who was notoriously addicted to lying, not from any malicious or pecuniary purposes, but from a perverse habit. The parson was every day grieved by the evil example of his neighbour. The person was Captain Clark, a friend of the parson in all temporal matters, and a man useful in the parish. But his example was a source of much inquietude to the parson. He was determined to preach a sermon on the occasion. Accordingly he took for his text, “Lie not one to another.” He expatiated on the folly, wickedness, and evil example of lying, in such a pointed manner, that nearly every person present thought he was aiming at the captain. Meeting being done, some one said to the captain, “What did you think of the sermon?” “Excellent, excellent,” he replied, “but I could not for my life keep my eyes off old mother Symington, thinking how she must feel, for the parson certainly meant her.” This story was told the writer by his mother, who was a daughter of the clergyman, and heard the sermon; to which she added, “My son, when you hear any vice or folly exhibited from the pulpit, before you look out for a mother Symington, look within yourself, and see if Captain Clark is not there.” Her advice had some effect, and may have again.—*Elihu Burritt.*

### SCRAPS FROM FULLER.

Some have sluices to their conscience, and can keep them open, or shut them, as occasion requireth.

Slander, quicker than martial law, arraigneth, condemneth, and executeth, all in an instant.

An oath being the highest appeal, perjury must needs be an heinous sin, whereby God is solemnly invited to be witness of his own dishonour. And as bad is a God-mocking equivocation: for he that surpriseth truth with an ambush, is as bad an enemy as he that fighteth against her with a flat lie in the open field.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1847.

## THE ITALIAN PROTESTANTS OF THE GRISONS.

OF the wide-spread Protestant family, there is no section offering stronger claims to the attention and sympathy of British Christians, than THE ITALIAN PROTESTANTS OF THE GRISONS. In number few, and in internal resources feeble, they have a religious history fertile in heroic recollections; while their situation upon the frontiers of the Italian States, where the Popedom has its seat, seems to mark them out as pioneers in the work of evangelising these benighted regions.

The Swiss valleys in which these Italian Protestants have their residence, lie on the very borders of the Austrian territory in Italy, and closely contiguous to the Italian counties of Bormio, Valteline, and Chiavenna, which, now under Austrian dominion, once like themselves, formed part of the Swiss Canton of the Grisons. It is a consecrated spot; vested with a historical sacredness—the homestead of evangelical truth, preserved from the rapacity of Romish enemies, who have carried their encroachments to their very doors.

The entire population of these Protestant valleys is reckoned to be—say 3600, in the three communes of Bregaglia, Poschiano, and Bivio, no inconsiderable brotherhood to which, for its own sake, to extend our sympathy and support; *much more*, as forming a centre of operation for carrying a pure and unrestricted gospel to the 120,000 Italian-speaking population of their own Canton—to the 109,000 Italian population of the adjacent Canton, Tessin, where hundreds of Bibles might at this moment be distributed without any hindrance—and to the entire population of Italy, apparently so impervious to all evangelical influence. As from ancient times the high road into that peninsula was through their territory, and they were the keepers of that pass, let us hope that God may call them to a more glorious office to be guides to the heralds of truth who come to carry the gospel of peace to the wretched bondmen of the man of sin.

There are three aspects under which this interesting people may be viewed.

I. *They are the remnant of a witnessing church.*—They may well be beloved for their fathers' sakes. In their consecrated valley they stand the memorial of that faith which their ancestors bled to maintain; and of

that Christian bravery which afforded a refuge for truth in the day of her necessity, and gave a lesson to other generations of the *kind* of homage which the "glorious gospel of the blessed God" demands and desires of those whom it has enfranchised into the liberty of the sons of God.

Scarcely had the light of the Reformation burst upon the world, when it penetrated into those Alpine valleys. The spirit of those mountaineers was early responsive to that truth which makes men free indeed. As the natural and invaluable result of this emancipation of their mind from the bondage of ignorance and superstition, their *civil liberty was secured*: and at the very time when England, now so proficient in the doctrine of civil and religious liberty, lay under the arbitrary yoke of Henry VIII.; when Wolsey had not begun to dream of his downfall, or his Papal master to conceive of the loss of England, one of the brightest jewels in his tiara, the Diet of Grisons (in 1526,) decreed,—“that it should be free to all persons, of both sexes, and of whatever condition or rank within the territories of the Grisons Republic, to choose, embrace, and profess either the Roman Catholic or the Reformed religion; and that no one should, either publicly or privately, harass another with reproaches or odious speeches on account of his religion;”—thus enjoying and dispensing these invaluable rights of our nature more than a *hundred* years before our own highly favoured country had made a similar attainment.

This right step in the cause of truth and human liberty was fertile of lasting benefits to the community. Fugitives from the persecution of less liberal and equitable governments found here a refuge. The true nobility of other States—men who would not at the dictate of an arbitrary despotism repress the yearnings of their manhood—men who loved truth more than worldly estate, and feared God more than the rage and violence of their oppressors, sought and found in these valleys an asylum. It was by these strangers—men of the highest ability and attainments, that the mind of this people was guided in their inquiry after truth, and their evangelical character moulded. Churches were planted. Numerous exiles turned thither with a hopeful reliance as to an asylum which should not be shut against them. To every menacing demand for the surrender of these adopted strangers, the noble answer was, embodying the pith and power of the great law of toleration, “these our citizens have done no crime wherefore we should expel them.” Nay, with illustrious zeal for the freedom of men’s conscience, they interposed their remonstrance betwixt persecuting governments and their abused Protestant subjects. Cromwell’s interposition to save the overwhelmed Vaudois is held in deserved and honourable remembrance. But Cromwell had a power to make his word respected. Long before, and with no array of power to back their remonstrance, this people denounced the tyranny of Romish persecution, at the hazard of bringing on their own heads the evil from which they would have sheltered their neighbours.

The sentiments of liberty and justice thus powerfully developed, are shared by the general population of the Canton, but are woven into the very soul of the Protestant portion of it. Subsequent events in their history all favoured their attachment to the principles of their birth, and invested with the most hallowed associations the religious principles for which they were called to witness and to suffer. Popery is in their minds an ancient and hereditary foe. With the notable partiality of mountaineers,

their ancestral history is treasured up; the struggles of their hero confessors are chaunted in their ballads; and the aged infuse into the infant children the memory of the chivalrous hero who cast back the honours which his warlike deeds had won from the hand of his king, as polluted and dishonouring, from the moment that royal master's heart was tainted with treachery, and his hand stained with the blood of his Protestant brethren, in that horrid massacre of Bartholomew's day.

The hereditary sentiment of such a people, who would despise? It not only supplies nerve to the intellect, but contains the elements of a conscience toward God. There is a vein of manly sense, which the christian philanthropist must find it his advantage to work:—a certain preparation of mind which facilitates the work of spiritual instruction, and qualifies for efficient agency in the promotion of scriptural truth.

But apart from this most important consideration, here is one of the early fruits of the Reformation. Here is a people in whom the distinctive results of the Reformation have been admirably developed:—an irrepressible love of liberty—an enlightened sense of justice, or spirit of toleration, or generous sympathy with the christian brotherhood, especially in the hour of their trial—reverence for the Scripture—zeal for the diffusion of the inspired records—and an enlightened concern for the secular and religious education of the people.

Here, in a word, is the remnant of a church—one of the first-born of the Reformation—whose creed and character have been maintained through the harassments and vicissitudes of three centuries, and which now, under the combined pressure of poverty, discouragement, and external opposition, maintains its ancient testimony for the blessed gospel. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies,” the witnessing remnant of this ancient Protestant church has no ordinary claim to enjoy this communion.

II. But, the second aspect under which we may view this people, is—*As a portion of the faithful, now under suffering and necessity; and the proper objects of that love which teaches us “to bear one another's burdens, and so fulfil the law of Christ.”*

The new commandment is a law *written upon the heart* of every member in particular of the body of Christ. The religion of Jesus is a gospel for *man*. It obliterates the distinctions and differences which otherwise suffice to separate individuals, nations, and tribes. In the spirit of its divine Author who was “made flesh,” it knows man as *man*, it recognises nothing respecting him, except that he is a sinner, for whom salvation has been provided; it recognises nothing respecting any follower of Christ, except that he has become a debtor to free and sovereign grace, and is a fellow-citizen with the saints, and of the household of God. The language of our hearts should therefore be, “Grace be with *all* that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”

Nay, acting in the spirit of this gospel, we should even give diligence to maintain this wide-spreading and universal fellowship; to demonstrate that ours is no local religion; but containing that *only* “name under heaven given amongst men whereby they must be saved.”

Nor should it be a barrier to this fraternal interest and affection, that the christian community, of which we now speak, wants the vitality to be

desired in a spiritual body; that formalism affects their worship, or that they have declined, or are declining from the steadfastness of their ancestry.

"Him that is weak in the faith, receive ye." "We then that are strong ought to bear the infirmities of the weak."

If we have to fear that the worship of some of them is a dead form—their orthodoxy only in parchment—their rites mechanical—alas, in what spot of Christendom are we permitted to rejoice in the entire absence of such blemishes of spiritual worship? Shut out by a combination of circumstances, from that fellowship which might quicken and recover, it is no wonder that the depressing effects of their seclusion are easily visible. But the more urgent on this account is our obligation to endeavour that a better spirit be infused into their religion and worship.

Here is a *Church* holding a scriptural creed. Here are ministers who seem to have the spiritual good of their people at heart. *The Sabbath* is reverently observed, and even the Saturday evening in preparation for the holy rest. *The Lord's Supper* is administered four times a year, (although it is to be feared that some are encouraged to observe it, who have not faith to discern in it our Lord's body and blood.) *The instruction of the people* is conducted in the way most adapted to their habit, and their improvement; by regular catechising, to which the adults do not refuse to be subjected, (a practice most efficiently and admirably maintained at this day among our own churches in Wales.) *Scriptural Discipline* is not neglected. *Education* impregnated with religion is generally diffused. A wholesome *morality* maintained in the community.

Here is a people *more virtuous* than Protestants in general throughout Switzerland—a habitual reverence for divine institutions, and a respectable acquaintance with inspired truth—among whom there are both ministers and people, whose conversation is "as it becometh the gospel," who are "holding forth the word of life," and "shining as lights in the world.

We would, with all earnestness, press the claims of this portion of Christ's flock, upon the attention of our readers. *Their poverty* we can relieve. *Their ministers* we can comfort and sustain. *Their lack of ministerial service in the gospel* we should endeavour to supply. *Their schools* we can support and improve. We may encourage and aid *school-masters* to settle amongst them. We can furnish them with *books*. In all these, and other ways, we can give expression to christian affection and fellowship; which, of itself, apart from the gifts themselves, will strengthen their faith, and animate their spirits, and conduce to the revival of the work of God in the midst of them.

The ministers of this people are without sufficient subsistence; their salaries running from £24 to £34 per annum; miserably insufficient for support, and affording nothing for the improvement and cultivation of the mind, by the purchase of books. If they die, their families are unprovided for; and while they live, they can do little to promote their comfortable settlements in the world. The result is, that the supply of ministers is now deficient. It will soon be more so. The reformation was retarded in its early progress, by the poverty of the flocks, and the insufficient maintenance of the pastors; and, it is to be feared, that the remaining fruits of it, which have happily survived so long, may be well



nigh destroyed from a similar cause. There are four pastors to six parishes; one is leaving, another is likely to leave, or already removed, a third is sickly, a fourth burdened by law, which interferes with his ministerial fidelity. Can the small sum needful to avert such a state of things, be wanting, and our consciences be without sin? Can we see the cause of Christ suffering: a remnant of his people almost extinguished for want of the bread of life—and while withholding our hand from their rescue, can the love of Christ dwell in our hearts?

Shall we revel in the wide production and cheap diffusion of religious publications among ourselves, and withhold the little that is necessary to keep alive the flame of truth in those consecrated valleys, at the moment it is ready to die? Our inaction will be the stimulus to the already too active zeal of the enemies of Protestantism. Already the stealthy measures of Rome, to bring these valleys under her long repudiated bondage, are assuming a visible form. Lose not the opportunity. Let not the gospel be wrapped in Popish darkness. Take heed ye offend not (cause to stumble) one of these little ones. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

III. The third, and not the least important aspect under which we may view this people, is, *a portion of the continental church, from whose revival and invigoration, great facilities may be anticipated for carrying the gospel into Italy itself, at present almost entirely shut against our efforts.*

It is a melancholy spectacle presented to the Evangelical mind by the continent of Europe. Vast countries like Spain and Italy, almost entirely sealed against Evangelical effort. What means can be adopted, what devices can be conceived, by which inspired truth may be brought into contact with any portion of the mind of these vast populations?—are questions hitherto, for the most part, unanswered. It may be that God is thus shutting us up to the conviction:—*More must be hazarded, more must be braved, for the name of Jesus.* With the knowledge of all that is likely to befall them, the messengers of salvation must go—not knowing what deliverance may be wrought for them—not knowing how their way may be broken up, and the great mountain reduced into a plain.

The situation of this interesting people suggests one method, by which Italy may be acted on.

Let them feel, that as the followers of the Lord Jesus Christ, they must not only maintain their own steadfastness, but labour to bring others to the faith of his blessed name. They are apt to be satisfied with preserving themselves from the inroads of the Roman Catholics; and are snared, perhaps, by a misapplication of the doctrine of religious liberty, into a culpable non-interference with others' religion, provided they are left alone themselves. They need to be taught, that the love of Christ should zealously affect us in his service, constraining his disciples to feel that they *cannot but speak* the things they have seen and heard; that upon them, as disciples, lies the charge of disseminating the knowledge of this great salvation. They will be more ready to use the facilities which their position supplies; and be not only witnesses to, but messengers of the glorious gospel among their Italian neighbours.

Although in their ordinary conversation they use a corrupt dialect, they are, originally, Italians; most of them can speak that language. Their *Bibles, prayer-books, catechisms, and hymn-books*, are all *Italian*.

The *sermon* in their weekly service, is also in that language. A Protestant commune immediately adjoining Italy, seems a starting point for action—when that community acknowledges the Italian origin, and is conversant with the Italian tongue, the hand of God seems to conduct us thither. His Spirit seems to say, *go join yourselves to that people.* Conceive that through our prayers, and the blessing of God on our endeavours, Protestant churches were revived, would it be little, that in the unavoidable intercourse which the inhabitants of the adjoining territory must have with them, they should witness a people walking in the fear of the Lord, and in the comfort of the Holy Ghost, edified and multiplied. If the simple harmony of their voluntary and cheerful worship arrests their Roman Catholic neighbours, (such, we are informed, is the fact,) as they pass their chapel door, and makes them enviously long for something of the reality of religion which that sacred song seems to indicate, might not the spectacle of a people walking in the full liberty of the gospel, zealously affected for the name of Christ, and abounding in every good work, cause many an enthralled spirit to find vent for its groanings which cannot be uttered, by believing with the heart, and confessing with the mouth, the Lord Jesus?

Conceive this people taught and trained by our means to consider this as their high vocation, in which they are to unite the wisdom of the serpent and the harmlessness of the dove; not to strive or cry, or let their voice be heard in the streets; but in the freedom of personal intercourse, in according the frequent facilities which should present themselves to speak of the love of Christ, and reveal the cross to those who are deluded with the crucifix. Conceive of this people supplied plentifully with Bibles, books, and tracts for their own use, and with liberty freely to part with them to their neighbours in those occasional interviews; thus having the character of colporteurs without the name and profession, and escaping the jealousy which the avowed function might create. Conceive of them as offering a ready reception to every one who must sacrifice either his country or his conscience, and indulging their hereditary recollection of the desolating ravages of the blood-hounds of the Inquisition within their own borders, by frustrating the cruel policy of those powers that have inherited the spirit of the Inquisition, and do its work; that the light of truth which might have been quenched is thus preserved; and what was as lost to the land of darkness which the exile has forsaken, is an accession to that increasing force by which the powers of evil are ere long to be beleaguered and overwhelmed. Conceive that Romish jealousy is awakened, and retribution menaced; that a people in the centre of Europe, not an island, like Tahiti, in the Southern Pacific, is the battle field on which the energies of Popery and Protestantism are to be tested and determined. Think you that of such a struggle the issue should be doubtful? That with all sufferings and sorrows which such a contest should involve, the result could be aught but joyous and triumphant?—that in our day, the interests of truth should have to wage so unequal a warfare as in the hour of Reformation; and if even then successful, how much more so *now*? It is not for us to prophecy; or in the work of salvation, of which the conducting is in the hands of infinite wisdom, to sketch the course which it may most auspiciously pursue. Yet, if this work be in itself so desirable, the prospects so encouraging, and even the

opposition it may create may be turned to the furtherance of the gospel, what more recommendation can any work possess? What stimulus is wanting to engage our persevering zeal?

Conceive further, that some one, or more, of Britain's sons would make these valleys the place of his residence, and the sphere of his labours,—that, with the quick-sighted discretion which his superior advantages have imparted, he regulates and directs their agency, and is alert to seize every advantage which the providence of God casts up; improving every vicissitude, and adapting his measures to the varying occasion. In the present state of Italy and other Popish States, who knows what sudden changes may be suddenly wrought? Deep discontent—dumb disquietude may find vent; and in casting off the yoke of tyranny the popular mind may simultaneously be emancipated from the thralldom of its prejudice—and the scales of ignorance and superstition fall from their eyes. For such possible contingencies which we can neither foresee, nor in the production of them take any part, it is the duty of the christian brotherhood to stand prepared; showing that they are men who have understanding of the times, and know what Israel ought to do.

For this portion therefore of our Protestant brethren on the continent we would venture to solicit a more than common share of the sympathy and support of our readers. It is a field in which Christian beneficence may be expended, under the diving blessing, to the very best purpose.

J. R. C.

## ROBERT HALL AND JOHN FOSTER.

BY AN AMERICAN MINISTER.

OF the English minds that have departed from our world within a few years, none have excited a deeper interest, or wielded for a season a loftier power, than John Foster and Robert Hall. They were both triumphant instances of the superiority of intellect, and the homage that will be paid to it, over all circumstance and mere external distinction. One of the most obvious reflections that rises in the mind of a thoughtful observer of the greatness and power of such intellect, for the first analysis and admiration of its elements, may be that it was a possession and result of what is called the *voluntary system*. These men were two of the "Intellectual Incas" of their race. In the two together, there were combined nearly all the grand qualities that ever go to make up minds of the highest order; severity and affluence, keenness and magnificence, simplicity and sublimity of thought; ruggedness, power, and elaborate beauty and exquisiteness of style; precision and splendour of language; condensed energy, fire, and diffusive richness of imagination; originality, independence, and perfect classical elegance; comprehensiveness and accuracy; nobleness of feeling, intense hatred of oppression, christian humility, child-like simplicity.

And yet, there were greater differences between them than there were similarities. In some respects their minds were of quite an opposite mould. Hall's mind was more mathematical than Foster's, and he was distinguished for his power of abstract speculation, and his love and habit

of reasoning. The tenor of Foster's mind was less argumentative, but more absolute, more intuitive, more rapidly and thoroughly observant.

The impression of power is greater from the mind of Foster than of Hall. On this account, and for its eminently suggestive properties, Foster's general style, both of thinking and writing, is much to be preferred; though Hall's has the most sustained and elaborate beauty. Yet the word elaborate is not strictly applicable to Hall's style, which is the natural action of his mind, the movement, not artificial, nor supported by effort, in which his thoughts arranged themselves with the precision and regularity of a Roman cohort. Hall's was a careful beauty of expression, his carefulness and almost fastidiousness of taste being a second nature to him; Foster's was a careless mixture of ruggedness and beauty, the ruggedness greatly predominating. Hall's style is too constantly, too uniformly regular; it becomes monotonous; it is like riding or walking a vast distance over a level Macadamised road; a difficult mountain would be an interval of relief. We feel the need of something to break up the uniformity, and startle the mind; and we would like here and there to pass through an untrodden wilderness or a gloomy forest, or to have some unexpected solemn apparition rise before us. There is more of the romantic in Foster than in Hall, and Foster's style is sometimes thickest with expressions, that sparkle with electric fire of imagination.

Hall's mind, in the comparison of the two, is more like an inland lake, in which you can see, though many fathoms deep, the clear white sand, and the smallest pebbles on the bottom. Foster's is rather like the Black Sea in commotion. Hall gives you more of known truth, with inimitable perspicuity and happiness of arrangement; Foster sets your own mind in pursuit of truth, fills you with longings after the unknown, leads you to the brink of frightful precipices. There is something such a difference between the two, as between Raphael the sociable angel, relating to Adam in his bower the history of creation, and Michael, ascending with him in the mountain, to tell him what shall happen from his fall.

Hall's mind is like a royal garden, with rich fruits, and overhanging trees and vistas; Foster's is a stern, wild, mountainous region, likely to be the haunt of banditti. As a preacher, Hall must have been altogether superior to Foster in the use and application of ordinary important evangelical truth, "for reproof, correction, and instruction in righteousness." But Foster, probably, sometimes reached a grander style, and threw upon his audience sublimer illustrations and masses of thought. Foster was not successful as a preacher; his training and natural habits were unfortunate for that; and the range of thought, in which his mind spontaneously moved, was too far aloof from men's common uses, abilities of perception, tastes and disposition. But Hall was doubtless one of the greatest preachers that ever lived. Yet there were minds that would prefer Foster, and times at which all the peculiar qualities of his genius would be developed in a grander combination of sublimity and power. As a general thing, Hall must have been more like Paul preaching at Athens in a roman toga; Foster like John the Baptist in the wilderness, with a leathern girdle about his loins, eating locusts and wild honey. He speaks of one of his own sermons, which a man would give much to have heard; we can imagine some of its characteristics. It was on the oath of the angel, with one foot upon the sea, and another on the land,



swearing that time should be no longer; and his own mind was in a luminous, winged state of freedom and fire, that seems to have surprised himself; but no record of the sermon is preserved.

The vigour and uptwisting convolutions of Foster's style are the results simply of the strong workings of the thought, and not of any elaborate artificial formation. For though he laboured upon his sentences, with unexampled interest and care, after his thoughts had run them in their own original mould, they were always the creation of the thought, and not a mould prepared for it. The thought had always the living law of its external form within it. We know of scarce another example in English literature, where so much beauty, precision, and yet genuine and inveterate originality are combined. It is like the hulk of a ship made out of the smoothed knees of knotty oak.

Foster and Hall were both men of great independence of mind; but Hall's independence was not combined with so great a degree of originality, and it received more gently into itself in acquiescence the habits of society, and the characteristics of other minds. Foster's independence was that of bare truth; he hated the frippery of circumstance, the throwing of truth upon external support. He would have it go for no more than it was worth. And any thing like the imposition of an external ceremonial he could not endure. He went so far as to wish that every thing ceremonial and sacerdotal could be cleared out of our religious economy. He wanted nothing at all to come between the soul of man and free unmingled truth. The hearty conviction of truth, and the pure acting from it, was what he required. He abhorred all manner of intolerance with such vehemence and intensity of hatred, that if he could have had a living Nemesis for the retribution of crimes not punished by human law, it would have been for that. He hated every thing that tempted man to dissemble, to seem or assume what he was not. He hated oppression in every form. He hated a state-established hierarchy, as "infinitely pernicious to Christianity."

## SUMMER HYMN.

FROM THE GERMAN OF SHEFFLER.

"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for thy pleasure they are and were created."—REV. iv. 11.

EARTH has nothing bright or fair,  
But mine eyes see pictured there;  
Him of beauty the sole spring,  
Christ my bosom's gracious King.

In the morning's ruddy gleam,  
In the sun's first dewy beam,  
I his heavenly image find,  
Rising on my raptured mind.

When the sun with fervid ray  
Flings o'er earth the golden day,  
I a brighter sun can see  
Shining through eternity.

Sweet to think when glittering high  
The starry train have filled the sky,—  
He who gave yon orbs their light  
Is a thousand times more bright.

When earth awakes to life again,  
And spring reclothes the flowery plain,—  
Swells the thrilling thought in me,  
What must nature's Author be!

When I hear the mountain-spring,  
Or crystal brooks meandering,  
Straight my thoughts to Jesus mount,  
Brighter stream and purer fount.

Sweet the song of nightingale,  
Sweet the luteist's tuneful tale,—  
But sweeter than their sweetest tone  
Is that name—"The Virgin's Son." \*

Sweet the answer Echo makes  
When the mountain music wakes,—  
But sweeter far than Echo's fall  
Is my Saviour's loving call.

Lord of all that's fair or bright,  
Shine upon my raptured sight!  
Give, O give me soon to see  
What thine unveiled glories be!

Now I only "know in part;"  
Take this earthly feeble heart,  
Fill it with thy love divine,  
Let thy Godhead round me shine!

Chase, O chase these shades away!  
Lead me to the perfect day!  
O my Saviour grace impart  
To behold thee as thou art!

[The friend who has favoured us with the above exquisite Hymn, says concerning it: "The above is a rather free translation of an old German hymn, the quaint beauty of which is but feebly suggested by our paraphrase. It is due however to our hasty effort at translation, to acknowledge that we have somewhat modulated the mystically tender strain of the original, which we do not think would find favour with many of our readers."]

### "GO AGAIN SEVEN TIMES."

WE are often reminded, on this season of spiritual drought, of that memorable period in the days of Elijah, the prophet, when "it rained not on the earth by the space of three years and six months." From every quarter we begin to hear the cry—"It is time to seek the Lord, till he come and rain righteousness upon" us. We hail the cry as an indication of good. Let it wax louder and longer, until the blessing comes.

We may learn from the example of Elijah, in what manner to present and press our suit before the throne of grace. The prophet knew the power, and prized the privilege, of prayer. Assured that every such blessing must be sought, that God would be inquired of by the house of

\* In the original "Maria's Son."

Israel to do these things for them, he retires from the world to a lonely spot on the top of Carmel, far removed from the noise and bustle of men, to a higher, purer atmosphere, quite on the confines, as it were, of the heavenly glory. His servant, who accompanies him, is sent to the highest point of the mountain, where he can look far away upon the Great Sea on the west, the vast plain of Esdraelon on the south, and even catch a glimpse of Tiberias on the east.

"He goes, he gazes on the sky and main,  
Still there is nothing, not a sign of rain."

Again and again he goes, and returns with the same disheartening report. Not a cloud is to be seen, not the slightest appearance of a gathering shower. With increased earnestness and unabated confidence in God, the prophet renews his entreaties, and intercedes with the Almighty in behalf of the suffering people. It is not for him to say, at what moment the long-sought sign shall be given. His reliance is not on a human arm. His trust is on the Lord of Hosts. The promise is sure, it cannot fail. Relying upon God's covenant, and pleading his promises, he knows that even a worm of the dust has "power with God and men," and will surely prevail. This power he wields, and ceases not. Like his great progenitor, in whom the seed was called, he seems to say—"I will not let thee go, except thou bless me."

The blessing is delayed. But still the prophet bows his head "between his knees." Six times the servant has gone, and returned with the same report—"Nothing to be seen." "Go again seven times," the prophet responds. As if he had said, "Go and go again, keep going, looking, watching, expecting, until the cloud appear. Weary not, cease not, despair not. It will come, and will not tarry."

"And it came to pass at the seventh time, that he said, Behold! there ariseth a little cloud out of the sea, like a man's hand." It is as the prophet had said. That cloud is Jehovah's chariot. He comes to pour his blessings down upon the thirsty earth. He comes in answer to the call of his servant Elijah—drawn by the mighty attraction of "effectual; fervent prayer." What a blessing to the world is a man of prayer—one that goes again seven times, and seventy times seven, if need be, to the mount of prayer, to the hills whence cometh his help! "This poor man eried and the Lord heard him." Once, "he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Oh, for such poor, praying men, now! We want them more than we want churches, and missionaries, and bags of gold. We want a race of weeping Christians—mourning penitents—humble importunates, crying night and day, and never ceasing, and determined never to give over praying, until the waiting chariot of the Lord appears, until the heavens are big with rain; who will not become wearied with God, if they have to go again seven times, for the seventieth time, and still see no signs of the Lord's coming.

Where, now, are our Elijahs? The Lord God of Elijah still lives—still bends his ear to our requests—still waits to shower his grace upon Zion. Are all the Elijahs of other days gone, and left behind them no

inheritors of their name and power? "Elias was a man subject to like passions as we are;" just such a poor, humble, meek, and unassuming child of God, as you may find in almost every christian community. The power that he exerted was just such a power, (so James testifies,) as every child of God may exercise.

Where, then, we repeat it, are our Elijahs? Where are the ministers of Christ that have betaken themselves to the tops of Carmels, and are praying without ceasing for the blessing! Where the elders and deacons, and brethren and sisters that are going again seven times to the mount of observation, and determined to keep going until the Lord comes? The Lord multiply their number seventy-fold.

You have been praying, dear brethren! for spiritual mercies, and they are withheld. Some of you have prayed for the conversion of a dear child, brother, sister, parent, companions; for the salvation of one as dear to you as your own soul. Keep on praying, and looking up to the God of all-sufficient grace.

"Be not impatient of a quick reply,  
He may delay it, but he can't deny:  
Pray, wait, and watch;—then watch, and wait, and pray,  
Yes, pray, and wait, and watch seven times a-day.  
Thy heart's desire assuredly is planned,  
Although it come but as a little hand."

Let every child of God, whose eye may trace these lines, but follow the steps of Carmel's seer, and act in the spirit of Elijah's charge to his servant, "Go again seven times," and soon our land will rejoice in abundance of rain. To every one of our readers who is wont to pray, and who has almost concluded that prayer does no good, we say—"Go again seven times." And if on any occasion, you begin to be discouraged, and to relax your importunity, let this voice from Carmel, "Go again seven times," rouse you to renewed earnestness and fervour, as without ceasing you pour forth the supplication—"O Lord! revive thy work."—*New York Evangelist*.

## THE FALLS OF NIAGARA.

BUFFALO is a very fine city, with broad, regularly built streets, and piers of considerable extent, at which hundreds of steamers and small sailing vessels are always moored. A mere hamlet in 1814, when burned by the British, it now contains 35,000 inhabitants, and enjoys a flourishing trade with the western States, being situated at the termination of the Erie canal which unites the lake with the Hudson at Albany. I remained all night in the American hotel, a first-rate house, where the traveller may have all the luxuries of life, a comfortable bed, good service, and five meals for seven shillings a-day. The sun rose propitiously on the morrow, and as I entered the railroad car, shone with delightful brilliance on the placid Niagara. Who could have imagined, on first beholding this beautiful river, flowing peacefully out of the unruffled lake, its verdant banks adorned with villas and fertile fields, that it was about to bound over a tremendous precipice, and darken the heavens with a cloud of spray? The British side is the more fertile, but the American by far the more



thriving and populous. The railroad passes the villages of Blackrock and Tonnewanta, between which are dreary woods of pine. At Grand Island the river separates into two branches, to unite again at Navy Island, just before leaving its hitherto placid bed, and hurrying along in fearful rapids over ledges of rock and logs of drift wood to the gulph below. Of this grand scene we caught a passing glimpse, and received emphatic warning of our approach to the cataract itself. Nothing can be more sublime, than to see a noble river a mile and a half wide, suddenly darting forward as if impelled by an unseen power, dashing and bounding in pyramids of foam, like the ocean in a storm. An intervening wood hid this scene from our view, and shortly afterwards, we stopped at the village of Niagara Falls.

I hastily got my portmanteau, and entered the Cataract Hotel, where the shaking of the windows and the trembling of the floor testified the proximity of the Fall. Although numerous guides were waiting at the portico of the inn, I declined their offers, resolved to gaze for the first time on Niagara in silence and alone. The path leads through a dreary wood by the side of the rapids to the edge of the precipice over which the eastern branch of the river leaps into the deep abyss forming the American Fall. The height was so giddy that I durst not gaze down it for any length of time; seizing an arbor vitæ plant, I looked for a moment on the cloud of vapour, but soon withdrew to descend a long staircase conducting to the foot of the rocks, where the stranger can see the immense volume of water which is precipitated into the whirlpool below. A boat conveyed me from this point across the dark eddying river, still white with foam, to the Canadian shore. Nowhere are the Falls seen to greater advantage than from the middle of the stream, although it is scarcely pleasant to gaze long, as the roar is terrific, and the spray almost blinding. Hitherto you have seen the American Fall alone; now, the British or Horse Shoe Cataract, by far the more sublime of the two, is revealed beyond the foliage of Goat Island. From the midst of the rapids above it rises the Terapino tower, a sort of observatory, very like a lighthouse; and, half suspended over the abyss below the Fall, is Table Rock, to which fine point of view I sauntered slowly along after landing at the British side. Words fail me to describe the sublimity of the prospect from the top of this rock, standing on which you survey the whole wonderful scene, and think upon the power of Him who holdeth the waters in the hollow of his hand. Feelings of deep veneration and awe naturally take possession of the mind on viewing a spectacle so unspeakably grand as the Falls of Niagara. How puny does man appear in a scene like this! how insignificant, placed beside such a stupendous creation of nature's God! No wonder that the Indian often muttered a prayer to the Great Spirit above when standing on the brink of the cataract; even he could read a lesson from the majesty of the scene, as he watched the cloud of spray which, ever rising heavenward from the unseen abyss, seemed to point his unenlightened mind

“To mansions in the skies.”

Ought not the Christian, in such a situation, to feel humbled by a sense of the omnipotence of that God whom he, unlike the red man, can worship in sincerity and truth?

From Table Rock you have a coup d'œil of the Falls, which amply repays a visit to the American continent. Before you is the ascending vapour, hiding from view the gulph below the British Fall; a little beyond you see the waters take the fatal leap; further up still is the river, dashing among rocks and drift-wood, impatient to reach the precipice; while, in the distance, a distinctly marked line bounds the prospect. It is the commencement of the rapids, but looks like the horizon brought near. In the other direction you see the river sullenly flowing on, flanked by lofty barriers of rocks, on the summits of which white houses appear among the woods of pine; while, towards the east, is Goat Island, with its lofty trees, and the American Fall hiding Niagara village by its spray. After surveying the British Fall once more from the base of Table Rock, I returned to the inn, and spent the evening on Goat Island, from which several beautiful views are to be obtained. The scenery amongst the numerous little isles which divide the American rapids is exceedingly beautiful, the arbor vitæ groves affording a delightful retreat on a sultry day. Between the two Falls is a smaller one, which very much resembles the Fall of Foyers in Invernesshire. The ground is constantly vibrating under your feet, and the windows of all the houses in the vicinity cease not to shake from the violent concussion of the air. Strangers are in general much struck with this circumstance, being unprepared for it.

Every description of this sublime spectacle must necessarily be very imperfect; to give a just idea of the cataract itself and the grand scenery around, would be a task quite beyond the powers of a pen like mine. If the reader wishes to form some conception of the volume of water which is hurled over the precipice, let him take up the map, and trace the extent of those vast inland seas, lakes Superior, Huron, Michigan, St. Clair, and Erie, which all have their outlet by the Niagara, or let him fancy the Clyde opposite Dumbarton rock rushing forward in appalling rapids lashed by its fearful momentum into foam, roaring like some mountain torrent swollen by rain, and then taking one tremendous leap over a precipice which no one can contemplate without a shudder.

## REASONS AGAINST THE PERSONAL REIGN OF CHRIST ON EARTH.

WE know not to what extent the idea of the Redeemer's personal reign on earth prevails, at the present time, among intelligent Christians; but there are not a few ministers of the gospel and others with whom the doctrine is a great favourite. There are, doubtless, many worthy christian people who have not formed any very definite conclusions as to the amount and character of the evidence by which the theory is sustained.

This theory maintains, that in the fullness of time, the Lord Jesus Christ will transfer his personal residence from heaven to earth; that he will make the earth his dwelling-place for the thousand years usually supposed to constitute the millennium; and that the saints will be admitted to his bodily presence, and reign with him in familiar intercourse on the earth. Jerusalem is to become the metropolis of the world, the theocracy

is to be re-established in more than pristine glory, and the temple to be rebuilt according to the model exhibited in the prophecies of Ezekiel. We have never yet become disciples of this theory. There are difficulties in its way which are both obvious and weighty, a few of which we would here briefly state.

1. *The glorified body of the Saviour cannot be present in two very different places at one and the same time.* If, then, he sets up his personal reign on earth, he must bring his personal reign in heaven to an end—at least for a thousand years. But we are told that having risen, “he must reign till he hath put all enemies,” not excepting death itself, “under his feet;” and “then cometh the end, when he shall have delivered up the kingdom to God, even to the Father.” And this abdication of the mediatorial throne we are told will take place “at his coming.” It seems to us, then, that the second advent, according to the scripture account of it, so far from being the *introduction* of the personal reign, *will put an end to it.*

2. On the supposition of the removal of Christ’s throne from heaven to earth, and the transfer of his bodily presence to this world, *heaven will be deprived, it seems to us, of its great attraction.* Dying saints will have to stop saying, “Whilst we are at home in the body, we are absent from the Lord;” nor would it be true that the believer would be present with the Lord, when absent from the body.

3. *Great evil would be inflicted upon the saints now in glory, were such an absence of Christ from heaven to take place.* These blessed spirits would be deprived of all the benefits and privileges of his bodily presence, and would be subjected to the temptation of forsaking heaven to return once more to this world.

If it be said that the saints will return with their Lord, and re-occupy their former tenements, then how can it be true of them that they will “ever be with the Lord?” If Christ should set up his throne in Jerusalem, or on any other spot on the earth, how many of all the dwellers on the earth *can* have personal intercourse with him? They cannot take up their abode in Jerusalem, or even in the Holy Land. For all practical purposes, Christ is now much nearer to ninety-nine hundredths of the population of the globe, than he would be in Jerusalem, or in London.

4. As Christ told his disciples, that his departure and absence from this world were indispensable to the coming of the Comforter, to abide with them forever, it is worth our while to ask, *whether his return to the earth may not be attended or followed by the departure of the Comforter?* If so, the personal reign will be a great loss to his disciples.

5. As heaven is, and ever must be, a more glorious place than this earth, the transfer of Christ’s throne from the upper to the lower world, would be *not a glorification and exaltation of the Redeemer, but a real humiliation.*

6. This transfer of Christ’s bodily presence, there is reason to apprehend, *would also put an end to the exercise of his priestly office.* When he ceases to present himself in the Holy of holies, his work of intercession, it seems to us, will be suspended, or finished. “If he were on earth, he should not be a priest.”

For these, and other reasons which we might suggest, it appears to us that the personal reign of Christ on earth, so far from being that greatest of blessings which some conceive it to be, would be a great loss to the

saints in glory,\* and to the inhabitants of this lower world. The idea is altogether secular and carnal, and inconsistent with those spiritual views of God's purposes and predictions which the scriptures warrant us to entertain. Far better would it be for the world, and for themselves also, if they, who are now so industrious in advocating these views, and filling men's minds with such unspiritual notions, would devote all their energies to the erection of the spiritual throne of the Lord Jesus, in the heart of every son and daughter of Adam.

## SKETCHES OF SOME OF THE FOREIGN MEMBERS OF THE EVANGELICAL ALLIANCE.

BY THE REV. DR. MASSIE OF MANCHESTER. \*

### ADOLPH MONOD.

ADOLPH MONOD, professor at Montauban, was a favourable, at least an agreeable, representative of French Protestantism, and recalled to the thoughts of some, the character and sufferings of the Huguenots, and their heroic struggles during Gallican civil wars. If the university of Montauban can boast of an academic staff so endowed, so clear-headed and solid in judgment; so decided and yet catholic in sentiment, and so disposed to cherish the affection and confidence of Englishmen: the rising ministry and the Christian churches which have their habitations and spheres of labour and influence on the Tarn and Garonne, will bring no disparagement on their ancestry, and their children will rejoice in the privileges bequeathed, and in a birthright more to be desired than the reputation of bravery and sufferings. Monsieur Monod has the manner of a scholar, who, like Calvin, and studying under his prestige, brought all the vivacity and versatile genius of France to be regulated by the discipline of republican Geneva. He might be reputed the associate of Farel, Bucer, and Zuinglius. His speeches were not too frequent, and always apt and conclusive.

### HENRI LA HARPE AND FREDERIC AUGUSTUS THOLUCK, D.D.

Monsieur La Harpe enjoys the advantage of a prolonged residence in this country, speaks English well, and is conversant with the modes of thought and habits of society in England. His fluency is greater than Monod's, but he has not more self-possession or command of his subject; nor are his sentiments or opinions more profound. From his connection with the "Evangelical Society of Geneva," his knowledge is familiar of the state and interests of religion in the French-speaking cantons of Switzerland, and in the bordering provinces of France. But he does not appear to profess such literature as Merle d'Aubigne, or such profound theology as Monod. In person more like an English citizen than a French professor, his style of oratory has neither the pathos of Fenelon, nor the richness of Saurin, and is more familiar than we should expect from the theological school of Geneva, where he fills a professorial chair. His amiable manners and warmth of heart endeared him to all who enjoyed his society, and gave increased sympathy to many for the cause of truth in Geneva. The contrast was national and strikingly characteristic when Frederic Augustus Tholuck, D.D., of Halle University, was introduced. Formal, demure, and distant, his thin, spare, German figure, and pallid, phlegmatic countenance, as if just released from some deep well of intellectual thinking, or withdrawn from some absorbing problem of German metaphysics, bespoke the severe and incessant student, and excited the well-founded apprehension that this most distinguished ornament of German evangelical theology was in bodily constitution ill able to endure the tear and wear incident to the labours of a popular professor. The calm, self-possessed manner of Tholuck, showed a greater concern about the thing subject to consideration than about the men who were

\* See our Notices of Books in this Number.



with him engaged in its pursuit. His knowledge of English made him familiar with the meaning of those who spoke, and qualified him freely to convey his own sentiments. But he appeared to weigh well, and wait till he had formed deliberate conclusions on the questions under discussion. His knowledge of the German people, his extensive acquaintance with the theology of the German churches, and his own profound and philosophical views of evangelical doctrines, together with the influence of his name and opinion, attracted much deference to his judgment, and anxiety to hear him speak in the conference. Yet, as his object was rather to give information than to defend a thesis or establish a proposition by argument and authority, no judgment can be pronounced on his style or abilities from what he said.

#### GEORGES FISCH.

Mr. G. Fisch is the pastor of an evangelical church, founded simply on the principle of the Alliance, professedly admitting to membership all who love the Lord Jesus Christ, irrespective of opinions on forms of ecclesiastical government; and composed of many converts from Popery; of Christian brethren who have belonged to, and still entertain the sentiments of, Episcopalian, Presbyterian, Congregational, Wesleyan, Baptist, and Moravian communities. There are other churches, as at Morges, in the Canton of Vaud, with which this church fraternises. . . . . The thousands and tens of thousands of silk weavers (as many as seventy thousand are) resident in Lyons, whose mild, intelligent character is evinced in their desire for instruction, their gratitude for any tokens of affectionate sympathy, and their freedom from priestly domination, have in Mr. Fisch a man after God's own heart, well suited to render the gospel accessible to them. His peculiar gentleness, his Christian fervour, his catholic spirit, and active benevolence, qualify him to be the pastor of a congregation of twelve hundred persons, hundreds of whom have practically abandoned Romanism. He reminds the student of ecclesiastical history of the first heralds of the gospel who proclaimed its messages at Lyons and Vienne: The zeal which animated Irenæus and Pothinus, when they founded the churches there, seems revived by the same spirit in the pastor who now occupies the same wide field. And as, in anticipation of the reformation from Popery, this was the centre of a good work in the eleventh century; and at the Reformation colporteurs went forth from Lyons to propagate the gospel in proximate districts, so now, under Mr. Fisch's superintendence, a great work of Bible instruction and distribution is carried onward; so that here it may be said the Lord has been pleased to open the largest door in France by which the gospel may penetrate amongst Roman Catholics; and Mr. Fisch's *evangelical* (Alliance) church may be regarded as a principal help to the cause. The church is moulded by the hand and breathes the spirit of its pastor; while their place of worship is occupied by German Lutherans, by reformed Protestants, as well as by Christians who occasionally desire the Church of England service; and all unite in the communion of their one Lord.

#### LYMAN BEECHER, D.D.

Dr. Beecher, as a Christian pastor of three score and ten years' experience, and having travelled from Cincinnati, in Ohio, where he holds the office of minister of one of the largest Presbyterian churches, seemed to possess the affection of his countrymen, and was received by a respectful audience of European friends. A hardy, iron-grey, and sun-browned countenance and frame, a distinct articulation, and rather a harsh voice, with vivacity unwonted for so old a man; animated with a deep and vigilant interest in all the proceedings of the conference, and anticipating results from the formation of the Alliance, which would greatly influence the whole character of the church; his presence, his counsel, and his prayers, added much to the personal attractions of the conference. His views of prophecy, which he seemed to hold, with great assurance of their truth, and their development and fulfilment which he expected in an approaching season of ecclesiastical change, led him occasionally to speak with great emphasis, as one who had read the book which had the *seven seals*. His height was not tall, (about five feet eight) or imposing; but his venerable and earnest manner attracted the attention of many.

#### W. PATTON, D.D.

Dr. Patton has repeatedly appeared before an English audience, and his intercourse with the friends and conductors of religious institutions in this country has been intimate and prolonged. His first visit to England introduced him as an

enthusiastic American patriot, seeking to cherish kindly and generous sympathy with the descendants of the race from whom the "pilgrim fathers" sprung. He retains not the sprightly animation of his earlier years, or the buoyant imagination with which some of his addresses were then enlivened; but the *vis fervida* which burns in his soul, and pervades the religious faith by which he is sustained, is as ardent; and his matured and chastened judgment, his ripened and mellowed affection, show him more now the father among brethren, and the apostle of union and peace to a divided church. His figure is tall and erect, with breadth and proportion; his countenance is sallow, large, and intelligent; his strong hair tinged with gray; and his whole outer man, in age about fifty-six, a significant index of his mental and Christian character. His position as a Presbyterian minister at New York, where he has originated one church and extended another, has given him influence in the United States, and qualified him as the representative of many others; but it may also have brought him under the commercial influence of the slave-trading south, even more than he himself is conscious. His addresses in the conference were always distinguished by good sense and earnestness, by a love of catholicity and a zeal for Protestant truth; yet he never forgot, or suffered his hearers to forget, that he was an American, and whatever touched his country touched him.

#### S. S. SCHMUCKER, D.D.

Dr. Schmucker, Lutheran theological tutor at Gettysburg, is about five feet nine inches in height, of a sallow, sickly complexion; and with lank and lengthened visage, and long dark hair, he had more the aspect of a German scholar, and American professor, than the costume and air of a gentleman and fashionable member of society. He had the reputation of being more Calvinistic than is consistent with orthodox Lutheranism, and more evangelical than learned in heathen literature; and his college or theological school was virtually more open to students of all classes, and more tolerant of amalgamation among its *alumni*, than many other academic institutions. Several sable and negro students have enjoyed the privileges of Gettysburg; and, having finished its *curriculum* with *eclat*, have gone forth from its halls to pastoral labour or Christian missions. Few have made the personal sacrifices which he has conscientiously made to live free from the contamination of slavery. Marriage has twice subjected him to the temptation of profiting by the gains of slaveholding, and the returns from selling fellow-men as chattels in the market. He has, however, declined to receive not only the marriage portion which in slaves, a slave-owning father-in-law would have bestowed, but even an equivalent in pecuniary computation; it has appeared to him the price of blood and the wages of iniquity. He has secured the freedom of domestic born slaves; and has denounced slaveholding as a violation of the law and the prophets. It would have been no impediment to his cordial approval, had the oecumenical alliance branded every slaveholder, and repudiated fellowship with all those who deal in slaves and the souls of men. He took no prominent part in the discussions which referred to this subject, but he found means of intimating what his own mind preferred. His mission for years had been to cultivate the graces of union, and to labour for the extension of a liberal and catholic spirit; and he was looked on as having not only exerted himself to obliterate sectarianism and to unite Christians, but had succeeded to a large measure in uniting the co-operation of many Christians and removing obstructions which prevented more general communion. Not so much a scholar as a pious teacher, and not inclined to display his acquirements, he seemed to wait and seek that practical principles should be developed and applied.

#### T. H. SKINNER, D.D.

Dr. Skinner is the descendant of an old American family, one part of which is Episcopalian and slaveholding, and another part identified with Presbyterians and hatred of slavery. In personal appearance, Dr. Skinner appeared somewhat singular; and when his tall, thin form appeared on the floor, and his address began, many were inclined to complain of his feeble voice, or its low tones; but these he could not for a time remedy. When he had spoken at some length, his long, narrow throat seemed to expand, and become flexible and attuned; so that his utterance became clearer and stronger. He excelled in discrimination and calmness—in an intellectual apprehension of the subject, and an appeal to the reason and convictions of those who heard him. He opposes slavery as antichristian and pernicious. His own brother is the proprietor of two hundred negro slaves, and expresses great

anxiety to have them instructed and morally improved. He has said he would make them all free, if the law of his State would liberate himself from further responsibility. It thus appears that republican laws inflict the worst slavery on their free citizens.

### SAMUEL HANSON COX, D.D.

A man of versatile talents, of strongly sensitive feelings, of fluent utterance and eloquent speech, he always commanded deference in the Assembly. The pastor of a large and metropolitan congregation, and the moderator of the synodical body to which he belongs, it might have been expected that Dr. Cox, just beyond the prime of life, and in the vigour of his days, should obtain a ready audience. Nor was there one brother from America so often or so fully heard in all the proceedings. He was first at the committee, and last at the conference; and to the latest moment his attention never flagged. He seemed never to weary or suffer lassitude; with mercurial elasticity and renewing vigour he sustained all labour, and performed every duty. A body that seemed endowed with an iron constitution, and almost bronzed with his native climate, that could claim for his ancestry free born Americans of six generations, and for two hundred years as inhabitants and possessors of the soil of that country, he watched as a guardian for his country's reputation, and was jealous for her name as if it were identical with his own. His knowledge of all that belonged to her religion, her liberties, and history, her slavery and oppressions, was prompt, and rendered applicable on every emergency. He freely gave passages of his family history, and referred to facts in his own career, as a *born* quaker—a student for the bar—a converted man; his persecutions from slaveholding sympathies; his efforts for the manumission of fugitive or other slaves, who had interested his congregation; and his opinions as to the abolition of slavery and its loudest advocates. Dr. Cox knew almost all the Americans present in the conference, and the religious bodies with which they were associated, and possessed an intimate knowledge of the peculiar sentiments of those communities. He combated the sentiments of the *Universalists* with great fluency and success; he expounded and denounced the denominational sentiments of the *Friends*; he explained, and too much identified himself and his brethren with, the domestic institution of *slavery*; and evinced, on all occasions, so much self-command, that it was the wonder and regret of his admirers, and they were many, that he should be so sensitive under the strictures passed out of doors against American slavery; and within the assembly of the conference, about communion with slaveholders. Dr. Cox was occasionally drawn into *Biblical* controversy, in which he showed greater familiarity than some of his opponents thought he discovered soundness in his exegesis. His occasional discussions were distinguished by readiness and pungency: his more elaborate addresses were admired by many for their vivacity and their illustration; though their brilliancy, to some, savoured of *legerete*.

### NOTICES OF BOOKS.

*Patristic Evenings.* By John Birt. 12mo. pp. xx. 334. London: John Snow. 1847.

"THE reader," says Mr. Birt, "is entreated of his courtesy to consent that these *EVENINGS* shall be called *PATRISTIC*, because there is in them much mention of *FATHERS*, both ecclesiastical and lay." We cannot consent. The word "*Patristic*" is a technical word, with a fixed meaning in common usage; it denotes something of, or belonging to, the early writers of the Christian church—the *Fathers par excellence*. Now, of these Mr. Birt's book contains next to

nothing; and, therefore, we must hold his title to be a misnomer.

Having thus had our fling at the title page, we have little else in the way of objection to offer against this volume. Turn over the title page and forget it, and the book is enchanting. Its plan is this. A few friends are gathered together on four different evenings, and, like Cowper when he wrote the *Sofa*, starting from the household objects around them, they wander, in their talk, through a wondrous diversity of topics, and pour forth, right scholarly and socially, a prodigious amount of curious



information, solid reflection, and sound principles. It is a book with which all bookish men will be delighted. In it "the curiosities of literature" are mingled, not only with its "amenities," but with its "utilities;" whilst a fine religious vein pervades the whole as with a streak of gold. Nearly one half of the book is taken up with remarks on the Epistle to the Hebrews. In these we mark much to admire, but much also that seems to us fanciful in exegesis, and unsound in philology. Where, for instance, did the author pick up such a piece of etymology as the following,—"The Athenians called the leaders of their naval or maritime expeditions, and sometimes the expeditions themselves, *Ἀποστολῆς*. But the Athenian *ἀποστολὸς* was compounded, not of *ἀπο* and *στελλω*, like the apostle of the New Testament, but of *ἀπο* and *στολος*, which signifies a ship." This is all wrong; *στολος* does not signify a ship, but an expedition, equipment, or armament; and sometimes that part of a ship which goes before the rest, the prow; a compound of *ἀπο* and *στολος* would express, not that the party to whom it was applied belonged to the *στολος* as its leader, but that he was away from it; the term *ἀποστολὸς* was not applied by the Athenians to naval leaders exclusively, but was used of all whom the State sent forth on its service or from its bosom; hence to ambassadors, fleets, and colonies; and in fine, this usage of the word was not confined to the Athenians, but was common to the Greeks. There is, in fact, no ground whatever for Mr. Birt's distinction between the Apostle of the common Greek, and the Apostle of the New Testament, as far as the origin and primary meaning of the word is concerned. A number of other philological remarks equally unsound are scattered through the volume, which it would be much better without.

*The Evangelical Alliance; its origin and development: containing personal notices of its distinguished friends in Europe and America.* By J. W. Massie, D.D., M.R.I.A. pp. 460. London: J. Snow. 1847.

THE Evangelical Alliance is, in the language of the day, "a great fact." It, therefore, deserves a historian, and we are glad that this task has fallen into such hands as those of Dr. Massie. His cordiality in the object of the Alliance, his indefatigable diligence, his quick perception, his entire mastery of the whole

subject, and his facile and practised pen, admirably fitted him for the duty of recording the fortunes and describing the *personnel* and *practique* of such a body. The volume before us is one of much eloquence, accuracy, and vigour. It consists of twelve chapters, of which the first five are of an introductory character. Having in these discussed the great principles of Christian unity, and ably sketched the efforts and aspirations of bygone times after this inestimable treasure, Dr. M. proceeds to trace minutely the history of the Rise and Progress of the Evangelical Alliance, to unfold its Principles, describe its Objects, and advocate its Claims. With these he has mixed many admirable sketches of the individuals who have taken a lead in this movement, and of the scenes which have transpired at the various conferences. From this part of the volume we have made some extracts, which the reader will have already perused with interest in an earlier page of this Number, and which afford a fair specimen of the style and tone of the book. It has our most hearty commendation.

*Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia.* By Ebenezer Prout Cheap edition. Imperial 8vo. pp. 171. London: John Snow. 1847.

THE life of the noble Williams, by Mr. Prout, has already established itself in the affections of the religious public. We hail with great satisfaction this publication of it at a cheap price, though in a style sufficiently elegant and attractive to please all but the most fastidious tastes. Would that this heart-stirring narrative were in the hands of all the members of our churches! We know of nothing which could contribute more, under the divine blessing, to keeping alive within them a fervid zeal for the missionary work, and an abiding confidence in its results.

*Dumfries Series of Tracts.* Nos. 1—6.

AN admirable series; distinct in statement, sound in theology, pointed in appeal, pleasing in style, and altogether greatly adapted to do good. Every pastor might with advantage have a few of them by him for circulation.

BOOKS RECEIVED AND GENERALLY  
APPROVED.

*Two Sermons preached in Mare-Street Chapel, Hackney, in consequence of the decease of Mrs. Cox, who departed this*



*life* September 18th, 1846. 1. *The Funeral Sermon.* 2. *The Tribulation of Paul.* By Daniel Katterns. 8vo. pp. 36. London: J. Snow. 1846.

*The Influence of Literary Pursuits on the Christian Ministry: an Address to the Students of Stepney College.* By

William Jones. 8vo. pp. 36. London: Jackson and Walford. 1846.

*A Selection of Passages of Scripture for Young Persons to commit to Memory.* By the Rev. William Brown, M.D. 18mo. pp. 36. Edinburgh: Oliphant and Sons.

## CHRONICLE.

I.—DEATH OF M. ROCHAT, OF ROLLE.  
—THE readers of this Journal will learn with regret that the excellent and devoted pastor whose name stands at the head of this notice, and whose contributions have so recently enriched our pages, is no more. "He was called to his rest on Sabbath the 7th of March last, during the interval between the morning and afternoon services. In the forenoon he had preached with unusual impressiveness and unction on death; presenting to his audience a series of grand pictures of eternity succeeding time, and of the life of heaven coming to supersede this brief earthly being. He spoke somewhat, also, of the terrors of death; but what he dwelt on chiefly was the victory achieved over death by the Saviour, with the hopes and consolations thence arising to the believer. A short time after, whilst taking some repose after the exertion of the morning, he passed sweetly away from this world to God, and entered on the possession of those unseen blessings which for a long time he had not ceased to think of and desire. He laboured much and suffered much, but God privileged him to be an instrument of blessing to many souls; and now that he is removed from earth, his writings, no less solid than edifying, remain to speak and to instruct. His death has called forth from M. Malan one of those exquisite hymns which escape from his heart whenever he is deeply moved; it is entitled 'Quoiqu'il soit mort sa voix nous parle.'" (Though dead his voice still speaks to us.) *Le Semeur*, 31st March, 1847. The death of M. Rochat is a serious loss to the Congregational Churches of Switzerland. For an account of his sufferings and services in the cause of truth, the reader is referred to Dr. Alexander's *Switzerland and the Swiss Churches*.

II.—CONVERSION OF A SOLDIER IN INDIA.—[The following deeply interesting narrative has been communicated to

us by Mr. Campbell, of Albany-Street Chapel, Edinburgh, who received it in a letter from our much beloved friend, Mr. J. S. Wardlaw, Bellary. It is an extract from the report given by Mr. Flavel, the pastor of the native Tamil church at Bellary, a man of whom Mr. Wardlaw says: "I know no one whose individual exertions have been more extensively beneficial in India, or who has had a larger number of souls to his ministry."]

"For the encouragement of those who labour in the vineyard of God, and who are feeble instruments in scattering the precious seed of divine truth in the dark and benighted parts of the world, I desire to record the following incident. I humbly trust it may tend to strengthen their faith, to animate their hope, to enlarge their charity, and cause them to feel that though they may not see immediately the fruit of their exertions, they have not 'laboured in vain, nor spent their strength for nought and in vain.'

"On the 17th of January, 1846, when I and the catechists were assembled in my house for the purpose of conversation about the duties connected with the church, an individual came to the door and sent a messenger to say, that he would be glad to see me. I was sorry that I could not leave the business with which I was engaged, and sent a reply requesting him to call at some other time. He then desired the person to tell me, that as the regiment to which he belonged was on its route to another part of the country, and as he had come a distance of some miles for the express purpose of seeing me, he was anxious to obtain an interview. I accordingly discontinued what I was doing, and asked him to come in. As soon as he saw me the tears stood in his eyes, but in his aspect he appeared cheerful and happy. He shook me heartily by the hand, and said, 'Do you know me, Sir?' I replied, 'Friend, I do not remember having seen you before,' and asked him his name.

'My name,' he replied, 'is John Wilkinson. I was a drummer when you saw me last, but now I am a drum-major.' I asked him to come in and take a chair. As soon as he had seated himself, he said, 'Thanks be to God that I have been spared to see you again in the flesh, and although you do not know that God has blessed your labours, I rejoice to inform you that I and my wife have been the fruit of your exertions. We both wished greatly to see you once more, but my wife, before she could realize her fondly cherished desire, died in Christ, very happily. I regret that she was not spared to satisfy the longing which she had to express her gratitude to you. Through my poor instrumentality several of the East Indians and natives belonging to my corps have had their eyes enlightened by our gracious God, and are walking at present very consistently. A few have left the corps, having been pensioned, and reside in different parts of the country, where, I believe, they are doing good.' I then asked him where he had seen me, and where he had heard me preach the gospel. He replied, 'In the year 1833, when I came on duty with a company of men to Humpce, at the time of the festival, to prevent disturbances, I heard you preach to the heathen near the Tombuddra river, and accompanied you with others to your dwelling. On your way thither you turned to look at the people who were following you, and saw me. After distributing tracts and portions of scripture to them, and desiring them to take leave, you kindly asked me to stay. You then talked to me more than an hour and a half, about the things of God, and brought the Saviour Jesus Christ, the Redeemer of sinners, to my heart, and the Lord has blessed all that you said to me. On my return home, I felt convinced that I was a sinner, and stood in need of a Saviour. When I thought of my former days, I was deeply grieved at my wickedness. I sought the forgiveness of God for my numberless sins, through Christ, and prayed to Jesus to be my Saviour. I entreated God to grant me his grace that I might believe in the name of his Son. He has been merciful to me ever since. He has preserved me from all danger. He loves me as his child, and my dear Saviour has always been lovely to me. I study the Bible, and hope that I improve from day to day in acquaintance with the scriptures. I endeavour to

spend my time profitably by reading to those who are ignorant of the Bible, and the Lord has blessed my poor and feeble efforts. Several have been brought to fear God, and to love the Saviour, and remain steadfast in the faith. Once a-week I used to conduct a religious service with them. After I had heard Christ preached at Humpce, I came home to Bellary, and told my wife that God had done great things for my soul, and that the man who was in the habit of coming to our corps, and speaking to the Protestants, and who, we thought, deceived the people, had been made the instrument of much good to me. My wife waited till you came to the corps again, and stood at a distance to hear you speak to the people. After listening to your discourse she returned and said to me, 'I never heard such good and sensible things as that man preaches. I believe all that he says is true, and I feel confident that through God Jesus will be the Saviour of my soul.' Immediately after this our corps received orders to leave Bellary for Palamecottah, so that I had no opportunity then of conversing with you; but from that hour, dear Sir, the blessing of God rested upon us. We served God, and lived peaceably and happily together. In the course of time we were ordered from Palamecottah to Moulmein, from thence to Cuddapah, at which station my dear wife, having served God faithfully, departed this life, and slept in Jesus. She died a very happy death, and has left an example of Christian piety to those who survive. She very often spoke about you, but as I have said, her desire to see you was not gratified. Her motherless children are with me. They are, I trust, growing in the fear of the Lord; and my prayer is, that God may keep them from every danger, and bring them up for his glory.'

"While he narrated these interesting facts, the catechists, and several of the members of the church were present, and rejoiced greatly to hear of the goodness of God. As soon as he had finished, I desired those who were present to kneel and join with me in giving humble thanks to God for his marvellous mercy to his creatures. After prayer I asked our dear friend to come with his children and spend the ensuing day with me, and mentioned at the same time, that we would have a prayer meeting with the christian brethren. He said, he would be very glad to comply with

my request, but that it was not in his power, as the regiment was prepared for war, and obliged to march next morning at four o'clock. I and the christian friends were extremely sorry to part with him so soon, and commended him and his motherless children to the great Head of the church, imploring him to be his guardian and guide. We parted with tears. His last words were, 'My dear father, if we should not meet on earth again, I humbly hope that we shall meet where we shall part no more—in heaven;' and added, looking round on all the christian brethren present, 'pray for me and my children.'"

### III.—MISSIONARY EFFORTS IN INDIA.

—"It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindu or Mohammedan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder. On the contrary, great latitude of belief and practice has always prevailed amongst them, and especially amongst the troops, in whose ranks will be found seceders of various denominations from

the orthodox systems. It was not, therefore, the dissemination of Christian doctrines that excited the angry apprehensions of the Sipahis on the melancholy occasion which has called for these observations, nor does it appear that any unusual activity in the propagation of those doctrines was exercised by christian missionaries at the period of its occurrence. It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or persuasion of the missionary which they feared, but the arbitrary interposition of authority. They believed, of course erroneously, that the government was about to compel them to become Christians, and they resisted compulsory conversion by violence and bloodshed. The lesson is one of great seriousness, and should never be lost sight of as long as the relative position of the British government and its Indian subjects remains unaltered. It is not enough that the authority of the ruling power should never interpose in matters of religious belief, it should carefully avoid furnishing grounds of suspicion that it intends to interfere."—*Wilson's History of India.*

## CONGREGATIONAL UNION ANNIVERSARY.

THE meetings of the thirty-fifth anniversary of the Union commenced with a meeting for prayer in Ward Chapel, Dundee, on Tuesday, the 13th ult., at seven o'clock, a.m. This meeting was well attended, and proved a pleasing as well as becoming prelude to the engagements of the anniversary.

At half-past ten o'clock, a meeting of the Committee of the Scottish Congregational Fund for Widows and decayed Pastors was held in Ward Chapel Vestry, when the business for the year was transacted. The applications were carefully considered—the grants made—and the accounts, duly audited, were produced, showing a considerable increase in the stock. The secretary was instructed to report to the members of the Fund at the public breakfast to be held on the following morning.

At twelve o'clock the General Committee of the Glasgow Theological Academy was convened in the same place. A goodly number of the brethren were present, by whom the most lively interest in the welfare of the Institution was shown. The report of the Tutors as to the work done by the students during the current session, and the diligence and proficiency of the students, was in the highest degree satisfactory. Mr. THOMSON, in presenting his Report, took occasion to lay before the meeting a statement of the views of ministerial education with which he had entered upon the office of Resident Tutor of the Academy. This statement met with a most cordial response from the assembled brethren; and Mr. Thomson was requested to read it before the Public Meeting in the evening.

The Board for the Liquidation of Debt on Chapels met at two o'clock, and was well attended by members from all the districts, Dr. Paterson, the Convener, in the



Chair. As a Report was recently printed and circulated, it is only necessary to say here, that the collection of the subscriptions for the third year is in satisfactory progress, and when completed will, it is hoped, exceed the amount collected last year. On the whole, the result of the zealous labours of the Board, so far as that appears, is most gratifying. Churches requiring no aid from the Free Fund have paid debts, since the scheme was formed, to the amount of £3180; other churches expecting aid from the Board have actually raised £3277, and are engaged to make up this sum to £6000. There is an improvement in this department of the scheme since last Report, and the promise of a still greater increase; but, after all, the churches having debt of their own must be stimulated to do more than this to provide the proportion they are to pay, that the work may be done within the specified period, that is, in the course of this present year.

The amount paid into the Free Fund is now altogether about £6000, and when the subscription for this year is completed, it is confidently expected it will exceed £7000. But here, also, there is a deficiency; the amount originally estimated as necessary being £9000. It must, however, be taken into account that some of the cases for which the estimate was made have, in the interval, been provided for, and so far as an opinion can be safely expressed at present, it may be said the whole deficiency, taking in both departments, is somewhere about £2000. A great desire is felt, if possible, to make up this sum at once and promptly, that the distribution may take place with certainty, and the extinction of these debts be accomplished in 1847. The first thing to be done is to get the churches expecting assistance and behind in providing the necessary proportion, to increase their own efforts. It was agreed to appeal to them again by special letters and visits, and a sub-committee was named for this purpose, and to make due preparation for the general meeting in October next, when arrangements will be made for the distribution. An interesting report was read on the state of the Title Deeds of twenty-three chapels submitted to Mr. Gibson, and a sub-committee was named to act with him in bringing the result of his opinion before the Board at the expected meeting before the distribution is made.

In the meantime it is earnestly recommended to churches that have not submitted the title deeds of their chapels to inspection, to do so immediately, by sending them to John Gibson, jun. Esq., W.S., 12 Charlotte-Street, Edinburgh. Mr. Swan was requested to act along with Mr. Stewart as secretary to the Board.

#### GLASGOW THEOLOGICAL ACADEMY.

THE Annual Meeting of the supporters of this Institution was held on the evening of Tuesday the 13th ult. in Ward Chapel; Mr. Henry Wight of Edinburgh in the Chair. On no former occasion has a larger meeting of the friends of the Academy assembled to celebrate its Anniversary; and never, perhaps, were the proceedings more fraught with general interest. The manly bearing of the chairman, and his cordial testimony in favour of the benefits of this Institution—the fine tone of chastened, yet elevated feeling inspired by the opening speech of Mr. Knowles, the admirable statements of the tutors, the appropriate, wise, and graceful remarks of Dr. Redford, and the energetic appeals of Mr. Smith and the other speakers, conspired to inspire and sustain a degree of interest which the opening meeting of our Anniversary has not often exhibited. We are happy to be able to lay before our readers the following report of the speeches delivered on this occasion.

The meeting was opened with prayer by Mr. MacRobert. The Chairman, in proceeding to introduce the business of the evening, said he could not refrain from giving utterance to certain feelings which this Anniversary had excited in his mind. It was ten years since he had been present at any meetings of the friends of the Union or Academy in Dundee; in the first instance, engagements, and afterwards absence from Scotland, having precluded his being so. He could not but look back over these ten years and feel deeply affected by the changes which had transpired among their brethren during the interval. Ten years was a large portion of a man's life, and when we come to look back on it, we see much to fill us with solemn reflection, and much to stimulate us to increased activity. Of the brethren who were assembled at Dundee ten years ago, how many were not there now! Some had gone to their rest and reward, and others had removed to spheres of labour in the south. It was pleasant to see so many still remaining. Let the lapse of these years



remind such of the worth of time, and the great importance of following the good example of those who have gone before, by being heartily engaged in works that like theirs are good, and of which the fruit will never pass away. Met for the business of the Glasgow Theological Academy, he could not refrain from expressing his deep sense of the importance, the growing importance of such institutions, though in regard to this subject he felt in a sense as one born out of due time. He had never enjoyed the privilege of attending a theological institution, and therefore he could not help feeling a little out of place, as it were, in occupying the chair on such an occasion. At the same time, the more he observed the more was he impressed with a sense of the vast utility and necessity of such institutions. He thought every one must see that they were not only of advantage, but that they were absolutely necessary, especially in the present time, to the very existence of the churches of Christ. There seemed to be a manifest and wide spread feeling in the minds both of ministers and others upon this subject. In magazines, in pamphlets, in journals, at public meetings, the question of the due education of the rising ministry was discussed. Much thought was evidently turned to the subject, and he felt assured that from this much good would result. A tide had set in, he would not take it upon him to say whether its tendency was wholly good or not, which pointed towards the requirement of large attainments on the part of those who would occupy the place of preachers of the gospel. He felt exceedingly satisfied with much that he had listened to in the Committee that day on this subject from the tutors. He believed that to make men good preachers was one thing, to make them great scholars was another; and though these two might frequently be joined, they were often found separate. It gave him great satisfaction to find that the tutors were bent upon sending forth good preachers—men who should be useful to the churches and to souls. Whatever else was aimed at, this certainly should be first.

The secretary, Mr David Russell, then read the Report for the past year, after which the first resolution was moved and seconded.

MR. KNOWLES, in moving this motion, said—When I rise to make this motion, I have vividly recalled the scene I witnessed when, on a previous occasion, I stood on the same spot to move a similar resolution. Then there sat Mr. Ewing, who rose after me, and by his sweet silvery tones, and affectionate affecting appeals, breathing the atmosphere of the heaven to which he was hastening, he warmed and melted our hearts. But he is not there now; he has left us for the better land: and, when we follow him in meditation, must we not exclaim,—My father, my father; the chariots of Israel and the horsemen thereof. Then there sat Dr. Wardlaw; thank God he is still with us to enlighten and guide our deliberations; and you will cordially respond to the earnest wish that he may be long spared for an unceasing blessing to our Academy and to the churches. Then there sat my tried and trusted friend Mr. Watson, to whom our churches are inexpressibly indebted. Right before me there sat Mr. McKean; little did he, little did we then anticipate he was so soon to be cut off by the hand of violence in a far distant island of the sea. These and other true and warm hearted friends of our benevolent societies, are not now seen amongst us: yet, if the spirits of departed saints are ever permitted to revisit this world, and review the scenes of their previous labours and joys, will they not especially desire to be present at those meetings which were to them days of heaven upon earth? Why may we not suppose they may be with us this evening, looking down upon our proceedings with intense earnestness, and would if they could address us—cheer us onward in the course they sanctioned by their revered example. However this supposition may be regarded by others, to me on such occasions it is delightful, solemnising, and stimulating. Yet it may be objected, what has this to do with your subject? It has very much to do with a proposal of approbation, of our Theological Academy. Those beloved fathers and brethren whose visible absence we mourn, were devotedly attached to this Institution; they avowed to us frequently their deep conviction of its importance; they gave to it their time, their talents, their money, and their prayers. They have left it to us with kindred institutions, as their legacy; and the recollection of what they were, and what they did, and where they now are, should powerfully constrain us to foster carefully what they prized so highly, and be followers of them who are now inheriting the promises.

After this long introduction, permit me now to make a few brief remarks on the various topics mentioned in this resolution.

And first,—I move the adoption of the Report you have read. It is a plain,

and succinct, and complete statement, detailing in terse and emphatic terms all that is requisite to be known of the subject of which it treats. It is, I think you will admit, an able Report, creditable to the promising son of a worthy and respected father. And here I may be allowed to avow that to such as I, who, whether we will or not, are denominated old men, and sometimes fathers, to such as I who must be aware we must soon transmit the standard we have upborne for years to the hands of younger men; to us it is most exhilarating to see the sons of standard-bearers rising up to fill their parents' place in the ranks of the Redeemer's army; to witness our ever living Head instead of the fathers taking the children, to make them noble princes in the earth.

Next, I move the thanks of this meeting to the Tutors of our Academy. That we have such distinguished men among us, so richly qualified by natural and acquired talents for the momentous office, and that they have been disposed to undertake the onerous and responsible charge is surely matter for fervent gratitude to the God of all grace, who has made them all they are,—to our exalted Lord, who, when he ascended up on high, gave gifts to men, for the work of the ministry, for the fitting of the saints for the work of the ministry. While to the great source of all good our praise is especially due, we ought also to express our gratitude to his instruments. The very name of ~~Rev~~ Wardlaw has been a tower of strength to our Academy, for he has not only a British, but an European and American reputation for high theological attainments. In the instructions he communicates to our young brethren, transparent, yet rich, clear, full, sound, we place unlimited confidence. His present colleague, our junior tutor, is also possessed of great and suitable qualifications; and we fondly hope and earnestly desire the mantle of Elijah may rest on Elisha. Our gifted brethren richly deserve the annual expression of our gratitude. This is not flattery, it is not mere words of course; is it not the genuine expression of the sentiments and feelings of our minds and hearts? Nor is this an useless ceremony. Our brethren are men as well as Christians; they have human feelings as well as Christian privileges; and who knows not the powerful influence of the avowed approbation of those we esteem, to encourage persevering diligence? You will join with me in tendering to our respected tutors our gratitude for the past and our confidence for the future.

You will have observed the Committee congratulate the churches on their having been able to obtain the services of Mr. Thomson as Resident Tutor; that congratulation, with my whole heart and soul, I most cordially echo. I deem it a very special providence that, circumstanced as we were, we had such a man at hand, and disposed to undertake the office. I will not expatiate on the peculiar qualifications of my young friend in his presence, yet I may advert to two not generally observable—his great capability of communicating the extensive information he possesses, and his power of gaining at once the reverence and the affection of the students. These have been already demonstrated by experience; and these and other qualifications, we are persuaded, will appear increasingly conspicuous. We hesitate not to avow our firm and growing conviction that Mr. Thomson will prove a great acquisition to our Theological Academy.

Suffer me now, in conclusion, to press the claims of this useful Institution on your affections, your contributions, and your prayers. It is in entire accordance with our professed principles. We believe an unconverted ungodly ministry will be a bane, and a curse, and a snare. We believe the person who desires the ministry merely as a genteel employment, will prove a dead weight on a religious society—a suitable instrument of the enemy to ruin never-dying souls. We believe that no human education, that nothing but the grace of God can make a right-hearted minister of Christ. We believe a preacher of the gospel, to be a successful preacher, must be a labourer, a workman whose heart is in his work, who would prefer to wear out, to rust out. We believe both divine and human education are requisite to form pastors who shall be workmen who need not be ashamed, qualified to exhibit the atoning cross in all its aspects, and attractions, and bearings—able to give every one his portion of meat in due season, to convince or silence gainsayers. Those sentiments are embodied in the plans, and objects, and tuition of our Academy, and it has already been extensively useful. We have had to deplore some disappointments; what machinery wrought by human hands but is ever liable to these? Yet from this Institution there have gone forth a number of pious, and able, and faithful labourers, who have been favoured with a measure of success, to proclaim through the length and breadth of Scotland, Christ and him crucified

as the only foundation of the hope of law-condemned sinners and build up believers in their most holy faith. What would have been the condition of not a few of our churches this day but for the Academy? From it have gone forth learned and zealous men to plant the standard of the cross on the wilds of Siberia, the holy city of the Hindoos, and the islands of the Pacific Ocean! It is as necessary now for our churches and for the world as ever. But we want more men, more money, and a greater interest in your prayers, that teachers and taught may be all taught of God, who alone teacheth savingly and to profit. With those we shall, thank God, take courage, and go forward. We have not a little to discourage, but surely we have much more to encourage. It has been said, it is better to have a constitution disposed to look at the bright side of things, than to be born the heir of £10,000 a-year. With somewhat of that disposition would I contemplate the future prospects of our denomination. I would look more at the bright than at the dark side of things. It was remarked by a late prime minister of Britain, when, in one of the darkest periods of the empire's history, some of his colleagues spoke in a tone of despondency, "As for me, I have always marched under the banner of hope, and I will never desert it." And thus we have far more reason for animating hope, than for paralysing despair. Let us be but true to our avowed principles—let us honestly work them out—let us practically evince their legitimate influence, and we or our successors shall see better days, times of refreshing from the presence of the Lord, and have triumphantly to exclaim, "The Lord hath done great things for us, whereof we are glad."

The resolution was seconded by John Baxter, Esq., Dundee. The chairman having tendered to Dr Wardlaw and Mr. Thomson the thanks of the meeting, Mr. Thomson after apologising for addressing the meeting first, by stating that he did so by the express desire of Dr. Wardlaw, and acknowledging the thanks which had been tendered to him, proceeded to read the following statement, being part of what he had previously laid before the committee.

In proceeding to make my *first report* as one of the stated tutors of this Institution, I would beg leave in the first place, to express the grateful sense which I entertain of the high honour which my brethren have conferred upon me by appointing me to this office. Had I not esteemed the honour to be a very high one indeed, connected with a sphere of the greatest usefulness, and involving duties of pre-eminence importance, I could not have felt myself warranted, nor should I have been induced, to give up the oversight of a people whom I dearly loved, whose spiritual welfare I earnestly desired, and many of whom were tenderly attached to me. I may be permitted to allude to the reasons which had weight with my own mind in acceding to your invitation, and also the view I took of the office when I accepted it. As to the reasons:—It was a very general persuasion, both in the Committee and among the churches, and one which I shared, that it was most desirable to have the duties of the office in question, not divided among several brethren, but assigned to one as before. One esteemed brother, admirably qualified for the office, but who did not agree with that view, had declined the acceptance of it when pressed upon him—declined it in the most noble and self-denying manner, and such as left it hopeless to press him further. It was plainly foreseen that the plan of the two previous years could not be carried out again; and matters stood thus when I was solicited at the July meeting, *unanimously*, so far as those present were concerned, to undertake the office, and consequently to resign my pastoral charge. The inducements which I felt to comply with this call, consisted in the strong liking which I have for this kind of work—the real enjoyment which my engagement with the class had yielded me, during the two previous sessions; but especially in my conviction that the main source of our prosperity lies here—in the Academy; and that in the quiet secluded exercises of the class-room, unattractive and undistinguished as they may seem to be, is to be found the ultimate spring of the strength, the resources, and the triumph that can be brought into public view. But this last consideration, while, viewed in one way, it was an inducement, was also fitted to excite apprehension and doubt in my mind. I was conscious, and am still conscious, that I do not possess the amount of learning, nor the measure of experience and skill, that ought to be possessed by him who holds such an office. But I knew the power of diligence: I felt assured that resolute effort could certainly compass a great deal of what was wanting, in time; and I could not doubt but that deficiency for some period would be equitably excused by those, who had themselves called me to the work, when not soliciting nor expecting it. Some, however, may be of opinion that the office embraces so many departments, that it is quite vain to think of any man being competent to give instruction in them all. Undoubtedly, if what were demanded, or if what were needed in our churches, were, that a tutor should be qualified to give a full course of scientific training in all the departments of Sacred Philology, Exegesis, Biblical Introduction, and Criticism, together with Church History, Homiletics, and Pastoral Science, the person to whom such labours were proposed, might well stand aghast. It would be wisdom then to despair and to decline. To essay the attempt would argue such presumption, and such ignorance of the field to be explored, as would be the most decided proofs of disqualification for the work. But my views of the office are much more humble and contracted. I never thought of our Academy as a University of Theological Science. I do not think this was the original conception of it. The work to which most of our ministers have to look forward, does not demand attainments that are, properly speaking, either extensive or profound. I have always been averse to exaggerated views of the learning necessary for a minister. Not that I plead for small or superficial acquirements. I think that every minister should have his mind really well-informed, well-cultivated, well-acquainted with the original scriptures, and with sound divinity: that he should be accustomed to the exercise of a sober, vigorous, *common-sense* criticism—accustomed to just thinking, and continued self-education—acquainted with *men* as well as with *books*, and able to



grapple with the living mind before him—in short, that he should have *sound stuff* in him, and sense and earnestness to give that stuff a popular, telling form. Now I thought that by the blessing of God upon my own diligence, I might be able to do something towards helping men of the right kind to shape themselves after such a model; and though confessedly a great, it did not seem to me, an impossible thing. Perhaps I do not speak modestly enough, but I say honestly all that I think on this point, that we may understand each other; and, therefore, you see at once, both all the modesty, and all the presumption that is in me. I say plainly, I am not—I hardly hope to be—a *learned man*: I do not wish to make the students learned men. The insufficiency of the basis that is laid before they came to us, precludes the hope of their being made so, in general. I want to see them good, earnest preachers; neither declaimers, nor drivellers; but men who have something to say, and who know how to say it—who understand how to *speak to the purpose*, which I have often told them is the right meaning of the much-abused term “Eloquence”—men who have good treasure in their minds, and fire in their souls, and life in their words, and Christ for their message, and his glory for their aim. Whatever I can do towards pointing them to such an issue of their studies, shall be done. These are, in brief, my views of the duties which I have undertaken.

Dr. Wardlaw then briefly addressed the meeting. He expressed his entire concurrence in the views of Mr. Thomson, his continued interest in the Institution, his readiness to devote himself to its service so long as he should be requested to do so by the churches, and his full satisfaction with the conduct and progress of the students during the present session; and concluded by returning for the thirty-third time since he became connected with the Academy, his thanks for the thanks of its friends.

The second resolution was moved by DR. REDFORD of Worcester, who said,—When I look at the clock, I am almost disposed to do nothing but read the resolution; but I suppose you would not be satisfied if I was simply to read the resolution and sit down. Perhaps I may be excused in occupying a short portion of the evening, considering that I am a stranger among you: yet I cannot be a stranger among Christians, and especially among Christians of the same denomination—and I am not a stranger personally to some of my revered brethren on the platform. Still this is the first time that I have ever appeared at a meeting of the Academy, or of the Congregational Union. The speeches which have been given have been somewhat retrospective. One speaker has gone back ten years, and Dr. Wardlaw has gone as far back as thirty-three years. I cannot go back as far as he, but I can go back as far as many. I can remember, and others on the platform perhaps can remember—I was then a student at the college of Glasgow—when the Theological Institution was founded. I always felt a very lively interest in the stability and prosperity of the Congregational Churches in Scotland, and it is a fact that when this Institution was founded, as many of you are well aware, it was the only hope that remained to these churches of retaining their standing—those helps being cut off which at one time existed, and your churches thrown, as it were, on their own resources. After the withdrawal of those helps, the Academy had been the great means, under Providence, of maintaining the churches. Those who can remember the state of the churches in 1811, at the establishment of the Institution, and their state this day,—though they are not all we wish—still when we compare their state this day with what it was then, we have great cause of congratulation—great cause for thanksgiving to God that his blessing has been on the Academy and on the churches. A healthy feeling has been maintained between the churches and the Academy. I concur with the opinion that this Institution ought to be under the control of the churches—that it ought to be maintained only so long as it answers the purpose of producing efficient ministers; and when it fails to do that, the sooner it declines the better. A little allusion has been made to us in the south, drawing away your ministers. I believe there is some truth in the remark, but why is this the case? I am afraid that you laymen, (I hope you will excuse the remark) when you get a minister to your wishes, do not treat him so well as you ought, else the knot would not be so easily loosed. Do not blame your poor minister for going south when he was perhaps half starved in the north. There are ministers in some of your Congregational Churches living on very small stipends. If you will engage to come up to the English standard—to keep your pastors in the way they should be kept, then I will engage that we shall not be able to induce them to come south. That is not the whole, though. Our worthy brother thought you had a claim on the south on this account; but he did not tell all the truth. That excellent tutor whom you have recently got comes from the south. True, he is a Scotchman by birth, but, if I may be allowed to use the expression, we in the south furnished him up; and I hope he will prove all in the course of years that your senior tutor has been.

I suppose you all believe that the gospel is to be much more extensively spread



than it has ever yet been. Who can imagine that those strong expressions in scripture, whether in the Old or New Testament, regarding the gospel, are accomplished in our day. Interpreting these in their most limited sense, it could never be that they would be satisfied by what has been done by the spread of the gospel in our land, or in our day. Oh no. I look for something better, when I recall the prophecies, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least unto the greatest of them." Such shall be the fulness—the extent of the spread of the gospel. Not to repeat the prophecies, let us lay it down as an acknowledged fact that there is to be a far greater spread of the gospel than there ever has been, both abroad and at home. Abroad depends on home. How is this spread of the gospel to be accomplished? It cannot be by the world. It would not if it could. It cannot if it would. It must depend on the people of God, and the church. Their province is to provide the instrumentality. The spreading of the gospel, and accomplishing of the prophecies must be with the church. There can hardly be a diversity of opinion on that point—that this is the province of believers, their prime and conscientious duty, and that the Lord expects them to do it, and has assigned it to them as part of their duty. Then the question may arise out of that, and has arisen, by what means is the church to spread the gospel? Is it to be by the means now in use, or are we to look for something extraordinary in the latter days of the church? Some people are undervaluing the present means—they pause in expectation of something better, looking for a recurrence of the extraordinary gifts of the apostolic age; and are saying that the gospel will never be fully spread until God is pleased to restore the apostolic age of miracles and signs. I am quite assured of this, that if they indulge that idea they are in error. Why should they undervalue the ordinary means, why pause and say these are altogether useless? because the parties who are expecting such an interposition and are looking for such extraordinary signs, are persons who in place of working are lying by and waiting. They may be devout—I judge them not. They wait for God, and would not take the work out of God's hand. But such conduct does not seem in harmony with scripture. It is not any more in harmony with the apparent designs of Providence, nor yet when viewed in connection with God's course of procedure. It appears to me that we should use the arm, though human, though weak—that we ought to use the arm which God hath given us, rather than say, wait till God uses his own arm. This is the position in which we are placed. Christ instituted the gospel ministry—let all remember that. It is Christ's own ordinance; and the church in endeavouring to render that gospel ministry more efficient than it might otherwise be through weakness and incompetency, is surely working the work of God. In our denomination, men are not set apart for the ministry by parental pride, or the ambitious feelings of their own heart. There must be a clear call from God—a concurrence of marks in the hands of God that he is pointed out for the work of the ministry—what the Apostle describes as an aptness to teach—a fitness for the work—all the piety, love to souls, love to God, essential to consecrate his services. When all these are bestowed, in the judgment of christian friends, then is he to be brought forward as a pastor to the church, or to be a teacher and a tutor in our colleges. There must be a concurrent testimony that this man is called by God—by Providence—by inward views of the spirit moving him to love, and moving him to devote himself. In such cases, the church comes forward and says, let that young man have the full advantages of education, the reading of the scriptures in the original languages—all the opportunity necessary, that he may come forth not as a man-made minister, but as one who, called of God, has been fitted for the arduous work of the ministry. This is not alone a theory, but a practice of your church and of ours in the south; and this being so, these are the means—the chief means God has appointed for the spread of the gospel. It does not appear to me that the world will ever be brought under the influence of Christ, but by the preaching of the gospel. The world will never be converted by the written word. We are sure that the world will never be converted without it; but yet it may be laid down as an equally just proposition, that the world will never be converted by the written word alone. They must go together. The ministry and the word are the means by which we must reach the ears and the heart. Let us take another step and remind ourselves that there is

still another essential in regard to a gospel ministry—whatever may be the qualifications of the teachers and tutors, who are the instruments of bringing them into the church, it still depends on the divine influence to prosper their labours—let us never forget that in the present day. In our anxiety about education and about money, let us never overlook our entire dependence on the glorious Trinity. You know something about ships here. You might have a vessel all fitted out for a voyage, her course marked out, her sails set, and all ready. She floats only on the water. There is no wind to fill her sails. She cannot move without a breeze. See that piece of machinery, the most complicated and beautiful; but where is the motive power? You must first have the steam—the fire, before you can have any action, or any production. See that beautiful statue brought into the feature of man. The statue is true to nature in every limb; but there is no motion in its limbs, no sight in its eyes, no speech in its lips. It is cold as the rock; and notwithstanding its beauty, is still a mere lifeless elod. Such is the ministry without the influence of the Spirit. They are like the ship that cannot sail, the machinery that cannot move, the statue that cannot breathe. But this blessing of the Spirit's influence is a matter of promise. We have it written, seek and ye shall receive; God giveth his spirit to them that ask it. Why is there not more of the Holy Spirit poured on the church and on the ministry? Because it is not asked. Because prayer is not so attractive to people as some other things. Ah, how many love speech-making more than praying. This has been too much the case, and God is punishing us for it at the present day. I think that in the midst of the excitements of the age in which we live, perhaps we have somewhat overlooked the importance of prayer, for the outpouring of the Holy Spirit. Let us remember His promises are exceeding great. Let us plead for them in faith. God will hear the prayer of faith. Faith especially respects the promises; this is the pillow on which it rests. Let us limit our faith to the promises of God, but let it never sink below them. Let it rise up to these promises, which are handed down by the hand of God to the church; and if the church trust in them she will be raised. I hope these remarks have not been altogether inappropriate. The training of young men for the ministry is a cause which we should all do our utmost to promote. Those of us who are grey-headed, of course, look with deep interest on the rising generation; and we trust our young brethren will not only equal us, but be by far our superiors in every christian attainment, and that the Holy Spirit may pour out his blessing more copiously on them than on us—that they may prove to be the salt of the age, and as a city that hath foundations. Three students have left the Academy last session, and been ordained, and there are now only eight remaining. Let me impress on pious young men the duty of devoting themselves to the work of the ministry. Let it not be overlooked by talented young men, how great is the moral dignity of the ministerial work. The fruit of all other work will ultimately perish, but the labour of the gospel minister will be brought to light, and all who have laboured faithfully in that work will be honoured of the great Lord. Think of this. It is a work which deserves the best talents. It is a work which can amply employ the highest talents. The labours which occupy the thoughts and minds of men for time will all be swallowed up; but the labour that is devoted to the ministry of Christ, will outlive time, and spread its work throughout eternity, providing a temple for the habitation of the divine Spirit. Oh, that the young would feel their hearts warm with love to their fellow creatures, and devote their talents to the work of the ministry.

The resolution was seconded by Dr. Alexander. He congratulated the friends of the Academy on the circumstances in which the Institution now stood, with all that had been wanting to it set in order, and a fair proportion of students connected with it. He expressed the deep gratification with which he had listened to the paper read by Mr. Thomson—a paper which furnished indication of the zeal and sound scholarship of the writer, by the evidence it afforded of his thorough estimate of the just use of learning, as not in itself an end, but a means to something greatly more important. Mr. Thomson had spoken of himself as not a learned man; that needed exposition lest some should take it literally; the truth was that it took a man to acquire a great amount of real learning before he found out that he was not what he would call a great scholar, for the field of knowledge was so vast, that it was only after a man had penetrated a long way into it that he was in circumstances to say with a certainty of what he was saying, that he could not hope to master all that comes under the head of learning. The speaker then dwelt upon

the importance of young brethren in our churches, whose talents and acquirements fitted them for the work of the ministry, carefully pondering the duty, privilege, and honour of devoting themselves to this work.

The third resolution, which related to the appointment of the Committee, was moved by Mr. Low of Forfar, who spoke very briefly, and seconded by Mr. Smith of Kingstown, who spoke to the following effect:—

I am not quite disposed to agree with the idea of the mover, that there is nothing in this resolution, for if I had time, which I have not, I should have gone with great pleasure through that list of venerated names. In doing so, I should have been carried back to the early days of your churches, and there would have been brought before my own mind and your minds, certain of those great and noble principles to which our friends and fathers in the heat of their blood, and in their younger years, stood forth to maintain, and around which they are still ready to unite. If you will permit me, as a stranger from another land, I will just say before I sit down, that I would most earnestly wish that every young minister in Scotland—and every young minister elsewhere—and every student putting on the armour of the gospel—would well study the past fifty years of Scottish ecclesiastical history. I think I owe much of what little I know to such a study. By reading the life of Greville Ewing, and the number of events in his early history, I have been very much encouraged. I am prepared to say, that so far as human models or human standards are concerned, if we took these for our models and standards, we would go forth with the greater energy, attempting what these venerated men attempted and performed. Their principles we are not to be ashamed of now, but would take them up afresh. There was not one of all the principles which they had cherished which they would wish to throw aside now—not even that which Wardlaw, Ewing, and Russell maintained amidst great opposition, viz., the voluntary principle. So far from being ashamed of that principle, we have reason to rejoice that it is now taken up in practice by those very men who once trampled it in the dust. Let us look well to our Academies. There is a great outcry just now about educating the people. Perhaps, by and by, government may want to educate the ministry. They may say that a great want of information prevails among such, and they may seek to educate the young men themselves. Let us keep clear of all such interference. Mr. Smith related an anecdote of a gentleman in Connemara, who wished to engage a coach driver, and in order to choose between three candidates, asked each how near the edge of a precipice they would drive him. The first said he could drive within three inches of the edge, the second undertook to drive within two inches, whilst the third said, “indeed, your honour, I should keep away as far as possible.” The gentleman chose the last. In the same manner, said Mr. Smith, I would recommend you and the Congregationalists not to drive within two or three inches of the precipice, but to keep as far away as possible. Encourage one another in the work, and God will prosper you.

#### PUBLIC BREAKFAST.

AFTER the prayer meeting, on the morning of Wednesday the 14th, the friends assembled in the Thistle Hall, for breakfast. The attendance was considerable of both sexes, and the repast plentiful and good. Mr. Hannay of Princes Street Dundee, occupied the chair, supported by Dr. Wardlaw, Dr. Paterson, Dr. Russell, and others.

The viands being despatched, the friends proceeded to business. Mr. Cullen brought forward the Report of the Widows' Fund, which enjoys prescriptive right to take precedence of all other business at the Breakfast Meeting. The substance of this Report was as follows.

MR. CULLEN reported for the Scottish Congregational Fund for Widows and Decayed Brethren, that during the last year seventeen cases had been relieved, viz., ten widows, four decayed brethren, one family of orphan children, and two cases of children whose fathers are deceased. This is a greater number than has been relieved on any former year, and it may be reasonably expected that the most of the applicants will continue to depend on the Fund for many years. It may further be expected from the age and circumstances of the majority of the members, that the numbers will rapidly increase. Besides, it is very desirable to increase



the allowance to the parties receiving from the Fund, especially some very interesting and urgent cases. This has been repeatedly pressed upon the Committee by friends of the Institution, and the Committee will be most happy to do so when they are enabled by the increased free contributions of the churches. While restricted by the rules to a certain specified sum, in administering the Equitable Fund, formed by the subscriptions of members, they are authorized to give according to their discretion, in judging of the merits of particular cases, from the Charitable Fund which is formed by the donations received from the churches or friends not members. Thus they are enabled to work the scheme so as to meet the cases that occur in bereaved families of brethren who have served in the gospel without public notoriety or offence to the feelings of those relieved. The amount distributed last year was £183, and though it may appear a small sum among many, it has been very highly valued, and been of the greatest service as an annuity on which these families can depend. The whole amount contributed to the charitable account, by the free donations of friends, for the last year, was £44 15s. 6d. This is a painful proof that the churches are not alive to the importance and claims of this excellent Fund.

The stock is, nevertheless, increasing by the regular subscriptions of members and interest, and there is every reason to hope, the Fund is now established to be a permanent blessing to the churches, affording the pastors and preachers a most favourable opportunity of making some provision for their families, which, we trust, all will avail themselves of. On this ground, the Institution should be more regularly and more liberally supported by the churches. The Report afforded great satisfaction, and several who were present applied to be admitted.

DR. ALEXANDER then proceeded to read the Report of the Fund for aiding Sister Churches on the continent, and to give some details regarding the progress of the work of God in connection with the churches aided. As this Report will be circulated along with this journal, it is unnecessary to give it here. Mr. Lowe of Forfar then brought forward the subject of the Government scheme of Education, and upon his motion, seconded by Mr. Edward Baxter, a draft of a petition was adopted, and a committee appointed to prepare it for signature at the subsequent meetings. The subject of the appointment of a delegate to represent the brethren present, at the approaching Anti-State church conference in London, was then brought forward by the chairman; and Messrs. Cullen of Leith, Wight of Edinburgh, and Edward Baxter of Dundee, were requested to appear at this conference in this capacity. The subject of American Slavery and fellowship with slaveholding churches was then introduced by Mr. David Russell, who moved, and Mr. Ingram seconded the following resolution.—

“That this meeting, composed of ministers and members of the Scottish Congregational churches, assembled on the occasion of the thirty-fifth anniversary of the Congregational Union of Scotland, being much impressed with the unscripturalness and abomination of slavery, feel themselves called on to remonstrate again with the pro-slavery churches in America, and to embody in their remonstrance our unequivocal declaration that they never can hold fellowship with the churches whose members are knowingly permitted to buy, sell, rear, or retain slaves; and that Dr. Russell, and Mr. Hannay of Dundee, Mr. Swan of Edinburgh, and Mr. Thomson of Glasgow, be appointed to draw up the said remonstrance, subscribe it in the name of this meeting, and transmit it to America.”

### PRELIMINARY MEETING.

THIS Meeting was held on the same day, in Lindsay-Street chapel, at eleven o'clock, a.m.

JAMES M'LAREN, Esq., the treasurer of the Union, was called to the Chair.

After praise and prayer by Mr. Forbes of Fraserburgh, a portion of scripture was read, and Mr. Black of Dunkeld, engaged in prayer.

The Report of the Chapel Debt Liquidation Fund Board was laid before the Meeting by Mr. Cullen, to which Dr. Paterson added some explanatory statement.

The Acting and District Committees were then nominated. Dr. Redford of Worcester, and Mr. Smith of Kingstown, having entered the chapel, were introduced to the Meeting by the Chairman, the former as the deputy from the Congregational



Union of England and Wales, the latter as the deputy from the Congregational Union of Ireland. The Secretary read a letter from Mr. Wells and another from Dr. Urwick, respecting the appointment of these brethren as the representatives of their respective Unions at this Anniversary, and expressing sentiments of warm interest in the Congregational Union of Scotland, and of fervent desire for its prosperity.

The CHAIRMAN invited Dr. Redford and Mr. Smith to favour the Meeting in the course of the proceedings with any remarks that might occur to them in matters coming before the Meeting.

MR. CAMPBELL proposed, and Mr. Cullen seconded, that in compliance with the request contained in Mr. Wells' letter, the Meeting request Dr. Wardlaw to attend the autumnal meeting of the Congregational Union of England and Wales, to be held in York. Dr. Wardlaw assented, and proposed, that as several brethren were to be in London in the month of May, that they be requested to attend the annual meeting of the Congregational Union of England and Wales. The brethren referred to are Dr. Alexander, Mr. Cullen, Mr. Campbell, and Mr. H. Wight.

MR. SWAN proposed, and Dr. Paterson seconded, that Mr. Raleigh of Greenock, be appointed to attend the annual meeting of the Congregational Union of Ireland. Mr. Raleigh consented, and promised to do what he could as a delegate to Ireland.

MR. STUART gave a brief statement of the proceedings of the committee appointed at last anniversary to raise a sum of money to liquidate claims on the Magazine, and to carry it on to the end of the year. The Magazine being now in the hands of a new Editor, that committee had only to finish their financial arrangements, which it was hoped would be soon and easily done.

DR. WARDLAW then reported that, in accordance with the instructions of last Preliminary Meeting, the Rules of the Union in the amended form, prepared by the committee appointed for that special purpose, in Glasgow, two years ago, had been printed and sent to all the churches. Dr. W. read over the Rules as so printed, and moved their adoption. This motion was seconded by Dr. Russell.

MR. LAING of Dundee moved, as an amendment, another form of constitution, with Rules which he had drawn up, and which he read to the meeting, requesting that a committee should be appointed to arrange and embody the suggestions contained in his paper. Mr. Rough seconded this amendment.

After long and full discussion, in which many brethren took part, Mr. Laing withdrew his motion, on the understanding that the Rules, as prepared by the committee of revision, and read by Dr. Wardlaw, should be considered *seriatim*. The meeting proceeded to consider them accordingly. The first four Rules were thus read, considered, and approved. By the time the fifth was brought under consideration, it was late, and many of the brethren were retiring from the meeting. It was then moved by Mr. Hannay, and seconded by Mr. Patrick Watson, that the consideration of that Rule and the remaining ones be deferred till next year. On the sense of the meeting being taken, this was carried by a majority of one, and the meeting closed.

## SOIREE.

A SOCIAL MEETING was held in Ward-Street Chapel, on the evening of the 14th. Patrick Watson, Esq., took the chair; and Mr. Tait of Blairgowrie invoked the divine blessing. After a few words from the Chairman, and the singing of some verses of a hymn, the meeting was addressed by MR. DAVID RUSSELL of Glasgow, who spoke as follows:—

The subject of education is at present occupying a large share of attention. Our sonators are eager to extend it among all classes, our press teems with articles respecting it, and wherever we go it is the theme of conversation. Dissenters take up the ground that government has no right to interfere with religious instruction either directly or indirectly. We Congregationalists maintain that this is the exclusive province of the church, which is a body entirely distinct from the world. We say to the State, stand aside; and to the world, we cannot admit you to the privileges, and cannot enjoin on you the duties of the church till you be transformed in the spirit of your mind, and possess that holiness of heart and life which are perquisites to its fellowship. The government are disqualified to become religious

teachers to the young, because they cannot secure pious men to convey the knowledge of divine truth. Without godliness a teacher of religion is powerless. He may get children to repeat answers to questions, he may store their memories with prayer-book and liturgical paragraphs, but this is all, he cannot expatiate on experimental evidences to which he is an utter stranger.

We assume, therefore, a deeply responsible position. Is a rising race to be neglected? are we neither to instruct them ourselves, nor allow others to do it? It is a point not of sympathy, generosity, or love, but of strict and simple justice. The church is not yet on that advanced state which might warrant her to boast of her liberality and zeal. When Paul viewed the claims of Christ upon her on the one hand, and the claims the perishing had upon him on the other, he said—"I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise." Such ought to be the heartfelt obligation of the church still. She is not to assume higher motives than Paul acted on. Our young people are her creditors. The debt is contracted on being born again. The *origin* is in heaven, and it cannot be disputed without base ingratitude and sin. Each denomination has a right to call upon another to do their part of the work, and to censure any indolence, apathy and covetousness which may be evinced. Self-denying, laborious, liberal members of a particular church have a right to reprove and admonish those of that number who refuse to labour themselves, and are too great mammon-hoarders to sustain others who do so. It is not enough to assist the scripturality of the voluntary principle, we must let men see our sincerity and honesty by our deeds.

A gratifying feature of the times is, that Sabbath Schools and Bible Classes are upon the increase. All sects are alive to it. Congregations are clustering around them their children. On every side we are surrounded by active fellow-workers. The Secession Synod, with the view of preserving the young in their own communion, have instructed the various Sessions to discourage their attendance at any schools save their own congregational ones. Other bodies act upon the same principle. I do not blame them for it. Undoubtedly it is their duty to care for their own youths. Let us not murmur, complain, fret, and get peevish. No; let us imitate them—emulate them in their exertions—retain our young people within our bounds and instil into their minds those principles of truth we hold and rejoice in.

We live in days when intelligence is rapidly and extensively diffused. The weekly and monthly periodicals reach all classes in the community. Our teachers must not lag behind; they ought to keep pace with the times, and be familiarly acquainted with the circumstances and state of society around them. Boys and girls hear their parents and their elder brothers and sisters speak of popular and social progress; our literary men write much about bringing out the divine in man, and draw ravishingly beautiful pictures of what man is to be when that divine shall be developed. Let our teachers be competent to grapple with this insidious form of delusion. It is theirs to put the divine into man—to testify of man's corruption and the gospel's purity—of man's degradation, and the elevation of being made a son of the Lord Almighty. It is theirs to unlock the treasures of the Bible and dispense them to famishing spirits. Be it, therefore, theirs to pray to God, Open thou mine eyes that I may behold wondrous things in thy law; and theirs to receive a gracious answer in glorious news of Christ, enraptured ideas of his glory, glowing conceptions of his tenderness, and overwhelming perceptions of his power; that thereby they may constrain the young to admire the character religion forms in its true disciples.

Well may we anticipate triumphs from the exertions of teachers enlightened in this way. A race of manly and vigorous church members will rise up. The head will carry intelligence to the heart, and there it will be warmed and sent back to excite and animate the intellect, and produce burning and shining lights. The young will not be allured by the fascinations of pleasure, inveigled by the guile of the crafty, scared by the threat of the hater of the light, skulk from an open profession, and sneak out the privacy of a "by night" discipleship; but with the truth as a principle in the soul, the Bible as the light to their feet, and the lamp unto their path, they will be unflinching followers of principle, intrepid defenders of the glorious gospel, and faithful subjects of Zion's king. We shall see true descendants of the Non-Conformists, earnest souled patriots who will not truckle to the trimmer, and cringe to the worshipper of expediency; who, just as real gold looks like gold, will pursue the track of glory the Puritans left behind them, and invest the imperishable blessings of the cross with a bearing so angelic as to prove how grand

and sublime are the emotions which beat in their bosoms. Their teachers will watch their course with joy, and will catch from it an intense enthusiasm which shall gather in volume so influential as to put to flight the entire army of the aliens. Yes, teachers, you are the benefactors of your country, the props and stays of the church. Encourage each other's hearts. Flag not in your zeal. Sink not under discouragements. Hope in your God, cherish dependance upon him, reflect upon the recompense of reward, gird yourselves for trying times, put the whole armour on, fight the battles of your Lord, keep the field till he release you from his service, and let the veterans among you speak kindly to the recruits, recount to them the victories they have won, the love they have ever borne for their leader, the courage he has infused into them, the dangers out of which he has guided them; and, in old age, still fat and flourishing, with their eyes lit up with a seraph's fervour, triumph in the rest and the refreshing which awaits them.

MR. THOMSON:—I would take the liberty of altering the subject assigned me by the Committee—"The Suitableness of Congregational Principles to the Development of Spirituality,"—to one which I think is less liable to be mistaken, and which accords better with my own views, viz., this—that "**Spirituality is Essential to Congregationalism.**" This, then, is my subject. Spirituality is essential not to the well-being merely, but to the very being of Congregational Churches. This is the truth I would enforce—a truth that concerns us all, in a manner, and to an extent which it is impossible to exaggerate.

What then is spirituality? Spirituality is the life of God in the soul of man, imparted by the spirit of holiness, as the fruit and application of the redemption of Christ. It is to the inner man what animal life is to the outward. As God in creation breathed into our frame the breath of life, and man became a living soul; so in regeneration, he breathes into the dead spirit his own essential indestructible life, transforming it into the likeness of the second Adam, who is a quickening spirit. An old author has said of our natural life, that it "is a pure flame, and we live by an invisible sun within us."\* How true is this of the new spiritual life that is given us! That is indeed a pure flame, kindled from the sempiternal fire, that diffuses its splendour on the brows of seraphim, and blazed forth on Horeb and Sinai, and crowned with lambent tongues the heads of apostles, and burns in the seven lamps before the throne, and sparkles in those eyes that are as a flame of fire, and fills with its glory the new Jerusalem. It is this that has lighted up the day-star within us; and in the firmament of our souls we see God shining forth in Christ, so that "we live by an invisible sun within us." How wonderful a work is this! How utterly distinct from all that human wisdom had attempted or dreamed of, before the ministration of the Spirit! Eye had not seen, nor ear heard, neither had there entered into the thoughts of man, such an effort and birth of divine power. To raise the soul from sin to God, to bring it up from the low region of shadows and dust, and earthly turmoil, and base idolatry, to the sphere of light and purity, and peace and truth, to the love and adoration of the Holy One; to replace it in its original orbit, and teach it again its legitimate and forgotten revolution, amid the bright and orderly courses of the sons of the morning; and, thus revolving, to transform its darkness into light, its barrenness into fertility, its weakness into power, its iniquity into righteousness; its whole deformity into a beauty that is godlike and imperishable, so that it shall be "one spirit with the Lord"—this is indeed of God; it is "the wisdom of God in a mystery, ordained before the world unto our glory!"

Now this divine nature in man when it comes forth into action, must necessarily manifest itself in an entire separation from the world, which is the system of old and earthly things, of debased and corrupted natures. The spiritual man has no need of the pleasures of the world,\* and no relish for them: he has higher joys, joys that are satisfying—the favour of God, which is sunshine and life, fellowship with the Father, and his Son Jesus Christ, and fellowship with those who love his Lord in sincerity. He cannot be absorbed by the business of this world: he has found a wider and a nobler career for his energies—aims worthy of an immortal and sanctified spirit, to labour, and if needful, to suffer for the interests of the gospel, for the interests of souls, for the glory of Christ and his kingdom. Spirituality, then, involves a decided abandonment of the world—a decided adoption and championship of the antagonist kingdom of truth and holiness.

\*Sir Thomas Browne in his *Hydriotaphia, or Urn-Burial*.



That spirituality should thus testify its existence in the individual, all true Christians, whatever their names and parties, are agreed. Wherein, then, do we differ from others? In this—that while they doubt or deny the *practicability* of making the church give an exhibition of such unmixed spirituality, we set out with it as our first principle of church polity, that such a thing is, to a great extent, practicable, and not only practicable, but demanded of us by our Lord and Master. We profess, not boastfully I trust, but humbly and honestly, to maintain, as far as man can do it, a communion that is spiritual—a communion severed as much as possible from the intrusion, not of the State merely, not of doctrinal error merely, but of the **WORLD**. Think what a profession this is to assume before others! I cannot utter it without a certain fear and trembling, arising from a sense of the awful responsibility it brings with it, and a dread of the unequalled condemnation that must recoil upon us if we do not realize it. Had I time I might easily show that other systems of polity have had their origin in the desire to correct some particular error of detail, whether in doctrine or discipline; and this being their proposed end, they have not only fulfilled it, and nobly, but gone, in some instances, far beyond it, winning for themselves deserved honour by progression and improvement. But our system originated in the proposal to reconstruct the first elements of the christian church—not cleansing, repairing, and strengthening the old edifice, but taking it down altogether and building it up again from the very foundation; and thus we profess to exhibit not merely a different kind of government—that is the least part of our difference from others—but a *different kind of church*—a church consisting of different elements, and on that account regulated by different rules. Did time permit, it would be interesting to show how all our other principles and rules spring from, and are solely adapted to, this great principle of *spiritual fellowship*. It is because every member is supposed to be a spiritual man that the right is conceded to each of deliberation and judgment on all matters of church business; no ground is left on which to justify the restriction of deliberative and judicial functions to a small body, however elected; pastors and committees can only report and recommend, not *decide*: this is the privilege of the whole church, which its avowed spirituality, i. e. the avowed possession by each of the spirit of wisdom and truth, obliges and binds us to yield. Then it follows next, that the decisions of a body thus constituted, concerning its own matters, cannot be interfered with by any other body whatever, that each church must in its government be independent of other churches, and that the only ends for which we can combine together, are those of mutual help and co-operation in missionary work—the objects of our union. Our distinctive principles, then, are very few and very simple, springing out of this main one—that spirituality of character is essential to church fellowship. That is the root and stem of our system; all else are but the branches and foliage, and as they spring out of it, so they will flourish and work only in connection with it. Let the root be smitten with a canker, or let it want due nourishment, and what will become of the branches? Their withered, sapless, unfruitful condition will only serve to proclaim the ruin of the tree. But this is not all. This figure does not tell all the truth. Our other principles, if spirituality decay, will not merely decay with it, but corrupting and changing their tendency, they will prove our bane, instead of our help. Instances are not wanting to prove it. Let a church be deficient in spirituality, and its open discussion of church questions reveals and aggravates all the evil passions that are at work. Divisions arise, and parties are formed, and pastoral authority is trampled on. It is denied that there is such a thing. In short, there is confusion and every evil work. Hence, when our churches go astray, none seem so bad as they; not that they are really worse, but we have no contrivance for veiling or stifling the mischief. *It all comes out*; as in a free country, where every abuse is seen at once, and mismanagement is brought to an immediate reckoning. And if one of our churches falls into this condition, its case is well nigh desperate, unless the means of cure are left within itself, for we have no generally acknowledged method of interference. These points, which admit of much enlargement and illustration, make it evident, that without spirituality, or with a defective spirituality, our Independency and our Congregationalism must be our shame and our ruin; and God, I am persuaded, never meant that in that case they should be any thing else.

Farther; you do not need me to tell you, that when Christian graces are stunted and obscure, there can be no enjoyment in Christian fellowship; that a church has no power, whose prayer-meetings are thin and cold; that the worst state a church



can be in, and its most terrible condemnation, is, *to have a name to live, while wholly or partially dead*; in short, to profess PURITY OF COMMUNION, and to favour or wink at WORLDLINESS OF CONDUCT. I desire to speak definitely. That worldliness which we have to dread in our churches has its origin in the Family. Oh, that this were more thought of! The strength of a church lies in its spirituality, and its spirituality depends on the degree in which heart-religion is cherished in the household, and the degree in which a spiritual frame of mind, equally removed from austerity and from frivolity, is displayed by the father and the mother in the maintenance of God's honour among their children. I don't mean the maintenance of family worship merely. If religion comes out only with "the books,"—if all that the children know of it is from psalm-singing, and reading the chapter, and a wearisome prayer of the lips,—if they never see it blooming in the life, and bringing forth fruits that furnish a feast even for them,—in short, if they do not see the *power* and the *use* of it, but know only its forms, what can we look for but that they shall turn worldly and indifferent, or exchange a seat in the sanctuary for the seat of the scorner? And when this is the case, our churches are undermined, and this undermining process is in some cases going on. I say it out plainly, and will not cloak it. It is the most terrible evil we have to contend with. It is the most difficult to reach—the hardest to bring to conviction, but it is most deadly in its influence, and if not checked, it will drain away our strength. Ah, my friends, this is something worse than want of funds—than want of numbers—than want of popularity; it is the want of life—of life at the fountain-head—the life of God in the family circle, and the atmosphere of home. Oh, my brethren, extreme statements on this point are impossible. Let us have the family right, and all will be right. Let spirituality reign there, and it will reign in the church. The church will then supply its own increase as it ought to do, the work of conversion will have its foundation laid at home, and the members of the family will grow up into the membership of the church, beneath the dew that descends from heaven on the consecrated household. Well does it become me to speak of this, for if ever there was a debtor to the blessings of family religion, I am one. To no other instrumentality do I consciously owe so much, under God, in the triumph of his grace over my corruption, as I do to the consistent and impressive exhibition of living godliness in the home of my youth. Oh, what a blessed thing it is! what a charm it gives to the memories of childhood, when, looking back to them, there rise up forms, images, and scenes, radiant, not with affection only, but with the light of holiness, alluring us with smiles to the God of our fathers, and pointing us with urgent finger onwards and upwards to another home, where the circle shall never be broken, and the cloud shall never descend, and the tear shall never fall—where the joys of that early home shall be renewed again, but purified and prolonged for ever!

But it may be said,—Why hint at danger and evil as working now? why speak as if spirituality was leaving our families, and decaying in our churches? I will tell you why. Because such family cases as the following are to be found amongst us. The father, absorbed in business, in speculations, politics, and public matters, rarely or never seen at the prayer-meeting; meet him in society—the whole current of his conversation is about this world: the sons, dandies and idlers, associates of vain fellows: the mother and daughters, votaries of fashion, gaiety, dress, *dancing*. Perhaps I'm illiberal and bigoted, but I don't know how to connect *Dancing* and *Congregationalism*—the combination of *dancing* and *spirituality* I cannot make out—the private ball kept up till far in the morning, and followed by family prayer, it sickens me to think of. It baffles all my power of investigation to discover where, in such a case, is the separation from the world—where is the fulfilment of the precept, "be not conformed to the world." But there is one thing I readily discover, one thing I easily understand, and that is, how the children in such a family turn out mere open worldlings, or, what is worse, worthless worldly professors. In either case they are lost to us. There is no inducement or reason why they should remain among us; there is every thing to take them elsewhere—to churches that are more respectable, and to connexions more congenial to their taste than as yet they can find to any great extent with us. Thus it is that whole families have been lost, and are being lost, to our body; and this, I say, if not checked, will undermine us.

And when I have had directly before my eyes such painful instances—when I have seen the world carrying off what the church should have had, and when other proofs, too many to mention, have met me, that spiritual life and power are not

on the increase among us in my field of view, and others have told me the same, and still the prospect was dim and cheerless; my heart has been ready to sink, and it would have sunk but for this thought, "With thee, O God, is the fountain of life: in thy light we shall see light." The promise of the Spirit is not withdrawn; our sufficiency still is of God. Prayer is still mighty to prevail; the Intercessor ever liveth, and is ever the same. We have but to ask and we shall receive, to seek and we shall find, to resume the fervour of the past, yea, to exceed it, and we shall exceed its success. It is to God we have to look, not to one another; not to the platform, and the speech, and crowded meetings like the present, but to the closet, to the family, to the prayer-meeting. "Not by might, nor by power, but by my Spirit, saith the Lord."

How soon would one breath of that mighty agent dispel all our gloom, and surround us with a brightening scene! And when I cherish this hope it brings to mind one occasion when it was feelingly awakened within me by one of the mute parables of Nature, for I look on Nature as the pictorial illustration which God's own hand has drawn to adorn the great volume of his Providence and his Grace. One afternoon, last summer, I was strolling at the foot of those hills that separate the Holy Loch from Lochlong, which are part of a great congregation or senate of mountains, that have held their session there since time was young, and time and they have now grown old together. The western sun was bright; the scene around me beautiful and romantic; the clouds above me rolled together in fantastic masses; the air warm, clear, and exhilarating; beneath the soft sleeping light, the furrowed brows of the mountains looked as if they had intelligence and expression in them; there was a fairy charm in the scene. And as I looked up the hill beside me, its slope was inviting. I began to ascend it, and as I ascended, the circle of beauty widened and widened, fresh hills and bays, and our noble frith, its promontories and its islands, rose into view. I drank in large draughts of delight. I rejoiced to think that the eye could be to the soul the mirror of so vast magnificence; and still I went on and upwards, eager to see more, and I longed to reach the highest peak that I might thence desery all that lay on the other side, and combine both views into one. But that peak, though it seemed near, was far off—the distance was deceptive; hollows had first to be crossed, streams to be waded, and morasses to be compassed or plunged through; but at length all was surmounted; I was within a few yards of the cairn that marked the summit, when—sudden as thought, I was enveloped in clouds driven on with wind and rain; a thick drenching mist wrapt me round and concealed every thing from view. All was blotted out in a moment; behind, before, nothing was to be seen. Here, I thought, is a disappointment; is this the end of my toil? Nay, not the end, I hope; I'll wait a little. So I turned my back to the storm, and folded my arms in patience. I said, this is the hieroglyphic of deeper things—I will study it, though the gloom is thick and the rain drenching. Soon the strong wind triumphed, it lifted up the folds of the misty veil by degrees, and ere I expected it, I beheld as it were a magic creation; new mountain ranges and defiles; far beneath, the bright still waters of Lochlong, stretching away till they were lost in the embraces of the mountains, and the whole length of the Clyde in all its beauty, with its cultivated banks; the peaks of Arran and the hills of Ayrshire to the south, and in the north gleamed Loch Lomond, with its Mountain-watcher, spanned over by a brilliant arch—the Bow of promise, rising triumphant over the wreck of the storm!

It burst on my senses with ravishment; the sublime grandeur of the heavens above, the sparkling beauty of the earth below, the solemn silence of the hills around me; and as I gazed, I adored and trembled, and my heart exclaimed,—Even so, Lord of the church, send forth the might of thy Spirit, scatter the mists and the gloom, give us to see the fair prospect of success, unveil the scenes of future triumphs, reveal the Bow in the cloud, the Bow encircling the throne, let night and weeping come to a close, and morning with its joy dawn upon us! Thine is the kingdom; oh, be thine the power, and thine the glory! Amen.

DR. REDFORD said,—This is the third time that I have been introduced to you, and I hope you will all know me, so that I will need no farther introduction—that should I have the pleasure of meeting you in any other assembly, I trust you will not look on me as a stranger who needs to be ushered in. In fact I almost feel as a child at home. I was in Scotland at the beginning of the Union, now thirty-five years ago, and there are few men in England who could have so fully entered into the pleasure of seeing such an assembly as this, because I have seen the progress,

though at a distance, of your Union from the day of small things to the night of great things—yet not a night of darkness and sadness but of joy and gladness. In fact you are a glorious people you Scotch, with all the sternness of your own rugged hills, yet with all the fancy and imagination that your sublime scenery may be supposed to excite on the human mind—with the national clearness and caution, yet with all the enthusiasm of poets, you enter on an argument as if you were going to war to the death, and close the whole with a flourish of trumpets. You argue most gloriously and earnestly, with such good temper that nobody can get cross with you, though he may dissent from you. I am under orders, and I have heard gentlemen complain of being under orders this night, but I am placed in these circumstances that I am ordered to speak and have not got a subject—I am to speak about nothing. I have heard of some gentlemen who were amateurs in music, and they wished to give the Turkish ambassador a specimen of English music; but they took so long to tune their instruments that the ambassador turned them all out. I must not be like them, long in tuning my instrument, else, I am afraid you also will get out of patience. First of all, then, I believe our Union in England and Wales has arisen out of yours. That is a bit of news; and perhaps your Union has been more useful in England than in Scotland, for I believe that from the formation of your Union first in Glasgow, ours sprang up. There was a great disinclination in England to establish a Union. All our senior ministers were then opposed to it; but there were a good many rising into some influence among the brethren who had been in Scotland, and had a good deal of intercourse there, who said it was workable, and would be useful, and set about it, and there it is. So it is owing to your Union that it was set on foot. It has been the means of doing a vast deal of good, and will be more so, I have no doubt. I am very sorry that it should be so inadequately represented. I suppose our churches may now amount to 1800 or 2000 in all, ~~not~~ all in the Congregational Union, but nearly all, working with some effect in a spirit of union. A salutary influence has gone forth over the churches of the land that their power may be increased by combination. Isolation is now ascertained to be weakness. To enter into a combination it is not necessary that they should sacrifice their independence. While they aim at a combination in the promotion of spiritual religion, at the same time they remember that the strength of their life is the independence of mind—the independence of the churches; and as Christ is Lord over all, I trust they will advance still farther in the promotion of his cause. Allow me to remind this christian assembly of the bright example, as well as the command of our divine Master, and as motives for us to be all engaged in his service. Usefulness should be the grand object of all in the church. What to do to advance the common interest of the kingdom of Christ should be the inquiry of all; and how much may be done by the humblest individual. Wherever that spirit is, the church will prosper; and without it, whatever may be the talent of the preacher—whatever may be the respectability of the congregation—whatever gifts or graces they may possess, they will not see prosperity. I remember a remarkable illustration of this. A very valuable excellent old minister had continued in a charge until he was almost too old,—for in his own church there was very little done—not a single object was supported beyond their own. They did nothing for the foreign missions, nothing for the home missions,—the utmost they could do was to raise £50 a-year for their pastor, they were so weak and so poor. Well, there came into that church two young ladies from a church which was just like a hive of bees, (and so all churches should be,) and these active, pious, zealous ladies soon found that they had come into a region of desolation and of death. On asking if they did nothing for the mission cause, they were told that they could do nothing—they were so poor they could hardly support the minister. They went to the minister, and he held up his hands and said, “Why, my people cannot keep me—I am obliged to keep cows.” The ladies were almost discouraged; but they said, “Well, let us try it for one year—you won’t forbid it.” “Oh no,” said the minister, “I cannot forbid you; but I daresay all you get will be taken off my poor salary.” Well, with this poor reception they went to work. The first year they raised 30s.; and they went ~~4~~ the minister at the close of the year, and expressed a hope that he had sustained no harm. He had not, and agreed that they should go on for another year. They went on. The second year they collected about £5, and still the good minister had not sustained any diminution of his income. In the meantime, however, no little improvement had taken place. He said the people heard him with



more interest, and a greater number attended the prayer meeting. The third year they raised £10; and the chapel and the prayer meeting were both better attended, and the minister better paid. The fourth year they began to say that they should have a new chapel—their chapel was so full; and they literally got a new chapel, as I believe, entirely owing to this small beginning. It stirred up the hearts of the people, and in seven years they got a new chapel, the congregation was twice as large, and the minister gave up his cows' keeping, and his own cow yielded him twice as much as before. There is a blessing on what we do for the poor. A working church is a happy church and an increasing church. Some of the poorest members are the most useful. I had a poor girl in my own congregation, not earning more than five shillings per week, and she always gave her penny to the missionary society. I gave out that I was to preach a sermon to the young. This young woman was anxious to do all the good she could, and she asked a thoughtless young person to come and hear. The reply was that it was no use coming to my chapel as there was not a seat to be got. The young woman said that should be no excuse, for she would stand in the aisle, which she did. That sermon was blessed to that individual, who has now been for many years a very useful village preacher. That shows what good may be done if we are filled with a heartfelt zeal for the glory of God and the good of souls. But let us remember that whatever efforts we make, how necessary it is to accompany these with prayer. That is necessary at all times. We have been hearing of spirituality to-night. Prayer is the very breath of our nostrils. If we should select some spot of ground in some desert place, and plant it with the best plants we could select, and bring water to it, yet there would be no production without the blessing of heaven—without the sun and the dews of heaven. No effort of ours, without the divine blessing which is promised, can prove effectual. Let us remember God's work on earth is against the bias of man—is right against the powers of the world, and we are surrounded by difficulties and obstacles on every side. We must be encouraged by small beginnings. It is glorious to think that all God's works come from small beginnings. They are like the leaven in the meal—like the bud now upon the trees. Who would have imagined it if they had not experienced it, that in a few weeks that bud would burst forth and produce blossoms and fruits? that in these small things lie the fruits of the earth? Let us not despise the day of small things; but let us go forth trusting in the Lord, and in his promises, that the whole earth shall be full of the glory of the Lord, and that the desert shall rejoice and blossom as the rose. Mr. Chairman, I shall return, and convey to the friends in London such a testimony of your attachment to the Union cause, as shall show them you are no repealers in Dundee. You love a little discussion—it is your national propensity. You may discuss as long as you like, only do not repeal the Union. You have the thistle here and the rose, although none of the colour of the rose, and very little of its fragrance; one of the roses of last season. You have also here the shamrock, *tria juncta in uno*, but it is rather a strange way—an Irish way, if I may so express it, of having the Congregational Union in Ireland represented by an Englishman. I will conclude by saying, that as you have heard the first rose of last summer, you will now have the first rose of this spring.

MR. SMITH, after some introductory remarks of a playful kind, proceeded to say,—Allow me to express the pleasure I feel on this great occasion. When I look and see the cheerful faces of this large assembly, I feel thankful. There are those who say that religion is a gloomy thing, but such a scene as this would convince them of the reverse. This is one of the high days of christian men, a time of holy, elevated, sanctified pleasure to the christian heart. On such an occasion as this, I would not brood over difficulties, and make them thus become obstacles to progress; but with these fathers and brethren around me, would find occasions for our common joy. We do not, this evening, so much unfurl the banner of Voluntarism, or of Independency, or of our pure communion, but would ponder the weighty matters which have been submitted to us of a more vital spirituality of heart and life, of love to Christ—of love to souls. These are the fundamental—the first principles of our Union; and through the blessing of God, they have not only been productive of good in Scotland, but also in many a land where Scotsmen have gone in the enterprise of commerce, sanctifying it to the Lord in far off nations of the earth. I will mention one or two things which have occurred to me during the engagements of this meeting. We have been told not to be too gloomy, and we were admonished not to look too much to the bright side of things. There are some who are perpetually



gloomy, and are always looking on the dark side of things; but, for my part, as long as I live, I never intend to wear a long face. People have faces long enough, from what may reasonably depress, but they need not needlessly draw them down longer. After all, we have fallen on blessed times. I do not think that God could have honoured us more than in casting our lot in the nineteenth century. Look back for a few years. What a mighty change has come over the church of God. Our brother so beautifully described his feelings, when endeavouring to scale the western mountain; and I could not help thinking that the picture he drew was a fit simile of the church of God, step by step climbing the mountain, amidst difficulties and dangers, amidst the cloud and the storm; until by and by she will come bursting forth in all the strength and majesty of her power and glory. The church has made mighty progress. It is not many years since the ministry in this land, and in others, might as well have been in another planet, for any real good they did in this. We have to thank God that now we have men who can preach Christ and him crucified; and it is not the least encouraging feature of the Congregational Union of Scotland, that you have men of whom you do not doubt that every one of them knows Christ for himself, and is able to preach a full and free salvation to the people. And if we look around, we shall see many men in the Established Church, in the Free Church, and in those noble bodies, the Secession and the Relief Churches, who also preach Christ, and a common salvation. In England good men were scarce, and not many centuries ago, there were only a few Bibles, and they were in bonds, being chained to the altars of the old cathedrals; but now let us look at that country with her 2000 Congregational ministers; her Wesleyans as many more; her Baptists, and her other ministers, and missionaries, amounting in all to 10,000 men, weekly and daily making known the unsearchable riches of Christ. Look at the literature of the country. For centuries the press in England was either in bonds, or only used for evil. Consider the great difficulty with which Mr. Greville Ewing got out his magazine. But now look to England. Look to your own Dundee man—John Campbell, he circulates of his Witness, 30,000, and of his Penny Magazine, 100,000 copies a month. Indeed it was felt to be so good a thing, that the Episcopalians got up an opposition one, and it too is now sending forth its 100,000 a month. What a wonderful change, then, in this respect has been effected on men's minds, and are we not called on to thank God for it. Wonderful is the daily issue of Bibles. Then look at Paternoster Row—a Row sacred to literature—a Row which sends out every year its myriads of messengers of light. To what a mighty institution has the Tract Society risen! I could carry on this train of thought. Look at our Sunday-schools. When Dr. Wardlaw, Mr. Greville Ewing, and Dr. Russell began their career in Scotland, there was scarcely a church in the land that was not fulminating against Sunday-schools. Lay agency was not allowed. Priestism held fast its monopoly. It is now up. Go to India and see the teacher there with his little company of Hindoos, their fine sunny eyes lighted up with intelligence and joy. Go to Africa, and you will find the young collected amid the desert. Go to the islands in the South Sea, and there too you will find the young recruits putting on the armour of light in many a school. In Britain how many have enjoyed, or are enjoying the blessings of the Sunday-school! There are myriads in America, in Scotland, and in Wales, who have been brought under the influence of the gospel by this glorious instrumentality. The fathers are passing away. We may not do much with hoary-headed sinners, but the *young blood* has been seized on, and we need not despair. The government may perhaps meddle with our work, but we fear not. They will not put out the light. The superstition of the middle ages have gone by. Other things encourage us. The banner of an imperial liberty, of an enlightened science, of temperance, and of peace, is lifted high in all the land, and waves over millions of rejoicing minds; and amidst all, have we not reason to rejoice in the growing progress of the kingdom of light, and life, and love? I have shown then, that there is some encouragement for the church of Christ in general. Let me now state that there is encouragement for us as Congregationalists. We have nothing to complain of, that may not be speedily remedied. Our ecclesiastical polity hath come down to us from our noble fathers, and through them, from their nobler sires, unimpaired of its purity or glory. What of all that polity can suffer from investigation? Our *officers* are the officers of scripture. The Lord gave some pastors and some teachers. We have these officers, and we could not give them up. We profess a pure communion. We could not give up that. We have spoken of the voluntary spirit.

We could not give up that—in fact others once opposing it, are adopting it. And to come to our measures, which of them could we give up? our enterprise for week or Sunday-schools? our missionary cause? We have no officer, no principle, no measure, which will not bear investigation. All we want is life. We have the statue beautifully chiselled, but we want the breath to come into it. O, that is what we want. We want the advent of the Divine Spirit upon all, and God, even our own God, will bless us. If the Spirit come down and dwell more with us, what glorious fruits will multiply and abound. Then what tender compassion for perishing souls. The celebrated John Howe, was elevated from Torrington to a position in the palace of Whitehall, but Whitehall could not retain him. He did not feel his labours blessed. A mere palace was no scope for his powerful spirit. He wrote to Richard Baxter, "I must get out of this position, for how can I want the cryings of sinners under conviction, asking me, what shall I do to be saved?" Such should be our feeling. We should have a restless compassion for the souls of men—that compassion which brought Christ from heaven—which led our fathers in days gone by to labour despite all obstacles—which led Greville Ewing and his compeers to address some hundreds and thousands in the open air up and down in your Scottish land. If we had the advent of the Spirit's influence, it would bear us along irresistibly in every work of faith, and labour of love. I must say that I rather differ from what was said about the Scottish pastors being led away to England. The workman is worthy of his hire, and must have it; but I would not give a fig for a minister who would come from England to Scotland or Ireland, simply for a higher stipend. Where did the Apostle Paul look out for a richer living? Sir, I will tell you a secret. Scotland will never be converted by Congregational Voluntaryism, till the young blood in Scotland will not be tempted in such a way. At all events, though it may be hard to flesh and blood, let us ascertain where for us the pillar of cloud may rest, and then and there let us nail our colours to the mast, and never desert or dishonour our standard.

Mr. LOWE of Forfar offered some most suitable and instructive remarks on the duty of dissenters, in regard to the exhibition of the voluntary principle in practice.

#### ANNUAL SERMON.

DR. REDFORD preached the Annual Sermon of the Union in Princes-Street Chapel, on the forenoon of Thursday the 15th, to a large and most attentive audience. He took for his text Mark i. 1; and illustrated in a most interesting manner the four things which he said were to be found in this verse, viz.; 1. The greatest wonder in heaven—the Son of God; 2. The greatest wonder ever exhibited on earth—Jesus Christ, the Son of God; 3. The most wonderful revelation ever made to man—the gospel, &c.; and 4. the most remarkable epoch in the history of our world—the beginning of the gospel, &c. The discourse was felt by all to be most refreshing and encouraging.

#### ANNIVERSARY MEETING.

THE thirty-fifth Annual Meeting of the Friends of the Congregational Union was held on the evening of the 15th, in Ward Chapel, Edward Buxter, Esq. in the chair. After singing part of a psalm, Dr. Wardlaw engaged in prayer. The chairman then addressed the meeting, principally on the duty of increased liberality on the part of the town churches to the funds of the Union. The meeting was then addressed by Mr. Fraser of Glasgow, Mr. Campbell of Edinburgh, Dr. Russell of Dundee, Dr. Redford, Mr. Smith, and Dr. Alexander.

MR. FRASER:—Brought by the good providence of God to the thirty-fifth Anniversary of the Scottish Congregational Union, it surely becomes us when we think of the beginning and progress of that Institution, of the extent of its operations, and the amount of good it has been instrumental in accomplishing, to thank God and take courage. Those parts of the Report of the proceedings of the Union during the past year which have just been read, must have been listened to by all present with feelings of deep interest; and, doubtless, while we feel that on the whole there is ground for holy exultation in the recollections of the past, and in the

anticipations of the future, we are also convinced that there are circumstances connected with the position, which, as Congregationalists, we at present occupy, that are calculated to induce solemn and earnest thoughts.

In carrying our views back to the time when, amidst obloquy and scorn, the goodly tree of Congregationalism was planted in Scotland, and contrasting the state of religion which then prevailed in this country with that which now prevails, we must admit that a decided improvement has taken place—an improvement which may well inspire us with gratitude. How far Congregationalists have contributed to this better state of things, it is not for us, perhaps, exactly to determine. But most assuredly, the future ecclesiastical historian of Scotland will be sadly lacking in discrimination, or, worse still, in a regard to truth, if in tracing the beneficial changes which have taken place in Scotland during the last forty years, he shall neglect to take into account not only the good which Congregationalists have been enabled by the grace of God directly to accomplish, but the beneficial influence which they have indirectly exercised over other religious denominations. But whatever cause for thankfulness we have as regards the past, we cannot conceal from ourselves the fact, that there is much in the present posture of ecclesiastical affairs in Scotland to exercise our faith, to test our work, and to try our energy. Indeed, were we to admit the correctness of certain representations which are frequently made, we might regard it as utterly utopian to think of Congregationalism ever flourishing in the land of our fathers, or to suppose it possible for us to advance in the face of those huge ecclesiastical organizations under whose potent influence the Scottish mind has been undergoing a stereotyping process, which, whatever its apparent advantages, is, on the whole, inimical to the free and full development of spiritual life, and the maintenance of purity of christian fellowship.

During my residence in the south, I read a series of articles entitled, “First Impressions of England and its People,” which appeared in the *Edinburgh Witness*. The articles, which have just been republished, and are well worthy of perusal, were written by the editor of the paper—a gentleman of whose talents and character I have been led to form a high estimate. In one of these articles, he remarks, that “there obtains a marked difference between English and Scottish character;” that “the Englishman stands out more separate and apart as an individual, while the Scotchman is more mixed up through the force of his sympathies with the community to which he belongs;” that “the insulating bias of the English character leads to the formation of insulated churches, while the aggregative peculiarity of the Scottish character has a tendency at least, equally direct to bind congregations together into one grand church, with the area, not of a single building, but of the whole kingdom for its platform.” “An Englishman,” he says, “might have thought of gathering together a few neighbours and making a church of them; the Scotchman at once determined on making a church of all Scotland.” The general truthfulness of these remarks, so far as they relate to English and Scottish character may be conceded. But the question instantly arises, is the nature of a christian church to depend on national predilections? Is a church to be altered in its very constitution, in its very elements, so to speak, to suit the endless varieties of character that obtain among different nations? The idea supposed to be entertained by the Scotchman of making all Scotland a church, may appear to some much more magnificent than the one supposed to be entertained by the Englishman, of gathering together a few individuals and making a church of them. But which of the two, I ask, is the one sanctioned by scripture? Which of them was carried out by the apostles in the formation of the primitive churches? In consulting the New Testament we find that the first heralds of the cross, wherever they went, and whatever the national predilections of the people among whom they laboured, preached with all earnestness the gospel of the grace of God. Those who embraced the gospel, having received Christ as their Saviour and King, and being drawn to each other by common sentiments, interests, and dangers, were formed into churches, with pastors to instruct and watch over them in spiritual matters, and with deacons to serve them in temporal matters. But do we find any trace of delegated or representative authority, or of episcopal jurisdiction over these churches? Above all, do we find any statement in the book of the Acts, or in any of the Epistles, that affords the least countenance to the idea of making a whole nation a church? “Make a church of all Scotland!” The very phraseology is irreconcilable with any form of New Testament phrase. We read of “the churches of Judea,” “the churches of Galatia,” “the churches of Asia,” “all the churches of



the Gentiles," "all churches of the saints;" but never do we read of a single church of any land or country.

At the same time, while we maintain that to speak of a church consisting of many scattered congregations, or of the church of a country, is to employ language utterly unsanctioned by the Word of God, we are yet convinced that between christian churches there ought to be, "as was in the beginning of the gospel," cordial affection and co-operation; that, while distinctness is not to be lost in unity, so unity is not to be destroyed by isolation; that, while we are not to seek incorporation either under Episcopalian domination, or Presbyterian rule, it is yet our duty to fraternise, to unite, that the strong may support the weak, to reciprocal counsels, encouragement and support—in short, "to stand fast in one spirit, with one mind, striving together for the faith of the gospel."

The institution whose interests we are this evening assembled to promote, affords conclusive proof that we have not been altogether unmindful of the duty and advantages of union. Whether in perfect consistency with our distinguishing principles, we might not draw the cords of union somewhat closer, and combine our energies more effectually for the prosecution of common objects than we have yet done, are points which I think demand our earnest consideration.

Meantime, let us consider the position in which divine Providence has placed us, and the high mission with which we are charged—and act accordingly. Let us show that there is nothing in our principles to interrupt the flow of christian sympathy, or prevent the full expression of brotherly love. While we cherish christian affection for all who bear the image of our Lord, let there be no compromise of our distinctive principles—no abatement of our efforts to break in upon that religious formalism which still prevails to such a fearful extent in our native land. Let us continue, at whatever cost, to maintain the grand principle as essential to the vitality and purity of a christian church, that piety is the paramount and exclusive qualification for admission to its membership—that as we dare not recognize the spiritual authority of any secular power *without*, so neither must any communion but what is spiritual be recognised *within*. Let us stir up one another to vigorous and well-directed efforts for the advancement of that cause which is precious in the Redeemer's sight—knowing that to have all our energies embarked in his service is the best way to secure the habitual enjoyment of that inward peace which the gospel is intended and calculated to impart—and considering that, to use the words of Bacon, in this world God only, and the angels may, be *spectators*. Let us also plead our case with God, humbling ourselves in his sight, seeking that his work may be revived among us—that indifference may be rebuked, energy enkindled, the spirit poured out, and times of refreshing come to us from his presence—crying out with holy importunity, "Bless us, O our Father, and make us a blessing. Wilt Thou not revere us again, that Thy people may rejoice in Thee? Wilt thou open rivers in dry places, and streams in the desert, and shall this heritage of thine lie waste? Behold from heaven, and return, and visit this vine which Thy right hand hath planted—so we Thy people will praise Thy name for ever and ever."

MR. CAMPBELL:—My motion speaks of that awful calamity with which it has pleased an all-wise Providence to visit our country. It is without question the finger of God; but the distresses of our suffering fellow-countrymen are evidently aggravated by human selfishness and injustice; and we see much that is not God's ordering, but man's misordering.

As citizens and patriots, I trust we shall be able to show that our religion enlists every faculty and function of our nature, for the temporal as well as the spiritual well-being of our neighbours; and that at such a time when the eyes of the nation are by a special injunction from heaven turned to their responsibilities and duties with respect to the neglected masses, we shall be in the foremost rank. For of all men they should not be laggards in the work of charity, who have received this legacy from their divine Master,—"*The poor ye have always with you*,"—and who profess to walk in the spirit of Him who went about continually doing good.

But my motion confines itself, as might be expected, to the special duty of caring for the *poor of Christ's people*. No sooner did this destitution begin to appear, than a few christian friends belonging to our churches, provided and transmitted a very timely supply to some of the poorer of our pastors, who, from their scanty incomes, must sadly feel the pressure of such a season, but who were not likely to make known their wants. Simultaneously with this, a circular was issued, soliciting the contribution of our churches, to create a fund for relieving the wants of the poorer members of our churches, who not accustomed to depend on any charity but that of their christian brethren in the church with which they stand connected, were not likely, and if possible ought not to be permitted to apply for aid from the funds collected by a benevolent public. That appeal was made under no peculiar advantage. Circulars (especially of the class called soliciting circulars) are proverbially at a discount. The Committee from whom it issued were self-appointed. It was addressed only to our churches in Scotland. And what has been the result? That by this single unostentatious effort, a fund sufficient for the wants of all the poor of our churches has been provided. Nay, our English friends, willing of themselves, have generously offered their unasked contributions; and most amply have they demonstrated that a strong tie of



brotherhood subsists between them and us! Their honoured representative is before us, and we ought through him to convey our grateful acknowledgments for this friendly aid. Sir, as a christian body we are not without our discouragements and disappointments; yet have not the facts to which I have adverted, manifested a healthy spirit of christian fellowship in the churches? Do they not show that our weakness is allied to English strength? There are four Congregational Unions—a Congregational Union of England and Wales; a Congregational Union of Ireland; a Congregational Union of Scotland; and a Congregational Union composed of *all three*; a body not only one in name, but one in faith and sentiment, one in practice, one in sympathy and affection, and one in consecration to the work of the gospel. I know not any fact more calculated to make us thank God and take courage. I cannot forbear saying, It would have ill become us to have acted another part. As churches we have ever avowed that we are intrusted with the charge of the poor of Christ's flock. Every first day of the week in our sacred assemblies, we cast into the Lord's treasury in their behalf. It is part of our spiritual worship; one form of the fellowship of saints, entwining itself essentially with those principles of christian communion we profess; and standing out to the world as the symbol of that spiritual tie and relationship by which the members of our churches are united. We have greatly mistaken if, as churches, we have not maintained a practice, in this respect, different from that of other christian bodies; we have greatly mistaken if our principles of communion have really been the same with that of other churches; if the misrepresentation, and the difficulties, and the struggle we have all along had to endure have not been principally connected with our principle of fellowship commonly called "Pure Communion." If, therefore, our Congregationalism, for which our fathers suffered so much, and for which, I trust, we are prepared to follow in their steps, be dear to us; if this christian custom of caring for the poor of Christ's flock be its natural product, and be the outward form of that which is of more worth than any other feature attaching to our system, viz., the mutual spiritual influence maintained by the christian brotherhood—let nothing tempt us from this path of beneficence—let nothing entice us from this primitive model, and let us thank God if this mysterious visitation of His providence shall have been instrumental in reviving the exercise and demonstrating the excellence of a christian virtue, which has eminently conduced to the spiritual health and prosperity of our churches.

My motion further speaks of the unfavourable effect of this visitation upon the spiritual state of our brethren. Secluded from many of the advantages which the dwellers in cities and towns possess, in the uniformity of their existence our suffering brethren are apt at any time, except for the stimulating power of the gospel, to sink into inaction and mental insensibility. Their circumstances, at all times narrow, when reduced at such a time as this, are apt to engage all their thoughts; every effort is inadequate; a perpetual cloud is over their horizon; their mind is shut up to, and absorbed by their present temporal wants. In vain, perhaps, at such a time, the minister of God exhorts, admonishes, and comforts. He himself is part of their worldly care. The sacred exercises which should give refreshment, and sweeten even the bitterness of affliction, have a painfulness infused into them; care destroys and darkens every thing; there is relish for no spiritual enjoyment, energy for no duty, scarcely heart for any affection! Such are the tendencies of human nature; alas! too often illustrated in the stony leaden look of that eye that once sparkled joyously at the spectacle of Christ crucified, and of that eternal home of which their Forerunner had taken possession in their behalf. Brethren, is there no vocation for us here? We have this Institution as a treasury of gifts, which in such circumstances as we have described, come fragrantly as the "savour of Christ," to quicken and recover them. The familiar image of Christ once more fascinates, as seen in the hearts of his people; his love again constrains; and the dying flame of spiritual life is fanned into strength!

Sir, we are hereditary adherents of the Voluntary principle; and we occupy a ground of vantage for its development. It is for us, in our comparatively deep poverty, to show that the Voluntary principle—as an evangelical principle—is not, "Look every man to himself,"—that it is, "Look *not* every man to his own things, but every man also to the things of others." Many of our people are the poor of this world—but God hath given us this Institution, having for its character and aim, "the strong shall help the weak." We sometimes hear it said, "Our churches are very poor, they cannot do much." It is true, there are many poor among us. It is our legacy from the great Head of the church. It is the way in which we are called to exhibit the kingdom of heaven on earth. It is the platform on which we are to display the precepts of that spiritual society, of which a church of Christ is the embodiment. But as a connexion we are not so poor. Comparatively with others, we may be small in numbers, feeble in resources, but we have tenfold more resources than we have ever brought to the work. And, if we are so poor as is alleged, would not our successful maintenance of the Voluntary principle be an *a fortiori* argument in its behalf? For, if we in our poverty can maintain the ordinances of God amongst ourselves, and also extend them to others—what might not the more affluent religious bodies do?

We are apt sometimes to place the operations of this society in a false light; as if we were performing an act of obligation to our poor brethren, as if when we give aid we are doing *their* work for them. Quite a mistake. *Their* work, we suppose, they are doing for themselves. And as for the work, it is neither theirs nor ours, but the work of our common Redeemer. We are not offering an act of friendship to them which we are at liberty to withhold. "Necessity is upon us." We have to do the Lord's work "as God giveth us opportunity," "according to that a man hath." Away, then, with the sordid notion, that we are the obliging party and they are the obliged! We are workers together unto God! And we who have the ability to help them are just as little at liberty to withhold our assistance, as they to withhold the original effort, which we interpose to supplement.

This mistaken feeling has already, I fear, been productive of evil effects. We have been apt to disparage a church because it was small—as if our work were to support and foster it, and the result was not worth the expenditure. Our work, as a body, is to propagate the gospel. And it will surely be no hinderance to this work, that the truths of the gospel we preach find a living illustration in a sacred band, however small, who are ready to bear the reproach of Christ in maintaining his institutions. If we neglect these brethren, discourage their separation and scriptural practice, we encourage in ourselves the sentiment, that it is a matter of circumstances and convenience to observe the institutions of Christ. Is this a basis on which we can rest our hope of prosperity and progress? It was not with this fast-and-loose attachment our Father planted these churches. Sir, if we are to prosper, we must be enamoured of our principles; we must regard the profession of them, under any circumstances, as an element of saving benefit to

our country; and, in the spirit of my motion, turn our fraternal sympathy and affection towards our brethren, the most obscure and despised—and carefully preserve them, as we should the grains of precious gold that have been extracted from the earthy, drossy, lump!

Suffer me to say, if this Institution be the index of our Voluntarism, it is not up to the pitch of the time! We are in a crisis of evangelical dissent! An opposition more dangerous and destructive than open persecution, is directed against us from high quarters. We must make our place good. It is not enough to assert principles, we must fall back upon our doings, or we shall be thrust aside as speculative theorists that stand in the way of a nation's good. Never was there a moment of our history in which it was more required that we should be all at our work—*always* at it, and every man according to his several ability.

My motion refers last, to our pastors, as demanding our sympathy under their present trials. Sir, the situation of our pastorate at this moment is filling every thoughtful mind amongst us with deepest solicitude. The encouragement which many of these labourers in the gospel have in their work is not what we could desire, or might legitimately expect. And I fear that it is in some measure, and that no small measure, owing to their temporal situation. The labourers of this Institution have long been inadequately supported. It has not been to our honour that this was the case. But, happily, we have begun to amend in this respect. The partial increase at the commencement of last year enables the Committee to say, that its agents are not below the subsistence point—but *this is all*. An apparent difference of opinion was indicated on this subject, on this platform last night, and as my motion calls me to speak of the claims of our poorer pastors, I may be permitted, without offence, to say, that it is my solemn conviction, and I am not singular in this opinion, that a very powerful cause of the comparative inefficiency of many of our pastors—of the instability of their position, and the frequent changes which occur amongst them—and of the comparatively few who are offering themselves to the work of the ministry, is the inadequate support of the ministry, especially the rural ministry, amongst us. Sir, I enter with all my heart into the generous sentiments expressed last night, of the necessity and privilege of making a sacrifice for the spiritual good of our beloved native land; and of that large assembly, there were no hearts more earnestly responsive to these sentiments than some of the very poorest of our pastors. My solemn impression is, that these our brethren are willing to labour and to suffer want; that they have sufficient love for their work to endure sacrifices in it; that give them but work in the gospel, and they would be content not to eat the pleasant bread of affluence. They have as much of Scottish nationality in them, too, as to lead them to prefer their own barren mountains, and their own hard featured, hard headed mountaineers, to the sunniest plain of the sunny south. And if these poor brethren to whom they minister, and who, out of their deep poverty, minister to them, were all their brethren, they would share to the last the poverty and tribulation of their churches. But, Sir, they have brethren in the city as well as in the country—brethren who own the obligation to see to the maintenance of his gospel among the poor—who have offered themselves to this duty, and who glory to have been early workers in this cause. If by such brethren the minister of Christ is still left in poverty, it is not the hand of God, but that of his brethren, that impoverishes him. They declare plainly they care little either for him or his labours. That servant of God could be poor, contented, and happy in his poverty—if God so ordered his lot. But he will not be—and we should not require him to be—a pauper. He is a workman that needeth not to be ashamed. He will not carry about with him an ignominious badge, as if he were a burden and a drudge. He has a heart to his work. He has ability to do it. But his brethren, whose servant for Christ's sake he is, and would rejoice to be, refuse him the hire of his labour. Suffering for the truth he could endure, but neglect on the part of his brethren fills him with sorrow and shame, unfits him for his work, depresses and perplexes his spirit, until he fears that tenderness to his brethren, or to his own reputation, or a natural pride of heart, is coming betwixt him and a good conscience toward God. Could our affluent brethren know, as I do, the unceasing cheerfulness with which these devoted men submit to the severest privations. If they knew, as those who have mingled much with our poor brethren know, how the messenger of the churches has often to pinch himself and his family in secret. Did they see him spreading out his very scanty means into ostentatious decency and comfort, not in false pride, not in fruitless rivalry with others' competency, but to do honour to the cause of Christ, to keep up the character of the denomination, that no one might take occasion, from his poverty, to reproach the truth, or even to reproach his brethren's profession of it, they would say, and I believe they are ready to say,—this ought to be—this must be—this shall be instantly remedied. And it is high time. I cannot, for my part, discover how the prosperity of our churches is to arise out of the inaction of the members; how the zeal of the pastor is to be produced by the apathy of his brethren; or his spirituality promoted by their worldliness. Just as we sow, may we expect to reap.

One offence and burden under which our churches have long lain, we expect, by the divine blessing, during the present year to cast away from us, I mean, the debts which have long encumbered our places of worship. Let this other evil—the inadequate support of the Christian ministry, be in the same auspicious hour destroyed, and we shall with one heart and voice cry out—GILGAL, "this day the Lord hath rolled away the reproach of Egypt from off us."

Dr. REDFORD said, —Sir, I have received much pleasure and gratification since I came among you; and hope we have not only shaken hands, but that all our hearts have been cemented in Christian love one to another, and to our Divine Lord and Master. This is the land of John Knox, and here I stand from the land of John Wicliffe; and I hope we are all united to maintain the principles of those great reformers, so far as they maintained the principles of the word of God, and no farther. They were great lights in their day—great blessings in their age—but with different degrees of light, no doubt; and the very fact of those men being the men who began the work of evangelization in their different countries, has been impressed upon their work, which bears proof of their different characters. Your Knox learned his theology from Geneva; our Wicliffe and Tyndal, only from the scriptures; and they found there the Congregationalism of churches, and those doctrines which have distinguished our country, and given a permanency to our churches, which yours have not yet attained. You are comparatively young as Congregationalists, and we are comparatively old. We may say we are the fathers, many of our churches being two hundred years old, and you not half a century; but be this as it may, I trust, we are all thoroughly and conscientiously persuaded of the truth of these principles; we love them only because we think we perceive their connection with the glory of Christ, and think they are more calculated to promote catholicity, and the spirit of love and pure communion among all the true disciples of Christ. But we hold them, I trust, in love—at least if we do not, we may not expect that God's blessing will attend on Congregationalism. Without love it is a



poor rope of sand. Ecclesiastical organization may bring together parties that have no coherence, but, if you withdraw the external pressure that holds them together, they will soon go to pieces. But if the attractive principle be that of love to Christ—the attraction of hearts moved by the same influences, and the same impulses, and the same divine power, then they adhere, and they want no laws of the state, no sanction of the king or parliament. I almost forgot that I come here as a delegate—I believe I was charged with a letter—a letter of accredit—but I must have left it at home. I was charged to express to you the affection and esteem of my brethren. They love Scotland. They love the churches there. They love the Independent churches. They love the Scotch so much, that they have stolen some of your pastors; and they will steal more if you do not take care. If you starve your pastors, we will take them in. But while you have churches destitute of pastors, and pastors too willing to take charge of them, never let it be said that they were driven from the churches for want of sympathy, and want of those comforts which you can bestow. It is said, if any man love father and mother, wife or children, more than me, he is not worthy of me; Jesus Christ has said that. He alone has a right to say it. Jesus Christ is not on earth personally, but he is present in the poorer members of his churches. What is said in the twenty-fifth chapter of Matthew? “Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.” Would you see Jesus Christ go a-begging? Would you not minister to the wants of the Saviour? If he stood at the door, without a place to shelter him, and saying “the foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head,” there is not a Scottish man or woman but would open wide the door, and give the best cheer in the house to the Saviour; and will you not do the same to his poor representatives? What a privilege and blessing it is to do any thing for the cause of Christ. Do you ever think of that? Do you ever think how God in his condescension and love, allows us to do any thing for his cause? I have often been struck with that fact. Could not God do all he wishes without you or me? He could convert all the souls that are to be gathered together, as he did the soul of Saul of Tarsus; but see how he has multiplied the mercy of his benevolence by allowing us to work—not accomplishing his working directly, but through human agency. His love to us is seen in his thus making us channels as it were, or earthen vessels, to minister to the spiritual benefit—the everlasting welfare of our fellow-men. What if you had never felt—if you had never had the satisfaction of doing any good, because God did all the good without you? What an undesirable condition would that be! Oh, is it not the highest satisfaction you can know in your christian experience, next to your own hope of life eternal—that you have done some good—that you have seen your fellow-creatures happier by something you have done, in however small a degree. It is one of the purest and happiest delights the believer can know on this side of heaven. It unites us to God, and makes us partakers of his benevolence—of sympathizing in the woes or rejoicing in the welfare of others around us. God in thus making man a Christian, gives him the power of doing good; and every Christian possesses that power in some degree. There is no exemption. No; none. All are bound to do good according to their ability. There is not one Christian in this assembly but might do incalculable good if he set about it. One of the poorest members of my own church, whom I am sorry to say, I lately buried, was an instance of how much good can be done. She had injured her back while in service, and lay twelve years on her bed. I am sure if any poor christian could have been exempted from doing good, that poor girl was one; but she did more good than all the members put together. She could not give, she could not solicit; but she was possessed of peculiar intelligence and discrimination, spiritually minded and devoted to the cause of God. Unable to rise, she had constantly persons on the look out for any one in the congregation that seemed to be serious, and then they were asked to call on her, and when they did so, she would labour for their conversion. That sick servant girl was the means of bringing seven or eight in the course of a few years into the church. They were led on from one degree of grace to another until we had the satisfaction of admitting them as members of the church. What can the humblest and poorest do? TRY. Let the members who have heard this anecdote to night try what they can do. You cannot find excuses. Your Lord and Master will not take excuses. You are bound to lay out your talent—not lay it up. My young friends, work while it is day, for the night cometh in which no man can work. Ye have youth, health, and opportunity, employ them well. Ye cannot employ them in a better cause. If ye do this, your Divine Master will say “enter ye into the joy of your Lord.” I am afraid of trespassing too long upon your time, as several have to speak after me. I shall express the great satisfaction—the great pleasure I have experienced in being here, when I return to the south. I shall be in London at the meeting next month, and I shall be able to tell them some noble things about you. I would give hope to Ireland, faith to you, and you will at all events let me claim for England, love. Faith, hope, and love—Scotland, Ireland, and England. Let that union take place—it has taken place. Bind that three-fold cord—let it be firmer than ever, and I trust it will never be broken. Let England, Ireland, and Scotland unite not only nationally, but spiritually, in the cause and kingdom of Christ, and go on to lift up the standard of salvation, to benefit the nations and the world. May they never rest, never think they have done their duty, until the gospel of the kingdom has been preached to all the nations, for a witness unto them.

Mr. J. D. SMITH said—I have been very kindly introduced this evening as the representative of the Congregational Union of Ireland. I stand here as the representative of a worthy band of brothers in the sister land, who are labouring for the salvation of that unhappy country. My special commission from them was, first of all, to thank the Scottish Congregational Union for their kindness to the Irish Union, expressed in their sending a Scottish brother to visit us, and by their sympathies with us—by their sending us somewhere about £600 or £700 towards the salvation of the people of Ireland. We thank you for the men you have sent, and pray you to send more men; and you may always hope to have among you some Irish brother endeavouring to repay your love by asking for such means as will satisfy our moderate desires—desires which you know are never satisfied. Yes. May the dew drops descend in such rich abundance on the old thistle of Scotland, that they may continue to overflow on the little shamrock of Ireland. May the dew drops fall much also on the rose—the rose in the sunny English land; may there be abundance for every noble enterprise; and may the richest benediction fall on the land of the thistle and the rose, and through them replenish the shamrock land. The great object for which we exist in Ireland, is to roll away from that country some of that vast amount of moral and spiritual destitution which for ages has rested on its millions. That is the great object for which our ministers labour. We cannot exaggerate that destitution. I could not this evening tell the amount of woes and miseries, physical, moral, and spiritual, which rest on the unhappy millions of that long degraded country. We mean, however, to agitate the matter in every county

and city in England, and in every county and city in Scotland; and some brethren are thinking of going to America to agitate there, regarding the fearful condition of our land. Think of 160 islands, containing 60,000 inhabitants, for whom there was scarcely the possibility of salvation, until within those few years. There was the Church of Rome, with her Latin service, but the people knew nothing about Latin. There was another church, with the English language, but the people knew nothing of English. They were shut up in undisturbed darkness—they lived and died in ignorance, and moral privation, and spiritual want, because no man cared for their souls. I am happy that now the people can be preached to in the Irish language; but the amount of people to bring in is so great, and there is scarcely any instrumentality—none adequate to the destitution to be removed. Then I have to speak of three millions of people—not all unable to speak English, but a large proportion knowing only the Celtic tongue. There are not as many ministers to that number as were to be found in the town of Dundee. There were 2500 in Scotland, with nearly three millions of people; and in Ireland, I speak advisedly when I say there are not twelve men of any denomination who are preaching the unspeakable riches of Christ to the parties preferring the Irish language. Think of only twelve ministers for a population as large as Wales. This is a great fact, and Dr. Chalmers has said that if you take a fact and impress it on the people, it will produce a good result. There is a fact. Oh, it would be worth one's living for, if one could only bring out that people, and elevate them from the deep gloom in which they have lived. The general population of Ireland amounts to about nine millions, and the Congregationalists do not number thirty ministers in all. It is not above twenty-five years since the Evangelical Society began their labours. They sought to sap the foundation of that mighty system which is based, not only on the passions and the prejudices, but the very affections of the Irish nation. All the means used—theirs and ours—are but few. I wonder not at the fewness and feebleness of the results. Why, Sir, in that country, we are told by a writer in the Irish Presbyterian Church, that you can travel through Connemara and through Connaught, thirty-eight English miles, and neither meet with a church or a chapel, in that thickly populated district; and the people there never see a man in the shape or the appearance of a man in holy orders except once a-year, when a person comes to gather up the tithes. We have government education in Ireland; but if there was to be any government education, in the name of common sense, it should have been in the language of the people, and not exclusively in the English language. My heart grieves within me when I think of the evils under which that ill-starred land has suffered. You all know my heart is in this question. I do plead with you to help your ministers to aid us for Ireland. Let them help us to disseminate the gospel, and we will not faint. We have an Institution for training up ministers, and some are being trained in the Irish language, and God may make them instrumental in doing his work. We have missionary instrumentality; we have also scripture readers. We know of hundreds who have left the Romish Church through the influence of scripture readers: and a declaration against Popery has been signed by 7000. There is one thing which has been found out in many parts in Ireland—that God says, Search the scriptures—and the people say, We will search them. The scripture readers get among the masses, and there is not one of them but does good service; and when only a little ray of light gets in, the darkness has very little chance. A priest once said to Peter O'Larry, "Peter, you have been hearing these preachers." "Your reverence," said Peter. "Don't you know," said the priest, "that the Bible should be kept in the hands of the priests, who alone are entitled to dispense the milk of the word to the people?" "Oh, then, your reverence," said Peter, "I have been thinking lately that I should like to keep the cow in the house myself." Peter did so. He got the scriptures, and he not only supplied his own house with milk, but gave to the neighbours round about. I have mentioned those things that I may induce you to help us more and more. Permit me to express my thanks for what you have done. You have treated Ireland so well that we have looked to the Scottish Congregational Union as our best friends. A financial difficulty with the Evangelical Society has been happily settled. The three kingdoms should never be divided. The best spirits on both sides of the Channel are demanding a more united and unfettered enterprise for Ireland. Let the churches work together, and especially the Congregational Churches. They should stand forth at once an object of beauty to behold, and a source of mighty good to the nations of the earth.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1847.

SARAH MARTIN, THE PHILANTHROPIST.

WHILST there is much in the general aspect of society, and the prevailing tendency of opinions in the present day to occasion pain and anxiety to the mind of the Christian, there is not a little also that is of a cheering and encouraging character. No one can doubt that, upon the whole, society is becoming improved; that the habits of men of all classes are growing more refined; that the tastes of the community are coming to be fixed upon higher objects; and, that the tone of public opinion upon all questions of an ethical character, is greatly more sound and healthful. Among other indications of the last-mentioned improvement, we would point to the fact, that in our literature, as well as in the general estimation of the people, a much higher value is now attached to eminence of a purely *moral* kind, than used heretofore to be ascribed to it. In the earlier stages of civilization the admiration of the community is drawn out almost exclusively by excellencies of a physical nature; by beauty of form, grace of action, agility or strength of muscle, power of endurance, or energy of achievement; and, if in this stage mental superiority claims any applause, it is principally as it serves to minister to the development of the physical resources. As the community advances in the arts of life, and in the requirements of social intercourse, intellectual strength and activity come gradually to vindicate for themselves a portion of the general respect; the statesman, the diplomatist, the thinker, the philosopher, the poet, come to lift up their heads beside the warrior and the sportsman, dividing with them the popular applause, and forming the popular mind into a higher model; and thus, a new stratum in the development of society is formed; through which, however, the old fire not unfrequently shoots up its burning lava, tearing with rugged fissures the condensing mass, and mingling with the new formation what belongs properly to an older period. Beyond the intellectual stage many nations never have advanced; nor, indeed, has it ever been found that, apart from the guidance of revelation, the human mind has arrived at a due estimate of the dignity and worth of that higher part of our being which is conversant with goodness and virtue. In ancient Greece and Rome the moral never was equipollent with the intellectual, whatever was the pitch of refinement at which the people had arrived. To the last, and

at the best, it was *power* and not *goodness*, before which the mass of these peoples did homage; *virtue* itself was with them first *warlikeness* (*ἀρετή* = *Martiality*, from *ἄρης*, Mars, the god of war; *virtus* = *manliness*, from *vir*, a man;) and then it was *endurance*; and then it was *magnanimity*: it was never *goodness*, or *charity*, or *love*. For that aspect of virtue the world has had to turn to the revelation of Him who is the summit of all goodness—*who* is emphatically *Love*. There the world found virtue in its fairest aspect, in its fullest proportions; and thence good and wise men have drawn it for their own bettering, and that of their kind. To diffuse virtue in this aspect of it—its true aspect; to charm men into love with it as thus displayed; to awaken in them an abiding and operative sense of its supremacy and usefulness; to persuade them that the good man, in this sense of the term, is the highest style of man; and to furnish those great principles and motives by which alone any man *can* become thus good: is the chief vocation, and the prime office of the religion of Christ, as regards its working in this world. To this great achievement it is pledged, and towards the attainment of this noble end it has been operating wherever it has been planted. But the seed has had to germinate in an ungenial soil; the blade has had to withstand many a biting blast, and many a scorching ray; and ere the world shall witness the full corn in the ear, it is impossible to conjecture what varied and multiplied forms of disaster the divine plant may have to surmount. Still, happily, it is growing; and, to those who know the value of its fruits, nothing can be more inspiring than to mark its advancing influence, both directly upon individuals, and indirectly upon society at large. Of this influence we take the improved tone of opinion respecting the supreme value of goodness and beneficence, to which we have referred as characterising society in the present day, to be a manifest and encouraging proof.

We have been led into these remarks by the perusal of an article in the last Number of the *Edinburgh Review*, (April, 1847,) devoted to the Life and Labours of the remarkable woman whose name stands at the head of this article. There was nothing to attract the attention of any one to Sarah Martin but her wonderful goodness and loving-kindness. Her whole strength, and worth, and glory, lay in this, that she was a God-fearing, well-living, and good-doing individual, whom in these respects few have equalled, and none perhaps excelled—at least in post-apostolic times. She was not an educated person, she was not one of great powers of mind, she had no prestige of rank or fortune to yield a fictitious importance to her benevolent efforts; she was a poor, ill-educated, solitary girl, who gave herself, body, soul, and spirit to alleviate the amount of crime and misery around her, and who spent her life in efforts to reclaim the abandoned to virtue, industry, and piety. And yet so high is the value now set upon such examples of moral worth, that the first literary journal of the age steps forward to pronounce her eulogy, and claim for her a place in the foremost rank of the benefactors of her country. Nor is this all; the reviewer has evidently been thoroughly captivated with his subject, has carefully studied the whole character of this humble female, has sought to penetrate the springs of action in her bosom, has anxiously endeavoured to understand the entire apparatus by which she accomplished her great results, and has studiously aimed at setting forth a fair and impressive development of her whole being and working for the admira-

tion and imitation of others. This, he avows, he has done from a conviction that "It is the business of Literature to make such a life stand out from the masses of ordinary existencies, with something of the distinctness with which a lofty building uprears itself in the confusion of a distant view. It should be made to attract all eyes, to excite the hearts of all persons who think the welfare of their fellow-mortals an object of interest or duty; it should be included in collections of biography, and chronicled in the high places of history; men should be taught to estimate it as that of one whose philanthropy has entitled her to renown, and children to associate the name of Sarah Martin with those of Howard, Buxton, Fry—the most benevolent of mankind." This is a noble and manly avowal, and coming from such a quarter, we hold it as one of the encouraging signs of the times.

The story of Sarah Martin is soon told. She was a native of Caister, a village three miles from Yarmouth, and was born in June, 1791. She was brought up by her grandmother, having at an early age been deprived of both her parents. She received the scanty education afforded by the village school, and also apparently some religious instruction in a Sabbath school. At fourteen years of age, she went to learn dress-making, and in a year after, engaged in the regular prosecution of that branch of occupation. Living at Caister with her grandmother, she worked at Yarmouth, to and from which place she was in the habit of walking daily. Her road led her frequently past the Yarmouth jail; a dark, frowning, grotesque building, whose gloomy exterior but faintly indicated the nameless horrors that reigned within—a hideous receptacle of filth, disease, brutality, and crime. Sarah's eye often rested on the gloomy mansion as she flitted past it; but it was not to congratulate herself on her happy ignorance of the miseries that were shut up from human view by these black walls; on the contrary, it was to sigh and wish that by some means she might be permitted to penetrate that abode of gloom, and speak words of healing to the wretched inmates. "I felt a strong desire," she says, writing of a date as far back as 1810, when she was but nineteen years of age, "to obtain admission to the prisoners to read the scriptures to them; for I thought much of their condition, and of their sin before God, how they were shut out from society, whose rights they had violated, and how destitute they were of the scriptural instruction which alone could meet their unhappy circumstances." At first, doubtless, this desire passed through her mind as little better than a vagrant wish which there seemed no hope of her ever being able to gratify; but it had risen up from the deep places of her soul, and it would ever and anon come back upon her, and at length it took entire possession of her, and would not be denied. In 1819 she at length nerved herself to the execution of her long cherished purpose. A woman had been committed to Yarmouth jail for appalling cruelty to her own child. The case was one to work on a mind like that of Sarah Martin. She determined to see the unnatural mother, and to try upon her imbruted nature the effect of that moral specific, in the power of which she had long cherished an unhesitating faith. She resolved to try the experiment alone. No one was her counsellor; she took with her no companion. "God led me," says she, "and I consulted none but Him." Repulsed at first by the jailer, she retired only to repeat her application with greater urgency. This time

she was successful, and with a bounding heart at length found herself admitted. She hastened to the cell of the cruel mother, who gazed with surprise at the sight of such a visiter. "I told her," says Sarah Martin, "the motive of my visit, her guilt, her need of God's mercy, &c.; she burst into tears and thanked me." Sarah had with her that book, "which," in her own fine words, "ever tells of mercy," and she read to the culprit the 23d chapter of Luke—the story of the transgressor, who, though justly condemned by the law of man, found favour and forgiveness from the Saviour.

This experiment determined Sarah Martin's future course. From that time the visiting of the prisoners became a regular part of her occupation. At first she contented herself with reading to them, but gradually her sphere of benevolent exertion widened, and she began to teach them to read for themselves, and then to write. For this purpose she had to give up regularly one whole day in the week from dress-making—a sacrifice of a sixth part of her limited income, which she cheerfully made for the object on which her heart was set. Her next attempt was to introduce among the prisoners the religious observance of the Lord's day; and that she might confirm them in the habit, she joined their morning worship as a regular hearer, whilst one of the convicts read to the rest. Having gained thus much, she set next about the introduction of employment among the prisoners, teaching the women to sew and make dresses, and the men to manufacture various articles of male apparel.

In this walk of quiet unostentatious benevolence she continued for several years. At length a new sphere opened before her, and she became a *preacher* to the prisoners. At first she read only printed sermons; then she wrote and read sermons of her own; and ultimately she "was enabled, by the help of God, to address the prisoners without writing beforehand, simply from the holy scriptures." The remarks of the reviewer on this part of her exertions are worth citing:—

"We were curious to know what kind of addresses a person so intimately acquainted with the habits and feelings of criminals would think it right to deliver to such an audience, and have been kindly permitted to peruse her unpublished notes of various sermons delivered by her in the year 1835. They have certainly surprised us.

"We believe that there are gentlemen in the world who stand so stiffly upon the virtue of certain forms of ministerial ordination, as to set their faces against all lay, and especially against all female, religious teaching. We will not dispute as to what may, or may not, be the precise value of those forms. They ought to confer powers of inestimable worth, considering how stubbornly they are defended—and perhaps they do so; but every one amongst us knows and feels, that the power of writing or preaching good sermons is not amongst the number. The cold, laboured eloquence which boy-bachelors are authorised by custom and constituted authority to inflict upon us—the dry husks and chips of divinity which they bring forth from the dark recesses of the theology (as it is called) of the fathers, or of the middle ages, sink into utter worthlessness by the side of the jail addresses of this poor uneducated seamstress. From her own registers of the prisoners who came under her notice, it is easy to describe the ordinary members of her congregation:—pert London pickpockets, whom a cheap steamboat brought to reap a harvest at some country festival; boors, whom ignorance and distress led into theft; depraved boys, who picked up a precarious livelihood amongst the chances of a seaport town; sailors, who had committed assaults in the boisterous hilarity consequent upon a discharge with a paid-up arrear of wages; servants, of both sexes, seduced by bad company into the commission of crimes against their masters; profligate women, who had added assault or theft to the ordinary vices of a licentious life; smugglers; a few game-law criminals; and paupers transferred from a work-house, where they



had been initiated into crime, to a jail, where their knowledge was perfected. Such were some of the usual classes of persons who assembled around this singular teacher of righteousness. Their characters were as distinct as their crimes.

"Judging from the notes which we have seen, her addresses to this strange auditory were formed upon a regular system, which was calculated to set before them that particular view of christian truth which she thought best suited to their circumstances and comprehension. She principally urged three points. 1.—The inseparable connexion between sin and sorrow; the great fact, that, in spite of all the allurements and artful promptings of temptation, misery 'doth vice, e'en as its shade, pursue,' and with the same certainty that effect follows cause in any of the physical operations of nature. This was a foundation upon which, before such an auditory, she might most safely build; and, whilst she reiterated the position in many varieties of expression, her hearers must have felt bitterly conscious that she was not dealing with an imaginary case, but with a stern truth of which they were themselves the evidences and the victims. 2.—Her second point was, that there was a similar and equally indissoluble connexion between goodness and happiness. Station, wealth, and the pleasures of life, when viewed at a distance, seemed to lead to a different conclusion. They promised fairly, but if approached, or partaken of, it became evident that they excited hopes which it was not in their power to gratify, and that unless united to goodness, sorrow was their inseparable adjunct. God is eternally happy only because he is immutably good, and man can procure exemption from misery only by attaining to freedom from the shackles of vice. 3.—Her third point was to lead her auditors to the ever-open door of mercy, and, in glowing strains of Bible eloquence, to invite, entreat, and urge them to enter in. The Almighty was held forth to them as desirous to communicate of his own sinless happy nature to all who came to Him as the willing servants of the crucified Redeemer; ready by his own Spirit to purify and guide them; to be to them as a hiding-place from trouble, a pavilion in which they should be kept secretly from the strife of tongues, a place of refuge in which they should be compassed about with songs of deliverance. Thus were the realities of their position traced to their fountain-head, a way of escape was pointed out, and, in the midst of their sin and shame, they were affectionately allured towards the service of God, as that which should give them freedom, peace, and happiness. There is reason to believe that these doctrines, urged with a kindly, warm-hearted sincerity, were eminently successful."

In 1826 her grandmother died, and left her an annual income of between ten and twelve pounds. With this she removed from Caister to Yarmouth, and from that time devoted herself with increasing energy to her philanthropic labours. Hitherto the only assistance she had enjoyed had been from a benevolent lady, who gave her what was equivalent to the produce of one day's dress-making in the week, that she might have some slight relaxation amidst her toil. A few subscriptions to provide bibles, testaments, and tracts, formed the whole addition that was made to her stock of pecuniary resources. At length her occupation as a dress-maker began to fail her; perhaps, people thought her romantic, and would not have their dresses made by a romantic dress-maker, or probably she could not always make her time suit that of her customers, and consequently lost their custom. What was to be done?

"She never doubted; but her reasoning upon the subject presents so clear an illustration of the exalted character of her thoughts and purposes, and exhibits so eminent an example of christian devotedness and heroism, that it would be an injustice to her memory not to quote it in her own words:—'In the full occupation of dressmaking, I had care with it, and anxiety for the future; but as that disappeared, care fled also. God, who had called me into the vineyard, had said, 'Whatsoever is right I will give you.' I had learned from the scriptures of truth that I should be supported; God was my master, and would not forsake his servant; He was my father, and could not forget his child. I knew also that it sometimes seemed good in his sight to try the faith and patience of his servants, by bestowing upon them very limited means of support; as in the case of Naomi and Ruth; of

the widow of Zarephath and Elijah ; and my mind, in the contemplation of such trials, seemed exalted by more than human energy ; for I had counted the cost, and my mind was made up. If, whilst imparting truth to others, I became exposed to temporal want, the privation so momentary to an individual, would not admit of comparison with following the Lord, in thus administering to others.' ”

Her life was now wholly given to efforts of benevolence. Besides her labours at the jail, where she usually spent from six to seven hours daily, she used to teach a school at the workhouse, and afterwards a school for factory girls. Much of her time also was spent in visiting the sick, either in the workhouse, or through the town generally.

In 1841, after she had laboured gratuitously for upwards of twenty years, the corporation of Yarmouth suddenly awoke to the consciousness that she ought to be remunerated. They made a huge fuss about it, and though she pleaded with all the earnestness of her angelic nature to be allowed to continue as she had begun, their worshipers were not to be turned from their purpose, and coarsely informed her, “If we permit you to visit the prison you must submit to our terms.” She submitted rather than relinquish her cherished occupation, and received from the vulgar pompousness whom circumstances had authorized to tyrannise over this high-souled woman, the munificent salary of £12 per annum :—enough to insult her with the badge of servitude, whilst it left her wants unsupplied.

From this degradation Sarah Martin soon escaped ; but it was by that hand which levels all distinctions, and which even pompous corporations, and puffy town councillors cannot withstand. After two years' endurance of her pension she died. Her sufferings during her last illness were protracted and severe, but she bore them with that meek and quiet fortitude which was such a remarkable feature of her character. Nor was her mind inactive during her illness. Shut up from the sphere of practical exertion, in which for so many years her energies had been expended, she fell back upon a talent for poetical composition which had long lain latent in her bosom ; offering itself, indeed, at times to her notice, but never seriously listened to till on her death-bed, when she felt that her world-work was over, and saw herself surrounded by “a universe of calm repose, and peace, and love.” Of the poems she composed at this time, a selection has been published, which in the judgment of the reviewer “evidence the existence in the mind of the author of an unquestionable vein of real poetry.” They evince also the happy serenity, the holy joy, with which she bore her sufferings, and anticipated her change. Hear how she spoke from that bed of pain :—

“ —I seem to lie  
So near the heavenly portals bright,  
I catch the streaming rays that fly  
From eternity's own light.”

In such strains Sarah Martin sung herself asleep. And when her nurse whispered to her that her time for going was nigh, the poor racked and wearied sufferer clapped her hands, and exclaimed, “Thank God ! thank God !” and laid her down, and so went to her repose. She died on the 15th of October, 1843 ; and was buried at Caister, by the side of her grandmother. “A tombstone in the churchyard bears a simple inscription, written by herself, which commemorates her death and age, but says not a word of her many virtues.” Why should it ? What “storied urn, or

monumental bust" could afford worthy record of such virtues as hers? Let her sleep, the brave one! and let her virtues be cherished by kindred spirits on earth, and spoken of in the "still eternities."

Reader, wouldst thou learn the secret of such singular virtue, and the potent charm which evoked such grand results? Listen!

"The Bible was, indeed, the great fountain of her knowledge and her power. For many years she read it through four times every year, and had formed a most exact Reference Book to its contents. Her intimate familiarity with its striking imagery and lofty diction, impressed a poetical character upon her own style, and filled her mind with exalted thoughts."

## THE VOICE OF GOD IN THE DISPENSATIONS OF HIS PROVIDENCE,

*A Fast Day Sermon, Delivered on Wednesday, 24th March, 1847.*

Micah vi. 9.—"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name; hear ye the rod, and who hath appointed it."

THESE words may be considered as referring to the solemn warnings that were given to the people of Israel by the ministry of the prophets, and to the judgments that were about to fall upon the inhabitants of Samaria and Jerusalem, because of their sins. So, in the following verses, the prophet remonstrates with them on account of their rapacity, injustice, falsehood, and idolatry. "Are there yet," he asks, "the measures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth; therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof a hissing; therefore ye shall bear the reproach of my people." Vs. 10-13, 16.

In directing our attention to the passage before us, we may consider, *first*, in what way it may be said that "the Lord's voice crieth" unto cities and nations. God is often represented in scripture as causing his voice to be heard by the sons of men. Sometimes he spake to them by the instrumentality of the prophets, as in Heb. i. 1. where God, at sundry times, and in diverse portions, is said to have spoken in time past unto the fathers by the prophets:" at other times he employed the ministry of angels, as when he announced to Lot the overthrow of Sodom and the neighbouring cities of the plain; Gen. xix. 12, 13. At other times he spoke by direct interposition, as to our first parents after the fall, when they "heard the voice of the Lord God among the trees of the garden;" (Gen. iii. 8, 9,) so, when he descended on Mount Sinai to proclaim his law, where the trembling multitude at the foot of Horeb "heard the voice of the living God speaking out of the midst of the fire;" (Deut. v. 26:) and again when he announced the advent of the Messiah, when the

heavens were opened as he ascended from the Jordan, and a voice was heard out of the excellent glory proclaiming "This is my beloved Son, in whom I am well pleased, hear ye him." He is further said to have spoken to men "by his Son, whom he hath appointed heir of all things." (Heb. i. 2.) In like manner he spoke to the world by his Spirit in the apostles and evangelists, and wherever the gospel is faithfully and purely preached, however feeble the instrument, his voice may be said to be heard. He speaks also by his word and by his spirit in the consciences of men: and his powerful voice shall at last awake the dead from the slumbers of the tomb, and pronounce the final doom of all mankind. "The hour cometh," says our Lord, "when all that are in the graves shall hear the voice of the Son of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." John v. 28; 1 Thess. iv. 16.

The voice of God may also be said to be heard in a more *indirect* way, in the works of his hands. "The invisible things of God are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and Godhead," so that "even the heathen are without excuse." "The heavens declare his glory, and the firmament sheweth forth his handy-work; day unto day uttereth speech, and night unto night teacheth knowledge." (Rom. i. 20; Ps. xix. 1, 2.) His power is seen in the lofty stars; his voice is heard in the rolling thunder; his wisdom and goodness appear in the blushing flower and in the painted insect; "the earth is full of his riches." He never left "himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." (Acts xiv. 17.)

But, especially, the voice of God cries in his *providential dispensations*, whether of mercy or of judgment, particularly in those events that are of an *afflictive* nature. He speaks to cities and nations—as when he exposes them to the sword of *war*, and their young men fall in battle, and their populous cities, like Jerusalem, are seen encompassed with armics, and are given up to all the horrors of a protracted siege; or when the fruits of the earth are suddenly blasted, and begin to rot in the ground, and abundance of food is succeeded by *famine*, and thousands pine away with hunger, "stricken through for want of the fruits of the field;" or when whole cities and villages are buried under the ashes and liquid lava of a volcano, or are blown down by the irresistible hurricane, or are overturned to the foundations by the upheaving earthquake. Nor is the voice of God less distinctly heard in the sweeping *pestilence*, which traverses the globe with a rapidity and an eccentricity of course that defy calculation, and acts with a power that suddenly lays prostrate the energies of life, freezing the vital current, and mocking the utmost efforts of human skill to arrest its progress, or even to alleviate its symptoms. Such was the dreaded *cholera*, which, fifteen years ago, invaded our land, spreading dismay and death throughout all our cities: a disease no less fatal than mysterious, and of which it has emphatically been said, "it begins where other diseases end, in death." It spared neither age, sex, nor condition, and numbered among its victims not merely the infirm and the vicious,



but the vigorous and the sober. It came suddenly\* as in a moment, and allowed no time for reformation—no space for repentance. Under the terror of infection, the nearest relations stood aloof; the unhappy sufferer was removed from his own home, and conveyed to a public hospital, where he was attended by strangers; and when he died he was forthwith buried in silence, (often under cloud of night,) without the usual ceremony or solemnities. Never did the words of scripture more strikingly apply than to that fell destroyer. “Ye know not at what hour your Lord doth come; for the day of the Lord so cometh as a thief in the night; for when they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape.” (Mat. xxiv. 42; 1 Thes. v. 2, 3.)

But, *secondly*, let us mark the *impression* which the voice of God produces on different classes of individuals. Some boldly deny that he has ever spoken to man, except perhaps by the voice of natural conscience, and treat the doctrine of a divine revelation, and even of a particular providence, as enthusiastic and superstitious; they are like those profane scoffers mentioned by Peter, (2 Epistle, iii. 3, 4.) “Walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Others, who do not professedly go to this extreme of atheism and impiety, are so insensible to what is passing around them, that “when his hand is lifted up, they will not see.” (Isaiah xxvi. 11.) Others brave the threatenings of the Almighty, as if they were secure against all his attacks, like those mentioned by the prophet, who said, “let him make speed and hasten his work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it;” or like the scornful men of Jerusalem, who said, “we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us.” (Isaiah v. 19, xxviii. 15.) On *others* the warning voice produces but a temporary impression: it alarms but fails to convert, and the hopeful symptoms wear off with the occasion—so with those who “poured out a prayer when God’s chastening was upon them,” (Isaiah xxvi. 16.) like many in our own land, who crowded to our prayer meetings during the time of the cholera, but when it ceased, soon returned to their former deadness. Many speak and act under such dispensations, as if, like the stoics and epicureans of ancient times, they believed that all things are under the dominion of blind chance or irresistible fate. Others, who lay claim to superior wisdom, because they may happen to have discovered the *proximate* or *second* causes of a calamity, think they have solved the whole mystery, and virtually exclude the operation of the great first cause that moves and regulates the whole: they speak with contempt of the understanding of those who hold that it is a visitation of divine providence, and think they have found out a more rational way, by accounting for it on natural principles; forgetting that believers in Providence never meant to deny that God works by second causes, and not *now* (at least) by miraculous agency or direct interposition. Supposing that such persons had discovered that a certain contagious disease were owing to some peculiar quality in the air, what is this to the purpose? does not the Creator modify the condition and constitution of the atmosphere as he pleases? does this at all exclude his agency, or prove that it was not sent by him

for a special end? •But we are told by *others* that the Jews were a peculiar people, and were under an extraordinary dispensation: this is granted; but is not God still the Governor of the nations? does he not represent the idolatrous cities of the Gentiles, such as Nineveh, Babylon and Tyre, as suffering under his judgment on account of their sins? and do not *we* in some measure, stand in the same relation to God in respect to outward privileges as did the people of Israel? Yet, under such frivolous pretences as these, men refuse to see or acknowledgo the hand of God. “For God speaketh once, yea twico, yet man perceiveth it not.” (Job xxxiii. 14.)

It is different with “the man of wisdom,” that is, with the truly enlightened and consistent believer, the humble student of God’s word, and the diligent observer of his providence: “He hears a voice they cannot hear; he sees a hand they cannot see.” He knows that nothing can happen, whether to nations, cities, families, or individuals, without the foreknowledge and permission of God. He believes that all things are under his direction and control, and that when he afflicts it is for wise and salutary ends; he endeavours humbly and prayerfully to ascertain the cause; and though he will speak with becoming caution as to the particular evils or events that may have occasioned it, he knows in general that sin is the bitter source of all suffering, both national and personal, and that the fruit of all is to take away sin: he is led to the throne of grace to confess his own iniquities, and the sins of the people, and to implore the divine forbearance and forgiveness through the intercession of the great Mediator: he prays that God would “search and try him, and see what wicked way there is in him,” that may serve to augment the general sum of national guilt; and prays that, in the strength of divine grace, he may be enabled to put iniquity far from him, and strive to direct the serious attention of others to the hand that is lifted up. In a word he sees “the name” of God, as well as “hears the rod:” he marks the glory of the divine perfections as displayed in the administrations of providence; for “who is he that saith and it cometh to pass, when the Lord commandeth it not? can there be (physical) evil in a city, and the Lord hath not done it?” (Lam. iii. 37; Amos iii. 6.)

This leads us to notice, *thirdly*, the proper *improvement* to be made of such afflictive dispensations: “hear ye the rod, and who hath appointed it;” that is, view it not only as a national calamity, but as a chastisement from the hand of God. While others treat it with mute surprise, or affected indifference, and refuse to acknowledgo a divine hand in it, beware of following such a pernicious course. Let us search and try our ways and turn to the Lord our God. Though we may err as to particular causes, we may plainly hear the rod lifted up against prevailing iniquity and national sins. Among these may be mentioned the general, or at least *practical* disbelief of the over-ruling providence of God; the lamentable increase of infidelity and profaneness, especially among the working classes—the toleration of abuses and corruption in the church—the unseemly divisions and dispersions among different denominations of Christians, notwithstanding many loud professions of catholicity and union; the profanation of religious ordinances by some, and the wilful neglect of them by others; the slight ideas that are now afloat on the obligation and sanctity of the Sabbath; the spirit of pride and vain glory that has

characterised the growing prosperity of the British empire; the immoderate desire of gain, as exhibited in our mercantile and railway speculations; oppression of the poor on the part of the rich, and the prostitution of the most responsible and sacred offices to purposes of personal ambition or self-interest. What is said of Zion is too applicable to our own country: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money," (chap. iii. 11,) especially, the mournful scenes of sensuality and intemperance which meet the eye in our more populous cities. The review of such a state of things should lead to deep humiliation and sincere repentance, on the part of all who tremble for the ark of God, and who are anxious for the true welfare of the country. Nor should we rest satisfied with the outward marks of contrition. Let the services of religion be followed up with a lively faith in the mercy of God through Christ Jesus, and be accompanied with "fruits meet for repentance," especially with the substantial proofs of active and self-denying benevolence. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward." (Isaiah lviii. 6—8.)

We have been led to make these remarks with a view to improve the object of our present meeting, which is to humble ourselves before God on account of the failure of the potato crop. Never was the hand of God more evident than in this calamity. A celebrated sceptical historian, (David Hume,) when speaking, in his history of England, of the famines that often desolated our land in ancient times, is pleased to ascribe such events entirely to the ignorance of the people, and to the rude methods of agriculture practised by our forefathers; he also ventures to affirm that there is no fear of such calamities happening now, in consequence of the progress of art, and the application of science to the cultivation of the ground; thus leaving out of view all reference to the providence of God, and in fact insinuating that any such belief is the result of superstition. But never was such proud boasting so completely refuted as in the failure of this part of the crop. The attention of scientific men had just before been more than usually directed to improvements in the cultivation of the soil; schools had been opened in various places for the study of agricultural chemistry; a general system of thorough drainage had been recommended, and to a considerable extent carried into effect, by which it was calculated that the produce of the fields would be at least doubled: new kinds of manure had been imported, at vast expense, from the most distant regions of the earth, from the application of which great results were anticipated: seed potatoes had been carefully selected from different countries, and planted in various ways, and with every precaution which human skill or foresight could suggest; and the partial failure of the crop of the preceding year had taught our agriculturists to avoid whatever might be supposed to have injured or retarded the growth of the plant. In many fields, the

stem shot up in due course, and for a time presented the most luxuriant and promising appearance: the blossom effloresced in its season, and afforded the all but certain prospect of an abundant return: but the lapse of a few nights completely changed the aspect of affairs; a mysterious influence swept along the fields, and scorched the green leaves as if by fire. The symptoms were almost everywhere the same, and after a few weeks of anxious suspense, the crop was pronounced to be a *decided* and *universal* failure. In the more *cultivated* parts of the country the loss was partially made up by supplies of other kinds of food; but the price of *these* rapidly rose to about double the usual cost; and the poorer classes, being obliged to kill or dispose of their cows or pigs, for want of the ordinary means of sustaining them, were thus deprived of the small quantity of animal food to which they had formerly been accustomed. In fact, had it not been for the importation of foreign grain consequent on the abolition of the corn laws, and the establishment of a heavy legal assessment for the support of the poor, hundreds would probably have died of want at our own doors; and even as it is, the most sober and industrious families among us have found great difficulty in procuring the necessaries of life. But in the *remoter* parts of the united kingdom, as in the west Highlands, and especially in Ireland, where the mass of the people were almost wholly dependant on this species of food, the distress has been most appalling, and all the horrors of famine and pestilence have been fully realized, and are at this moment endured in their most aggravated forms.

All attempts to ascertain the *cause* of the disease in the potato crop have hitherto failed. Some have ascribed it to atmospheric influence, but why then did not the other crops suffer to the same extent? Others attribute it to over-cultivation or to the use of foreign manures; others to the plant dying out, but this is an unusual occurrence with any vegetable production; others to a minute fungus pervading the substance of the root, but this seems rather the *effect* than the *cause* of the disease; others to a small fly called the *vastator*, consuming the vitals of the plant. Boards of commissioners were appointed by government to examine into the cause of the taint, and large sums expended in conducting the investigation; but though the most able chemists and naturalists were employed, and the utmost diligence was used, they were unable to solve the mystery, and frankly acknowledged that, when their work was completed, they knew just as little about the true source of the evil as when they began. It remains therefore an undiscovered problem, and must ultimately be resolved unto the sovereign will of God.

Besides the *direct loss* occasioned by the failure of this part of the crop, the government have been obliged to borrow ten millions to meet the contingency, and to give up all hope of relieving the country by a further reduction of taxation. Vast quantities of British gold have been exported to foreign lands for the purchase of provisions, and large demands have been made on private benevolence.

But amidst this mass of misery, which, like a dark cloud, seems to brood over the land, there are gleams of sunshine which inspire hope for the future, and indicate the dawn of a brighter day. The distress of one portion of the community has called forth the sympathies of another, and has excited a kindlier feeling between the higher and lower classes, who have too long been accustomed to regard each other with suspicion and jealousy.



We may also hope that the awful visitation which has so lately desolated our fields, will help to convince the nations of the earth of their dependence on each other, and of the folly and impolicy of war; and it is pleasing to see, already, war steamers, built for the destruction of human life, traversing the deep with their precious cargoes of grain, from ports that were lately shut against us, and countries that were hostile to us, to furnish food to the famishing multitudes who must otherwise have perished for lack of bread. May this be the precursor of that millennial period when "men shall beat their swords into ploughshares, and their spears into pruning hooks, and learn the art of war no more."

W. L.

ST. ANDREWS, 3d April, 1847.

## STATEMENT OF THE DOCTRINE OF FORENSIC JUSTIFICATION.

BY AN ENGLISH BARRISTER.\*

The terms, TO JUSTIFY and JUSTIFICATION, appear to me to require a different definition, according as they are employed with reference to the office of the Judge and with reference to the office of the Defendant or his Advocate.

If employed with reference to the office of the Judge, I should define the term TO JUSTIFY, as meaning *To declare that the Defendant is not amenable to any punishment*; and the term JUSTIFICATION, as meaning *The declaration of the Court that the Defendant is not amenable to any punishment*.

If employed with reference to the office of the Defendant or his Advocate, I should define the term TO JUSTIFY, as meaning *To shew sufficient cause why judgment should not go against the Defendant*; and the term JUSTIFICATION, as meaning *An establishment of the sufficiency of the cause shewn*.

Considering the terms as employed with reference to the office of the Defendant or his Advocate, this *Cause so shewn* may be:

Either 1. An absolute denial or traverse of the charge;

Or 2. An Admission of the act charged, coupled with a denial of its culpability.

Or 3. An admission, both of the act charged and of its culpability, coupled with an averment that its *gravamen* has been removed by sufficient satisfaction.

Almost every line of defence may be classed under one of these three heads: and the position, in which fallen man stands with regard to his Maker, seems most analogous to the case of a Defendant, admitting to its fullest extent the wrong done, but relying upon satisfaction made for it on his behalf by another person.

I. Now it is obvious, that a Defendant, so circumstanced, must not only shew, that *The thing which he relies on as a satisfaction has actually*

\* This paper is extracted from the appendix to Mr. Stanley Faber's valuable work, entitled "The Primitive Doctrine of Justification Investigated." London, 1839, 2d edition. We believe it will be perused with interest and profit by most of our readers.

been done, and that *It is abstractedly sufficient to cover the wrong*: but he must further shew *Such a connection, between himself the wrong-doer, and the party who has made satisfaction, as to entitle him to appropriate to himself the benefit of that satisfaction.*

1. In the Christian Schemo, every man is compelled to admit, in its fullest extent, the charge brought against him: and he is at liberty to couple this admission with an averment; that *Our Saviour, by his death, made satisfaction for the sins of all mankind.*

2. But, if he stop here, and attempt thence to argue; that *THEREFORE he is justified*: the reply is; that, *Although the satisfaction, made by Christ, is fully SUFFICIENT to cover the sins of all mankind, yet it is distinctly declared, that no man can APPROPRIATE that satisfaction to his own case, except by Faith.*

3. Hence he must go further, and aver: that *He HAS that Faith.* Otherwise, though he pleads a satisfaction *abstractedly* sufficient, he fails to shew *his own connection* with it, and with the person who made it.

II. Perhaps the following illustration may explain my meaning more fully.

After a rebellion, in which all the inhabitants of a province have been implicated and have thereby forfeited their lives, the king of the country issues a proclamation, declaring: that *He has agreed to pardon all the rebels SOLELY in consideration of a sum, already paid, in the way of ransom, by a certain sponsible individual, for the offences of all parties engaged in the rebellion; provided always, that no person shall be entitled to claim the benefit of the ransom, who does not come in by a given day and enrol himself as henceforth the lawfully acquired vassal or liege-man of the ransomer.*

1. Here, if any person be subsequently charged with the rebellion, it will not be enough for him to plead, *The PAYMENT of the ransom for his offence, and its SUFFICIENCY in point of value to buy him off, and the king's PROCLAMATION to that effect*: but he must further aver and prove, that *He enrolled himself and duly took suit and service with his ransomer according to the tenor of the proclamation*; pleading, that *He has THEREFORE become entitled to claim all the benefits of the ransom.*

2. Now, in this case, the enrolment is not *The satisfaction for the offence* or *The thing which justifies the confessedly offending individual*: for, by the terms of the proclamation, the sole consideration for the pardon is *The ransom.*

So, in like manner, in the Christian Scheme, Faith is not *The satisfaction for our sins* or *the thing* (properly speaking) *which justifies us*: for the sole consideration, on which pardon is offered and granted to us, is *The Merits and Death of Christ.*

3. The Enrolment in the one case, and Faith in the other case, I take to be purely INSTRUMENTAL. They are, respectively, the MEANS, through which the Defendant, in either case alike, is enabled to *appropriate* to himself an existing satisfaction *abstractedly sufficient* to cover the wrong done.

(1.) In the former case, we are justified or made clear in the sight of God, *on account of the ransom made applicable to our offence through the INSTRUMENTALITY of the Enrolment.*

(2.) In the latter case, we are justified or made clear in the sight of God, *on account of the Merits of Christ, made applicable to our sins through the INSTRUMENTALITY of Faith in him.*

## MARTYRS TO THE FAITH IN BELGIUM.

## No. I.—THE FRIARS OF ANTWERP.

It is well known to all readers of church history that the light of the Reformation, after shedding for a season, under the most pleasing auspices, its benignant radiance over the Netherlands, was ultimately, in Brabant and Flanders, almost utterly extinguished in blood. The severe measures adopted by Charles V., and carried out with such relentless atrocity by his son Philip and the cruel Duke of Alva, resulted in the re-establishment of the reign of Popery—a result which was secured by the sheer killing out of all those who favoured, or were so much as suspected of favouring the doctrines of the Reformation. Not fewer than 18,000 suffered by the hand of the public executioner, besides all those who fell in the field of conflict, or by the bloody excesses of Alva's soldiery. Of some of these martyrs deeply interesting records have been preserved, most of which are to be found in Braudt's *History of the Reformation in the Low Countries*—a work of thrilling interest and profound instruction. The van in this noble army of martyrs was led by two converted friars of the order of St. Augustine; in a convent belonging to which, at Antwerp, the reformed doctrines had taken deep root. The reader will find an account of their heroic death in Brandt, vol. i. p. 20. of the English translation.

The writer of this has in his possession, among other rare and valuable tracts connected with the times of the Reformation, one published in 1523, giving an account of the trial and death of these two friars, with a recapitulation of the articles for which they suffered. It is in small quarto, and bears the following title:—

“Die historie, so ſwen Augustiner Ordens gemartert seyn zu Bruxel in Probant  
von wegen des Euangeli.

Die Artickel dardumb sie verbrant seyn mit yrer  
auslegung und bercklerung.

S. Henricus.

S. Johannes.

Sancti quia fide mundati  
Act: 15.  
fide purificans corda  
eorum.

A rude woodcut, representing the two friars in the flames, engaged in prayer, with a peasant lifting up his hands as if blessing them.

Die ſwen zeugen des Ebangeli zu Bruxel yn Probant verbrant.  
Frew dich selige Germania.”

The translation of which is: “The Account how two of the Augustine order were martyred at Brussels, in Brabant, for the sake of the Gospel:

the Articles on account of which they were burnt, with an Explanation and Illustration of them. St. Henry—St. John. Saints because sanctified by faith, Acts xv., ‘By faith purifying their hearts.’ (And then below the wood-cut,) The two witnesses for the gospel burnt at Brussels, in Brabant. Rejoice thou, O happy Germany.”

The account which this old tract gives of the trial and death of these confessors is brief; but there is a tone of antique simplicity about it which is very touching, and the narrative itself is interesting. We subjoin a translation of this part of the tract.

“Martin Heckenhofer of Klaus, wishes to every christian reader, grace and peace from God the Father, and our Lord Jesus Christ. Amen.

“Beloved brethren, the articles avowed by the martyrs who were, according to their sentence, burned at Brussels, in Brabant, for the cause of the gospel, are to be known by us not only that we may lay to heart and mark the fearful attempts of antichrist against God and his holy word, but also, that each man may consider how he, through Christ, may be prepared to endure submissively when that time cometh at which judgment shall begin at the house of God, 1 Peter iv., and that he may pray to God that he would give his people firmness and wisdom to overcome all adversaries and foes of the word of God; whose grace be with us all. Amen.

“Here follows the martyrdom of the steadfast knights of Christ, John and Henry, friars of the Augustine order, belonging to the monastery at Antwerp; as attested by those who were there, and know all right truly. In the year 1523 after the birth of Christ our Saviour, on the first day of July, the Court was appointed. It was shortly before this that the monastery had been seized by the evangelical doctrine, on account of which it was destroyed. And the friars were seized and imprisoned at Wilferd.\* But only three were firm and abode staunch by the Evangel; the others swerved thencefrom; and much means were used to tempt these three to prove traitors, but they continued steadfast. After that they were taken to Brussels, and carefully watched in bonds. Thither came our Magisters, the sophists of the School of Louvain. And on the first day of July a platform was raised, on which were gathered the monks of the Dominican, the Franciscan, and the Carmelite orders. When our Magisters and Abbots, in great parade and bravery, had taken their seats, as the retinue of the Bishop, and many others had taken their places on the elevation or bench that was in the place of trial, before the Council-house, about the eleventh hour, the youngest of the three accused was brought across the market-place, a person of noble countenance, and beyond all the others learned and of good speech. Him they brought in and straightway placed upon the platform, surrounded by priests, and in the midst was an altar prepared, before which he had to kneel. Every one regarded him as if appalled, but there was not to be seen in him any mark of a timid or agitated mind. Behind him stood the superior of the Franciscans, who began to preach; and before him was the Bishop, who delivered, out of

\* Or Vilvorde, the place where Tindal was imprisoned before his death.—ED. S. C. M.



a book, the desecration,\* (as they call it.) One whole hour was occupied with the business and proaching. But the youth abode in such a posturo, and with a countenance so unchanged and adorned with holy beauty, that it was manifest he was willing not only to die, but that enduringly and with meekness: he stood as if in confession and prayer. And so when they bade him do this or that, he obediently complied with whatever they laid upon him. Some said he spoke briefly to the effect that he would be obedient even unto doath. After he had been desecrated, as people say, and from a priest been made a laic, he was dismissed in ordinary apparel.

“Straightway the two others were brought in, with firm aspect, and like the former, of unshaken mind. They, also, were degraded from the priesthood, and stripped of their monastic rank; after which they were dismissed.

“After this, two of the three were brought forth, viz., the youth who had been condemned first, and one of the others. They were conducted to the place of execution, which was in the market-place of the city where those things took place. But whilst they were taking them thithor, and stripping them of their garments, the people heard many things from their lips, for they gave testimony to all of a mind resting on the true faith, which counted it an honour and a joy to die for Christ. ‘We are ready to die,’ said they, ‘as true Christians;’ and they declared that for this day they had longed and prayed. After they had been stripped to the shirt, they stood a long time whilst the faggots were piled around them. The fire was then kindled, but it burned slowly, whether from accident or design the narrator could not discover. Neither the weariness of long waiting, however, nor the agony of being slowly roasted, could daunt or dishearten them. As those around could gather from their gestures, their foreheads, their eyes, and their whole aspect, which ever bespeak the man within better than the tongue, they persisted to the last in showing their fortitudo, their joy, and their high integrity. Some say they saw them laugh; but above all else they spoke of the faith, and sang together the *Te Deum Laudamus*. One of them, as the flames kindled around him, said to the other, ‘Methinks they are strewing roses around me.’ Soon, however, the flame silenced their voice, and the people heard no more. And so they gave up the ghost. Glory be to God!

“Wherefore the other was not burned with them is unknown. Some think he must have recanted privately, but since he refused to do so before the people, this is unlikely. Others think he must have been strangled in secret. His fate, however, will come out some time, and cannot long be hid. The barefooted monks said from the pulpit in Brussels, that those two recanted as the fire got the mastery over them; but to this say ‘No’ all they who stood nearest the fire, and heard all to the end.”

After this follows a lengthened account of the articles for which these martyrs were doomed, with remarks by the author of the pamphlet. As they consist of those charges which were usually brought against the martyrs of the Reformation, we need not here quote them.

\* That is, the depriving him of those holy orders to which he had been consecrated.—ED. S. C. M.

Besides Brandt, the martyrs of Belgium have found a historian in more recent times, in M. Crespin, who has published an interesting volume entitled *Histoire des Martyrs*. From this we intend occasionally to extract some narrative of interest, illustrative of the faith and patience of those who counted not their lives dear unto them, but were willing to endure the last trial for Christ.

## WIGHT'S MOSAIC CREATION VIEWED IN THE LIGHT OF MODERN GEOLOGY.\*

Among the difficulties with which our country pastors have to contend, none of the least is a temptation to mental indolence. This arises from several causes. They have much to do in the way of direct pulpit preparation, and have often to spend a considerable portion of their time in pastoral visitations, and in occasional services in their neighbourhood; so that their time for general study is very limited. Many of them are far separated from their brethren in the ministry, and, therefore, want the stimulus of coming in contact with kindred minds; while some have not the means of access to good libraries. Sometimes all these causes combine to form an excuse for allowing previous attainments in literature or science to remain stationary; or, as is more likely, to fall back. This state of things, however, is most hurtful to a right discharge of the pastoral office, which requires constant healthfulness and enlargement of mind, and nothing conduces more to this end than literary or scientific discipline.

It will be readily granted that none of us would wish to see our working pastors and preachers sinking down to the level of mere linguists, or of persons seeking proficiency in any branch of natural or moral science as their chief object of pursuit; this would be indeed descending to a *lower level*; but, at the same time, it is desirable if they would keep pace with the growing intelligence of the age, if they would rightly improve their talents, to devote a portion of their time to some useful branch of general study more or less directly connected with their immediate work. It matters not what it may be, whether languages, history, or philosophy, so that it be rendered subservient to the pastoral work, either immediately, or by invigorating the mind, affording matter for illustration, and commanding respect from them that are without. In the present day such studies are necessary if ministers would come up to the apostolic injunction, "Let no man despise thee."

It is gratifying to find that some of our pastors are thus engaged. The work on the relation of Geology to Scripture, which stands at the head of these remarks, affords a favourable specimen of that which we have been venturing to recommend. It indicates the careful reading and study of several of the standard works of Geology, and affords a cheering evidence that the ministry of the gospel does not subdue, but increases, purifies, and elevates the love of learning and scientific pursuits.

\* The Mosaic Creation, viewed in the light of Modern Geology. By George Wight. Recommendatory Note, by W. Lindsay Alexander, D.D., small 8vo, pp. xx. 256. Glasgow: J. Maclehose, 1847.

We are, however, far from thinking, though literature and science may be made subservient to religion, that the one can be properly run into the other. They are better viewed as parallel lines, running in the same direction, but in a great measure independent of one another. We need not remind our readers that the testimony of ecclesiastical history goes to prove that all attempts to amalgamate revelation with the different systems of philosophy have failed to convince gainsayers, and have tended generally to the injury of both religion and philosophy. We smile now at those who sought to find all the beauties of the Greek classics in the New Testament, or to draw from the contents of the Bible the principles of every science. But are we not in some danger of yielding to the scepticism of the age, the broad and firm ground of the evidence from miracles, prophecy, and moral adaptation, on which the claims of scripture rest, while we labour to make divine truth speak according to the language of any of our modern sciences? We are not without our fears on this head. We are somewhat jealous of the independent honour of the Bible in these days. We fear that in their anxiety to show its harmony with science, its defenders sometimes forget that the Bible stands firmly on the basis of its external and internal evidences, and can never be overthrown so long as the laws of logic retain their hold over man's judgments. It should also be kept in mind that it never was designed to teach men astronomy, geology, or any other science, but "the knowledge of the only true God, and Jesus Christ whom he hath sent." This doctrine is independent of any and of all the sciences of men. The recognised principles of geology may be true or false—its conclusions can never really affect the truth of the Bible.

It has often surprised us that the enemies of revelation can so coolly pass over the accumulated argument from miracles, prophecy, and moral adaptation, by which the scriptures are *proved* to be the word of God, and fix upon some paltry objection from some yet incomplete science, which they use on all occasions as a stone with which to pelt the friends of revelation. The truth is, such objections are often mere pretence. Those by whom they are urged "hate the light and will not come to the light, lest their deeds should be reproved." The friends of the Bible, therefore, have need to take care that they be not betrayed by their desire to make its statements square with the pronouncements of science, into a dealing deceitfully and unfairly with it.

From all such unworthy dealing with the word of God, we are happy to pronounce the work before us more than usually exempt. Mr. Wight, in assuming his general position, takes the right ground.

"The object of the Bible is not to announce theories connected with the several sciences to which it incidentally refers; indeed, its object is not to teach men science at all. It comes on a better errand, it aims at a nobler object. The Bible bears a message of mercy. It offers pardon to the guilty, purity to the polluted, happiness to the miserable, and hope to those who are in despair. It announces a Saviour to men; it tells us that the way to heaven, which had been closed by sin, is now open. Its language is,—'God is in Christ reconciling the world unto himself, not imputing their trespasses unto them.'

"But although it furnishes no philosophical theory, it is by no means silent on the works of nature, as we have already had cause to remark; and it assures us that they are 'sought out of all them that have pleasure therein.' It leaves unannounced the principles of chemistry; it is silent on the laws of astronomy; it does not even supply the leading principles of geology. It simply speaks of the

elements, and leaves the development of their affinities to the advancing intelligence of man. It announces the creation of the heavenly bodies, and their dependence upon the Almighty, but leaves all other questions to be investigated, and answered, as the most intelligent of the race best may. It speaks of the creation of the globe on which we dwell, but when, or in what circumstances it saith not."

Mr. Wight is a believer in the geological doctrine that the antiquity of the world is immensely greater than that of the events recorded in the second and following verses of the first chapter of Genesis. For this doctrine he furnishes the geological proof, with great accuracy and perspicuity; and his argument appears to us perfectly conclusive. How, then, does he harmonise this doctrine with the statement of Moses in the first verse of that chapter? If the events recorded in the subsequent verses occurred only some 6000 years ago, how can the world have been some millions of years in existence, seeing Moses places the creation of the world in immediate juxtaposition with the first of these events? Mr. Wight replies by showing, that the mere juxtaposition of two statements in a narrative, is no evidence whatever that the event affirmed in the one occurred in immediate or even near sequence upon the event specified in the other; and by affirming, that the statement of Moses in the first verse, is to be taken as an independent proposition, possessing no immediate connection with the statements in the following verses. In this part of his inquiry we fully agree with him; in fact, the doctrine he has advanced has long appeared to us the only tenable ground which can be assumed. It is one which adds nothing to scripture; which takes nothing from scripture; which offers no violence to any thing in scripture; but which effectually evinces the harmony between scripture and a demonstrated fact of science.

Mr. Wight has done good service by his strictures on the doctrine recently laid down by Professor Powell of Oxford, in Kitto's Biblical Cyclopædia, that the whole of the Mosaic narrative in the beginning of Genesis, is to be regarded, not as a history, but as a Myth, or poetical fable. His vindication of the historical veracity of Moses, against the Oxford Professor, (who, by the by, writes himself "Reverend," and has signed the Thirty-nine Articles at every stage of his official progress, and yet publicly avows his belief that Moses was a Mythist,) appears to us quite triumphant. In the following remarks Mr. Wight has plainly the better of his antagonist:—

"According to our author's own showing, another interpretation than that which would occur to a plain reader, must be adopted; and in adopting that interpretation, care must be had 'to give a fair consideration' to scientific conclusions. The matter is thus brought into small compass. The question is this, shall we call the narrative a *myth*, and at once get rid of all difficulties; or shall we give a meaning to the terms of the narrative which they can bear without violence, thus retaining at once the integrity of the history, and the facts of the science? There does not appear to be great difficulty in making our choice. In either case there is a notion entertained concerning this narrative which, it is admitted, might not occur to the plain reader; and in either case this notion is partly suggested by the consideration of scientific conclusions. So far the two theories are equal. If there is no reason why I should view this narrative—possessing all the characteristics of a real history—as a *myth*, or fable, but this, that the facts of science contradict the popular interpretation of it; and if, as we believe, and hope to show in the sequel, that there is an interpretation in accordance with all the terms of the passage, and with which the facts of science harmonize, can I hesitate which interpretation to adopt?"



Hitherto we have followed Mr. Wight with our assent to his positions; but when we pass from the first to the second verse of the Mosaic account, and enter upon what he calls "the historic period," we find matter for grave dissent. Following Dr. Pyo Smith, and some other writers, Mr. Wight proposes to understand by the term "earth," in the second verse, "a limited portion of the earth's surface." From this opinion we dissent. We cannot but regard it as just such a making of scripture bend to science as we have been protesting against in the earlier part of this article. The reasons assigned for the proposed interpretation seem to us quite insufficient to justify it. It is true that, as Mr. Wight says, the term translated "earth" is frequently used in scripture to designate a limited portion of the earth's surface; but, it is also used to designate the whole globe. This is its proper meaning, and it is only when the context determines it to the other meaning that that can be admitted. Now here the testimony of the context is *all the other way*. Mr. Wight himself admits, that in the first verse the term "earth" means the terrestrial globe; and though it be quite true that "no one will from this circumstance argue, that in *every* connection it must have this meaning," there is no sound philologist who will not admit, that in *this* connection we may argue that it must have this meaning. It is one of the plainest principles of interpretation, that the same word, occurring in the same connection, must retain the same meaning, unless some very cogent reason be shown from the context for putting upon it a different meaning. This Mr. W. has not done; and therefore we must pronounce his exegesis philologically unsound. Moreover, we must demur to Mr. Wight's assertion, that "this is the only sense that accords with geological appearances." We have never seen the proof of this, and Mr. Wight does not offer us any. We suspect it is not capable of proof. Let the geologists beware of attempting to prove a negative. They may, if they please, tell us that "there is no geological evidence that the whole earth ever was, at one period, in a state of chaos." With that we have nothing to do; for it proves only that there are some things in the history of the earth's crust of which geology has not yet discovered the traces, and is no more an argument against the universality of chaos, than the want of physiological evidence that the human body can exist for nearly a thousand years, is an argument against the age of Methuselah. Could the geologists, indeed, furnish us with a sound body of evidence *against* the universality of chaos, the question would assume a different shape; but as yet we have not found them doing this. Their reasoning on this head appears to us a little amusing. "The whole globe," says Mr. Wight, "has undergone such changes as are fitly described by chaos, but piecemeal, if I may be allowed the expression, and at widely separate periods. The impress of many is clearly traced in the crust of the earth; the Bible records two—the Mosaic creation (?) and the Noacian deluge." p. 125. Now we must remind our friend that he here begs the question. That the two events recorded by Moses *were* such partial changes as geology can trace, happens to be just the thing denied by us, at least, as respects (for the present) the former of the two. Mr. Wight's conclusion in fact is "there have been *many* partial changes fitly described as chaotic; therefore, the *whole* surface of the earth has never at any time been in a

state which may be so described." We do not see at all how this follows.— Another argument adduced by Mr. Wight we give in his own words:—

"When occurring alone, the idea attached to it [the earth] by those to whom this record was first given, and by its readers for many generations, was not that of the whole globe, as we understand it, for this simple reason, that they had no notion of the earth being a globe. Their idea of the earth was that of a vast plain, cut short on all sides by the horizon. In truth, this is the precise idea attached to the term by us, but on very different grounds."

The reasoning here we take to be this: The Hebrews entertained an erroneous conception of the earth's shape; therefore, when they spoke of "the earth," they attached to the term an idea of only a limited portion of the earth. ~ We do not see the conclusiveness of this. Why might they not include under this term the *whole square*, (as they deemed the earth to be,) just as we include under it (according to our correcter notions) the *whole globe*? or how, on this hypothesis, could the Hebrews ever speak of the entire earth at all? The element of the earth's *shape* appears to us altogether irrelevant to the question at issue. That question is, When Moses used the term "earth," did he mean the whole earth, or only a part of it? and we cannot see how the fact of Moses' not knowing that the earth is round answers this question either one way or another. There is certainly a paralogism here, which the author would do well to reconsider.

In his remarks on the Mosaic narrative, Mr. Wight contends, and we think justly, against the notion that the "days" mentioned by Moses were indefinite periods, or aught else than days of twenty-four hours. •In illustration of the works apportioned to each day, he has adduced some very instructive remarks. He has also advanced some things from which we must dissent. Thus, under the first day he dismisses with contempt the notion, that light existed before the sun. This, says he, "is absurd, as the latter is the only source of the former." Is it? When one strikes fire from a flint, or brings a blaze from a lucifer match, does the light emitted come from the sun? Besides, as all philosophers are agreed that light is a subtle matter which requires to be set in motion before it can become appreciable by our senses, we do not see any absurdity in affirming that this matter was disengaged from the chaotic mass, and acted on by some luminous body, while as yet the sun was not luminous, or capable of acting on it. According to Mr. Wight's theory, the sun was shining all the time that earth was under chaos, only it could not pierce the darkness that enveloped the earth; but when God willed it, the darkness yielded to the sun's beams, at first partially, and on the fourth day fully. But Mr. Wight forgets, that between the doings of the first day and the fourth, there had intervened on the second the making of a firmament, which he considers to mean, the fitting of the atmosphere for its uses. Now one of these uses is, to transmit the rays of light from the sun to the earth. If, then, the sun was a luminous body shining as he shines now, how came it to pass that it was not till the *fourth* day that the atmosphere transmitted his rays to the earth, though fully fitted to do so on the second day? In another part of his volume Mr. Wight argues, that the sun must have shone on the pre-Adamite earth, because the pre-Adamite animals had organs of vision similar to ours. Now certainly

this proves that they existed in a medium of light; but it does not follow that that light proceeded from the sun. What if Earth had in those days a luminous belt like Saturn, or a set of satellites like Jupiter? Mr. Wight may say, this is mere conjecture: true; but so is his own theory.

Our space forces us to draw these cursory remarks hastily to a close. We should have had pleasure in extracting more largely than we have done from Mr. Wight's pages had our limits permitted; many portions of his volume exhibit to great advantage his powers of writing, and all attest his piety and ability. A few expressions have presented themselves to our notice which we judge to be infelicitous; *e.g.* p. 45, "*intelligent beginning*" does not express the author's idea; and still less does "*scampering*," p. 165, apply to the swift gliding motion of fishes in the water. But these are comparatively slight blemishes. The work as a whole does great credit to both the head and heart of the author. It has our cordial recommendation; and will, we trust, be extensively read, especially by the younger members of our churches.

## Editorial.

EX CATHEDRA.

Our intelligence department this month is almost entirely occupied with two of the great London gatherings in May—the Anti-State Church Convention and the Annual Meeting of the London Missionary Society. We have selected them from the mass of other meetings held last month in the metropolis, because of their special importance, and the peculiar interest taken in them by our readers.

The Anti-State Church Convention was a glorious gathering. Upwards of six hundred persons, ministers and others, from all parts of the kingdom—sent thither to represent thousands of their fellow-countrymen, and to deliberate on a question felt by themselves, and those who sent them, to be of first-rate moment to the welfare of the British empire and the church of Christ, assembled, day after day, for three successive days, in that venerable edifice, Crosby Hall. A dissenting House of Commons! where freedom of debate was sacredly maintained, and every man's counsel respectfully listened to. A gathering of earnest, thoughtful, chastened, unflinching spirits, that felt they had a great and solemn work to do, but were determined, with what wisdom and truthfulness they might, to do it.

Meet place for such a meeting was that old vaulted hall, with its stained windows, its splendid oaken rafters, and its traditionary recollections. Nearly four hundred years have passed since the foundations of that stately edifice, of which it formed a part, were laid; and during the lapse of that time varied have been the uses to which it has been put. Its founder, Sir John Crosbie, died in 1475, whilst the mansion he had founded was still building. On his decease, Crosbie House came into the possession of Richard, Duke of Gloucester, (afterwards Richard III.) from whom the Hall got the name of Richard the Third's Chapel; reference is made to it repeatedly by Shakespere in his play of Richard the Third,

as the residence of that prince before his usurpation, under the name of Crosby Place.\* In the reigns of Henry VIII. and Elizabeth, it was the residence of the ambassadors of France and Denmark. It then passed through various hands, until it came into those of Sir John Langham, a staunch Presbyterian and loyalist, who got himself into trouble by his zeal for the exiled monarch during the Protectorate. Whilst his property, the greater part of the mansion was consumed by fire, but, happily, the noble banqueting hall was rescued from the flames. After the restoration this hall was fitted up by the proprietor as a place of worship; and here some of the ablest divines connected with the non-conformists exercised their ministry. The names of Thomas Watson, Stephen Charnock, Samuel Slater, Benjamin Grosvenor, adorn "the succession" in this place; soon after the demise of the last named, the hall was closed as a place of orthodox worship on October 1, 1769. Until 1788 it was held by Mr. Rely, the Universalist; and after his death it fell into "base uses," having become a packer's warehouse. On the expiration of the lease, however, the packer was packed off, and the fine old fabric rescued for nobler purposes. It has been carefully restored, and is now used for public meetings, for which it is admirably adapted.

In this old hall—a sort of type of British non-conformity in its varying fortunes, now rising and now falling, now familiar with the throne, and now hiding itself in corners, yet biding the blast and awaiting its day,—the Conference held its sittings, from ten o'clock in the morning till four in the afternoon. Every day the hall was filled, and the deepest interest manifested by all parties in the proceedings. Throughout the entire discussions, the utmost order (with one temporary exception on the third day, for which the chairman was responsible) prevailed; and it was a proud thing to see in that large assembly of men, almost all of them accustomed to speak, entertaining decided opinions on the subjects under discussion, and not indifferent to the triumph of their peculiar views, with what forbearance they attended to every one who had aught to say, and with what marvellous unanimity they reached the conclusions which the Conference at length adopted. Nothing but a combination of intelligence, honesty, and piety, such as conferences on matters of public interest rarely secure, could have produced so gratifying a result.

We have given a considerable extract from Mr. Miall's report, to which we earnestly request the attention of our readers; we think it a masterpiece of its kind. We would also earnestly solicit their serious consideration of the recommendation of the Conference as to the course to be pursued by dissenting electors at the next election. No part of the business was more anxiously considered than this; and though considerable diversity of sentiment existed at first on the subject, only two hands were held up against the resolution. It may therefore be justly regarded as the deliberate, and all but unanimous counsel of the representatives of the Dissenters of England to their constituents. We reserve till next month our own observations upon the subject. At present we content ourselves with observing, that a strong conviction seemed to pervade the Conference, that the time had now come when Dissenters, drawing off from all the great political parties in the State, must act for themselves,

\* See Act I. Scene 2 and Scene 3.



and endeavour to convince statesmen that they are no longer to be trifled with. The late debate in the House of Commons on the education question has shown that they enjoy the support and the sympathy of no one of these parties. The introduction of such a measure—a measure which there is too clear evidence to show was devised by the clergy of the Establishment, and avowedly urged upon the Ministry as the likeliest means to swamp dissent,—and the determined carrying of it through the House in spite of the almost unanimous petitioning of the Dissenters against it, has severed the last link which bound the Dissenters to the Whig party. That party they must now regard as their determined enemy, who both hates and despises them. With the other parties they have never had any friendly relations. They are therefore *forced* to stand alone. They cannot do otherwise. If they attempted to do otherwise, they would *deserve* to be despised, and would fall an easy prey to their determined foes. Whatever, therefore, may be said against the course recommended by the Conference, this at least must be said for it, that it is one to which the Dissenters are absolutely shut up, unless they mean to sink into the contemptible position of a body which all parties may try to use, but which none will respect, or favour, or do common justice to.

The Annual Meeting of the London Missionary Society, held in Exeter Hall, on Thursday, the 13th ult., was a gratifying scene. Never did a larger company of the friends of the Society assemble to celebrate its Anniversary; never was a more enthusiastic response given to every expression uttered by the speakers in favour of the Society and its management; and never did the Directors retire from their annual reckoning with their constituents with more abundant reason for gratitude and encouragement. After the various attacks made on them by Dr. Reece, the result of that meeting must have been peculiarly gratifying to them. Of these attacks we here say nothing; let oblivion descend as soon as possible upon the melancholy spectacle exhibited by their author, and the humiliating evidence thereby afforded of how little public reputation can be taken as a guarantee of real worth. Long may this noble Society prosper—increasing from strength to strength—going on from victory to victory, until its great work is finished, and the triumph of the cross secured throughout the earth!

## CHRONICLE.

### ANTI-STATE CHURCH CONFERENCE.

THE constitution of the British Anti-State Church Association having provided that a Conference should be convened, once in three years at least, of parties friendly to organized effort for promoting the separation of the Church from the State, the first Triennial Conference commenced its sittings at Crosby Hall, Bishopsgate-Street, on Tuesday morning, the 4th ult. The hour appointed for taking the chair was ten o'clock, but long before that period a large body of Delegates had assembled, and additions continued to be made throughout the morning, until the hall became densely crowded. The gallery was graced by the presence of a numerous body of ladies, who appeared to take deep interest in the proceedings.

FIRST DAY.—DR. THOMAS PRICE, the Treasurer of the Association, in the chair. The Business Committee presented a report, recommending the adoption of the following bye-laws :—

“1. That the Conference sit from day to day, between the hours of ten o’clock a.m. and four o’clock p.m.

“2. That all substantive motions not already reported to the Business Committee, be laid in writing before the Chairman, and by him referred to that Committee, before being proposed for adoption by the Conference, and that amendments to motions proposed be placed in writing in the Chairman’s hands.

“3. That no member of the Conference speak more than once on the same question, unless in explanation, except the mover of an original resolution in reply.”

The Report was read by Edward Miall, Esq. The following are its concluding paragraphs :—

“Gentlemen, the British Anti-State Church Association has outlived the perils which surrounded it at its birth. It has put to silence detraction. It has greatly increased the number of its friends. To the hopes of its earliest supporters, upon which erewhile it rested for continued existence, there is now to be added its own character. Such as it is, it is no longer misunderstood. It has compelled respect, even where it has failed to secure attachment. Strong, considered in relation to the stupendous undertaking it seeks to accomplish, it is not—for it is yet in its childhood—but of that constitutional strength which develops itself in steady growth, it has its full share. It is now passing its first climacteric. Its future vigour, its power for usefulness, its moral influence, will be greatly affected by your deliberations. This Conference will be the commencement of a new chapter in its history—will communicate to it, doubtless, a fresh impulse—will open up to it a wider career of exertion and of triumph.

“And surely, confidently as in days gone by, Dissenters may have entertained the belief that in quiet was their strength, and cogent as may have been the reasons by which they justified their inaction, there can remain but few who, attentive to what is past and passing, still maintain the policy and duty of witnessing unheeded the rapid expansion of State-Church principles. It is coming to be felt, that in this, as in other things, not to advance is to retreat, not to labour is to lose. We cannot, if we would, remain in *statu quo*. Whilst we sleep, the enemy sows tares. Taking advantage of our indifference, the State-Church is lengthening its cords and strengthening its stakes. Active error can only be met and overcome by active truth. God gives no victory to the indolent, on which side soever they may range themselves. He is carrying on his own cause by human instrumentality,—nor have we any warrant of his for the expectation that, in this particular matter, the zeal, the courage, the self-denial, the energy, the perseverance, and the prayer requisite in all other great moral enterprises may be safely and appropriately dispensed with.

“Gentlemen, the Executive Committee invite your solemn consideration to the fact, that church pretensions are becoming every day more preposterous; church power, every day more formidable, in the empire. Cabinet-ministers, senators, and even judges, designedly or from the unconscious bias of prejudice, are giving a practical, institutional, and legal interpretation to the demands of State ecclesiasticism. There would seem to be a determination amongst the ruling classes, to link all our secular interests, if so it may be, with clerical ascendancy. The spirit of the establishment is gradually permeating and assimilating all the means of intercourse and impression between mind and mind. It is stealthily creeping into our private seminaries. It is obtaining sway in our schools for the labouring poor. It claims legal exemption from the comments of a free press. It gives its tone to much of our literature. It exercises a powerful influence over our organs of political opinion. There is nothing too high for it, nothing too low. It overlooks the throne itself, and it stands a sentinel of exclusion at the door of our work-houses. It has not only revived assumptions which, a century back, were thought to be exploded, but it has resuscitated many of those terms of contempt which it was wont, in the days of Laud, to heap upon Nonconformity. This intense activity, this universal presence, this untiring, unremitting persistency, worthy of a nobler cause, met by no correspondent effort on the part of Dissenters, are strangely telling upon the public mind. It is vain to conceal from ourselves what the smallest observation will suffice to make evident, that, in England, the influence

of the State-Church 'has increased, is increasing, and must,' if we would save the civil and religious freedom of our country, 'be diminished.'

"But, Gentlemen, this is not, by any means, the worst feature of the case. Could we but have had representatives from all the Colonial possessions of Great Britain, we should have learned that, actively as the system of establishments is being extended at home, it is pushed on with more oppressive vigour abroad. The multiplication of Colonial bishops, sent out to their newly created sees at the public expense, and, in some instances, supported, in part, from the Consolidated Fund, evinces the purpose of Government to sow the seeds of that system in every spot of God's earth subject to British control. Scarcely a newspaper reaches us from any one of these distant possessions, these cradles of new-born empires, which does not present illustrations of the grasping and domineering character of the Church of England as by law established. In one, it is fearfully augmenting burdens long complained of as too heavy. In another, in defiance of previous stipulation, it is obtruding upon reluctant settlers the support of every form of religious teaching. The evil which centuries back entwined itself with our civil institutions, and which the lapse of time has made it, is difficult to separate from them, is thus deliberately, and in our presence, transplanted to other climes, to develop itself in huge forms and to obstruct vital Christianity in every part of the globe.

"To these grave, and, in some aspects, melancholy facts, the Executive Committee have thought it fitting to point your notice, with a view of deepening your sense of obligation to bestir yourselves for the emancipation of Divine truth, and promptly, heartily, unanimously, to throw your energies into an Association, which aims by moral agency to counteract and finally abolish a system bearing so abundantly its noxious fruits. The contest which has been begun, cannot, must not, be given over. The vows to which we are pledged, must, at all hazards, be redeemed. We have put our hand to the plough, and, for us, there must be no looking back. The enterprise before us, Gentlemen, is unquestionably an arduous one, but the encouragements which cheer us on to the prosecution of it, are neither few nor small.

"These are indications of no common significance, which gave high probability to the prevailing opinion, that it is the manifest design of Providence, in this our own age, to bring the question of State establishments of religion to an ultimate issue. The very fact that such an opinion should have so widely obtained, is ominous. The 'coming event casts its shadow before.' It would seem as if, to every eye, the vague and undefined outline of this great change loomed through the haze. It is assuming the character of a national presentiment. It is as though society had been visited by the spirit of prophecy, and compelled to take up its parable against State-churchism in all its forms. But this is not all. Public attention never was so completely disengaged from other matters of immediate and distracting interest. The mountains are all levelled, the valleys all filled up, to prepare a highway for the onward march of this question. No coyness, no unfaithfulness of ours, no mutual understandings, no party compromises, can retard the discussion of it. It comes up in forms never yet dreamed of. We are driven across it by the most unsuspected causes, and at the most unexpected moments. Statesmen, the more eagerly they fly from it, the more certain they appear to be of meeting it. By the force of some law, potential as the law of gravitation, it is uppermost in the affairs of the three Kingdoms, England, Scotland and Ireland.

"Nor should it be lost sight of that the principle of civil establishments of religion, is just now in process of transition from a higher to a lower basis. Political exigencies have constrained 'the powers that be,' to resign, in profession, if not in act, the guardianship of divine truth, considered as such. They are no longer, in their own view, God's magistrates enforcing outward respect to God's revealed will. Their authority is not now *from* heaven, neither is it exercised with an avowed reference to heaven. The connexion between Church and State is in the present day maintained by all political parties, merely as a device for preserving public order. The religious sentiment, quite irrespectively of the doctrinal truth to which it may attach itself, is deemed to be the best and surest instrument by which to hold permanent sway over an intelligent people. To get the mastery of this, by subsidising religious teachers, no matter of what sect, is the obvious drift of modern statesmanship. And this shifting of the foundation upon which the establishment system has heretofore been made to rest, is immensely in our favour. It tears away the principles from all the nobler and more spiritual associations which

gave it an interest in the affections of devout, but mistaken men. It unsettles, on one side at least, the corner stone of faith. It takes the whole controversy out of the realms of conscience. It degrades into a mere political expedient, what myriads have done homage to as a divine law. It renders all the old arguments, and all the more sacred ones inapplicable—blights the tenderest sympathies which the subject had attracted—and leaves conscientious adherents in a maze of astonishment paralyzing to their best energies. This, then, is our opportunity. The voice of Providence incites us to cease to it. It is like the wavering of a host—it invites a prompt, and courageous charge. The field is our own if we be true to our own advantages. The controversy is in that shape, that earnest truth may surely and soon decide it.

“The Executive Committee refer you not merely to the obvious tendencies of the times, but to accomplish facts, and to the state of feeling which those facts are exciting. The Act for permanently endowing Maynooth College, the first serious legislative attempt to reconcile the Establishment principle with the claims of justice, demonstrated how impossible it is for the State to be impartial in providing religious instruction for the people, without exalting antagonist ecclesiastical systems to the same position of respect, and breaking down, so far as its proceedings are concerned, all distinction between them. Within the boundaries of the Established Church, that Act, carried in spite of earnest and very general opposition, first awakened the suspicion, that the object of statesmen in giving public support to religious teaching is essentially a political one, and that they are more anxious to convert Christianity into an instrument of civil government, than to increase its efficiency as a purifying and regenerating moral power. It placed the advocates of State endowments of religion in a most perplexing dilemma. They were compelled either to protest against extending to others the favours which they claimed for themselves, and thus laying themselves bare to the charge of unfairness, or to sanction, expressly or tacitly, the national maintenance of what they deemed erroneous. It was not to be anticipated that they would see, at a glance, wherein lay the real weakness of their position. But it cannot be doubted, that vast numbers of them were troubled with unpleasant misgivings, and, in their sincere anxiety to save the country from what they held to be a sin and a curse, that they sometimes turned their eyes to an alternative which, practically, would have brought them alongside of the British Anti-State Church Association.

“The uneasiness thus awakened in the minds of the extensive class of persons just alluded to, both in the church and out of it, might have been lulled by the lapse of time, but for the appearance of the Minutes of the Committee of Council on Education. State endowments for the teaching of all creeds, however, entered so largely into the principle of that measure, that it could hardly fail to indicate, even to such as might *court* deception, the ultimate point to which legislation is drifting. Temporary inducements may have availed to secure a resolute closing of their eyes to danger; but the inducements having been withdrawn, the danger will not have passed away. Men who have assented to a principle, with this or that reservation only, will discover, when the reservations come to be dealt with singly and apart, that their moral influence is gone. That, which they have let in simply because something else was kept out, leaves open the door for the very thing they dread. Within a few months hence, the religious education of British youth will be aided by the State, without reference to the doctrines taught. A juvenile establishment, comprehending all sects, will embody the very form of the State Church principle, which, as a floating notion, has long attracted the attention and elicited the good wishes of every political party. It would be unreasonable, perhaps uncharitable, to believe that, when this feature of the Government scheme stands forth in its full practical development, that it will increase the leanings of religious sentiment to a State-alliance with Christianity. “What next?” will be the inquiry circulating from mouth to mouth, when once the dreams of theory, or the calculations of worldly wisdom, have been disposed of by unmistakable realities; and to this question of alarm, ‘born out of due time,’ an answer far from soothing will, in all likelihood, be early furnished.

“For, Gentlemen, the next form in which the State-Church principle will come before the country for discussion, and that, probably, at no long interval after the assembling of a new Parliament, will be a proposition to connect together by a pecuniary tie, the British Government, and the Roman Catholic clergy of Ireland. All leading statesmen have declared themselves in favour of this policy, and wait



but the fitting opportunity to carry it into effect. They profess to be anxiously watching the ripening of public opinion—and of that public opinion they will take the Legislature itself to be the surest exponent. Backed by a majority of the House of Commons, and encouraged by the distance intervening between themselves and the day of their account, they will do as they have done before, treat popular opposition as a transient clamour, and resolutely refuse to be parties to a religious dispute. It matters comparatively little whether they succeed or fail. The mooted question will subject the principle of Church Establishments to the severest test, and will put a pressure and a strain upon the sympathies of myriads who have embraced it, which they will not be strong enough to bear. Amid that violent conflict of opinions which the introduction of this question will inevitably excite, the principle of the British Anti-State Church Association will commend itself to multitudes who now reject it. The seeds of truth which we are scattering will quicken and germinate. Then, it may be anticipated all our labours will tell. The witness we bear will be clear, consistent, emphatic,—not open to the charge of partiality,—not exposed to be taunted with selfishness. Common-sense and Christian feeling will be alike competent to understand and appreciate our argument. The issue who can venture to predict? or who can foretell how soon the union of Church and State, upheld no longer by deep rooted religious conviction, shall be reft asunder.

“It is quite possible, Gentlemen, that the state of things to which we are looking forward, and the ferment and heat of public controversy, may disclose tendencies now latent in the English Establishment, and bring out sympathies, which will convert some of its stoutest advocates into suppliants for its abolition. Be this as it may, it is certain that the Voluntary principle will be viewed as a far less perilous alternative than the indiscriminate support of all religious creeds. Happily, as a practical thing it has lost many of its terrors. The rapid growth, the wonderful energy, and the unexampled success of the Free Church of Scotland, prove how confidently earnest religion may commit itself to the affection and resources of its own friends. That church has borne a silent but noble testimony to the native power of God’s truth to maintain and extend itself. And although the leaders of that great ecclesiastical movement should persist to the end in casting contempt upon the source of its strength, and with parricidal unthankfulness should curse the principle whence it draws its vitality, the deeds of the Free Church will be more potent to convince, than the words of its spokesmen will be to prevent conviction. The youth now rising into manhood, tempted by no previous utterances on the other side of the question, and needing not to keep up a semblance of consistency, will not consent to disavow what a stern necessity first made them familiar with. Sooner or later they will be found in our ranks, calling upon the civil magistrate to cease his meddling and corrupting intervention in the affairs of religion.”

SECOND DAY.—James Watts, Esq. of Manchester, in the Chair. Among others, the following resolutions were passed:—

“That the scheme of education recently developed in the Minutes of Council, to which the legislature has extended its sanction, founded on an assumption of the right and duty of the government to provide religious education for the people, and proposed to be carried into effect by the co-operation of the executive administration with various religious bodies, appears to this conference to be an insidious and dangerous extension of the interference of the civil power with religious matters, and to be an initiatory step towards the payment, by the State, of the religious teachers of all sects, and to furnish an additional motive to all who repudiate the intrusion of the civil magistrate into the sphere exclusively appropriated to conscience, for increased firmness and activity in the maintenance of their principles.”—Moved by Dr. Cox of London, seconded by Rev. J. R. Campbell of Edinburgh.

“That the repeated declarations of leading statesmen of all political parties, the evident policy of the Act for the permanent endowment of Maynooth College, and the obvious necessity for endeavouring to reconcile the Roman Catholics of Ireland to the continuance of a Protestant Church Establishment in that part of the United Kingdom, warrant the expectation of an attempt on the part of Her Majesty’s ministers, to connect the Roman Catholic clergy, by a pecuniary tie, with the State; and, although such an attempt could not be reasonably be condemned on any ground not equally applicable to a similar arrangement with any other ecclesiastical body, this meeting strongly protest against a design which, besides being a wrong to

individual consciences, would involve the endowment of antagonist creeds, and tend to increase the difficulties in the way of religious liberty."—Moved by the Rev. J. Fletcher of Hanley, seconded by Dr. Alexander of Edinburgh.

"That this Conference, discerning no such difference of principles or practice between the leading political parties of the House of Commons, as to render the support of either of them important to the welfare of the nation—having observed in both of them, during the present parliament, a readiness to combine their efforts with a view to subsidize the teachers of religion, and thereby bring them under direct government control—believing that they endanger by such policy, in proportion to the extent to which they adopt it, the highest temporal and spiritual interests of the people—and assured, by long experience, that they attach little importance to any opposition to their avowed designs which is not followed up by correspondent firmness at the poll-booth; solemnly commend to Dissenting electors throughout the three kingdoms the duty of employing the franchise entrusted to them by Divine Providence, in vindication of those ecclesiastical principles which constitute the sole basis of religious freedom and equality, and of resolutely standing aloof from all contests at the approaching general election, in which an opportunity is not afforded them to record their testimony, by vote, against any form of alliance between the Church and the State."—Moved by E. Miall, Esq., seconded by Charles Gilpin, Esq., London.

THIRD DAY.—Rev. J. Howard Hinton in the Chair. On this day the Conference went, *seriatim*, over the constitution of the society. We shall lay before our readers as soon as possible a copy of the amended constitution.

### THE LONDON MISSIONARY SOCIETY.

THE Fifty-third Anniversary of this great Society was held at Exeter Hall, on Thursday morning, the 13th of May. The intense interest felt in the proceedings was manifested from the early hour at which the hall began to be crowded. At ten o'clock, the hour appointed for taking the chair, the Secretaries and several of the Directors appeared on the platform, and were loudly cheered. Sir E. N. Buxton, Bart., having taken the chair, after the usual devotional exercises, the Chairman addressed the meeting, and then called on the Secretaries to read the report for the past year.

REV. A. TIMMAN, Secretary of the Society, on rising to read the Report, was received with reiterated bursts of applause. That document was of a highly interesting character, forming a condensed and perspicuous statement of the proceedings of the Society, both at home and abroad, in the past year. It contained, among numerous features of powerful interest, alternately painful and encouraging, the following items of information chiefly in reference to the foreign labours of the Society, and commencing as usual with the state and prospects of the

"MISSIONS IN POLYNESIA.—In the once free and happy island of *Tahiti*, French injustice and oppression continued to triumph. The great majority of the islanders who had, for four years past, found an asylum amidst their native mountains, continued inflexible in their resistance to the domination of France, although their last hope of help from England had, through an official message from the British Government, passed away. England had acknowledged the Protectorate, and therefore could not render them assistance. This announcement had been received with great patience and fortitude by the patriotic natives; and though grievously disappointed in their expectations of succour from this country, their generous attachment to England and her missionaries had remained unshaken. Amid the numberless disadvantages of their position, the truth and ordinances of Christianity were still loved and honoured by the religious portion of the armed islanders, and the Sabbath was strongly revered and devoutly observed. But among the worldly portion, vice and immorality had made fearful progress; while disease and death, arising from exposure and want, were rapidly thinning the population at large. The arms of France, aided by famine and its attendant maladies, threatened, in fact, the extinction of the race, and, as the last apparent hope of deliverance, an effort was in progress to obtain for any of the native Christians who wished, the liberty of emigrating to the Society Islands. The French had eagerly endeavoured to plant the Protectorate flag on the latter groups, but in this attempt they had been frustrated, and the SOCIETY ISLANDS have been acknowledged free and independent. The Queen of Tahiti continued a refugee in *Raiatea*, nobly resisting the deceitful and tempting persuasives employed to win her to return to Tahiti and induce her to acknowledge the Protectorate of France. Her conduct had exhibited a combination of firmness and patience—a contempt of French bribes, and a dignified love of independence, that entitled her to the tenderest sympathy and highest admiration. In the Hervey Groupe, the people had been called to sing of mercy and judgment. In the Spring of last year, an awful hurricane arose and swept

the islands, especially Rastonga and Mangalu, as with the besom of destruction. But the mercy of God was signally manifested, and, though surrounded by universal ruin, not a single life was lost. On the arrival of the intelligence in England, an appeal was presented to the christian public; it was met with promptitude and generosity; in the space of three months, contributions exceeding the sum of £3000, were received for the relief of the sufferers, and no time was lost in sending abundant supplies of clothing, provisions, and building materials to the islands. This solemn dispensation had been manifestly blest and sanctified; and he who rides the whirlwind and directs the storm, had reaped glory from it to his name. The state of the Samoan Mission was highly encouraging. God had attended his word with the effectual power of the Holy Spirit, and the native churches had been odified and multiplied. The Romish missionaries who had obtained an entrance had been successfully encountered with the sword of the Spirit; and, as in Tahiti, the first triumph of Popery in these islands had yet to be won.

"With regard to CHINA, as the social and moral condition of this mighty empire was progressively unfolded, the stronger appeared its claims on the zeal and compassion of the christian church. The people were deplorably ignorant; Infanticide, without compunction or shame, was openly practised to an appalling extent; while atheism and idolatry, with their endless train of evil consequences, held the mass of the people in miserable bondage. But these sinful and degraded multitudes were easy of access, and willing to listen to the voice of the christian teacher. No opposition had been offered to his peaceful labours, and our missionaries at Shanghai, Amoy, and Hong-Kong, had already gathered the first-fruits of their toil in the conversion of Chinese to the faith of Christ. Four additional labourers had been sent forth to this populous land; at Hong-Kong, an intelligent and devoted native convert had been ordained to the christian ministry; and there was an early prospect of adding to the number of European missionaries. The British and Foreign Bible Society, with its wonted munificence, had made a grant of £1000, towards the printing of the Chinese scriptures, and the work was now advancing to completion.

"In INDIA, comparing its social and moral aspect fifty years ago, with that which it now presents in every part where missionary labours had been continuously prosecuted, the progress of improvement had more than repaid the toil bestowed, and the signs of the times were full of promise. The desire of education, even from christian instructors, had taken strong possession of the native mind, and the schools, both in Northern and Southern India, were filled with Hindoo children of both sexes, who were growing in general intelligence, combined with the knowledge of christian truth. The missionary, in preaching the doctrines of the cross, whether in the market-place, by the road side, amid the crowded festival, or in the quiet sanctuary, was listened to with increased attention and seriousness, and the subtle Brahmin, or infidel Moham-medan, who was formerly hailed as his antagonist, was seldom suffered, even by the heathen themselves, to interrupt or oppose the messenger of salvation.

"In TRAVANCORE, the gospel had taken deep and extensive root,--the tree of life was spreading its branches far and wide, and throughout the Peninsula many converts, bold in the faith and examples to the hidden disciples, who, it was believed, were now very numerous, had confessed Christ in baptism, and been received to the fellowship of his church.

"In SOUTH AFRICA, during the greater part of the year, the eastern provinces of the colony had been the theatre of war, and scenes had daily occurred over which the friends of humanity and religion would bitterly mourn. Early in the year, thousands of savage and lawless Caffres, crossing the eastern frontier, invaded the colony, destroying the villages, stealing the cattle, and slaughtering without pity the inhabitants, whom they found unprepared for defence. The results of the war, which originated with the Caffres themselves, partly under a sense of real or imagined injury received from the hands of the colonists, and partly prompted by the desire of plunder, had involved to the invaders the loss of their national independence; but the authority of Britain, if equitably and mildly administered, would prove to them a greater blessing than self-government, with their past lamentable incapacity for improving it. During the progress of hostilities, the four missionary stations of the Society in Caffreland were ruined; the missionaries and their people had to seek refuge in the colony; much of their property fell into the hands of the enemy, and the houses and chapels were totally destroyed. The christian institutions and villages within the colony occupied by the missionaries suffered in various degrees, especially the flourishing settlement in the Kat River. The male inhabitants of the several missionary stations, in common with the inhabitants generally, were required to bear arms in defence of the colony, and the courage, loyalty, and subordination they displayed, were highly creditable to their christian profession. The calamities of war had been greatly aggravated by long-continued drought, and the contributions of the stations towards their own support, instead of being augmented, according to former hopes, had been unavoidably diminished. The progress of the work of God in the missions north of the colony had been cheering, and the extension of the gospel among the numerous tribes, still in the darkness of heathenism, had been prosecuted with incessant ardour and growing hope.

"In MADAGASCAR, that land of cruelty and horror, the power of divine mercy had achieved bright and glorious triumphs. In the face of slavery and death, the followers of Christ had stood firm and dauntless; by their steadfastness and prayers many had been added to their fellowship; and in the conversion of the youthful heir to the throne, God had glorified the exceeding greatness of his power, and the abounding riches of his grace.

"In the WEST INDIES, the faith and patience of the missionaries had been sorely tried. A combination of events, which they could neither foresee nor control, especially the long-continuance of severe drought, and the evil effects, both moral and financial, of an immense immigration of agricultural labourers from India and Africa, had seriously affected their personal comfort, and their ministerial efficiency. In addition to these trying circumstances, the love of many in the negro churches had grown cold. Since the curse of slavery was removed, new temptations had arisen, engendering a worldly spirit, combined with the love of money; and, from these causes, the hopes and expectations of former years, with respect to the self-support of the churches, had not been fully realized, even where there was no decrease in the resources of the negroes. But the picture was not without relief. The contributions of some of the



churches had been larger than formerly, and there were also instances among them of great spiritual prosperity; while the hope might be encouraged, that they would (all, at no distant period, be affiliated with the Parent Society, not in the feebleness and dependence of childhood, but in the vigorous co-operation of mature age.

"The Statistical Summary of the several Missions was nearly the same as reported in the year preceding, viz.: Number of stations and out-stations supported by the Society in different parts of the world, 460; churches, 150; 165 European missionaries, and 700 European and native assistants. Number of printing establishments in operation, 15. In the past year, the Directors had sent forth to various parts of the world, missionaries, with their families, amounting, exclusive of children, to individuals.

"The total amount of receipts during the past year had been £76,319 7s. 1d.; the expenditure, £75,724 6s. 11d."

The meeting was then addressed by Dr. Alexander of Edinburgh, Mr. Burnet of Camberwell, Mr. James of Birmingham, Mr. Boaz of Calcutta, Mr. Miall of Bradford, Mr. Rattenbury (Methodist), Mr. Boucher of Paris, Mr. Grandpierre of Paris, Dr. Halley of Manchester, Mr. Adkins of Southampton, Sir Culling Eardly-Eardly, and Mr. G. Clayton of London. The adjourned meeting was held in the evening, in Finsbury Chapel; Dr. Loifohild in the chair. The speakers were, the Chairman, Messrs. Ford of Manchester, Campbell of Edinburgh, Kennedy of Stepney, Dr. Massie, Messrs. Rattray of Demerara, Allon, Davy of Wells, and Dr. Redford of Worcester.

**CONGREGATIONAL CHURCH AT DUMFRIES.**—The Rev. Mr. Cameron, the respected pastor of this church, having received a call to the charge of a church in Colechester, announced on Sunday, the 14th March to the members of the church here, his ultimate decision in favour of accepting of that call. He had previously received two memorials, one from the members of the church, and another from the hearers, expressive of the high esteem in which he was regarded by them, and of their hope that his considerations of duty might be consistent with his remaining with them. Mr. Cameron stated, that after prayerful and anxious consideration of his duty in regard to the prospect of usefulness in the responsible calling of preaching the gospel, there were circumstances which he shortly specified, chiefly in connection with the proposed new sphere of labour, which led him to the decision above mentioned, painful as it was to him in the view of a separation from his present connection. The members of the church present, after brief deliberation, consequent on this announcement, agreed unanimously on a resolution to this effect:—that however sad to their feelings was the prospect of losing one who had been so much the minister of good to them, and whose services in every capacity they very highly valued; they thought it their duty not only to acquiesce, but even to seek heartily to concur in an appointment that gave promise of devoting a minister of the gospel to higher usefulness in the work of evangelization, in which they as a christian church, ought to be interested, wherever carried on; and impressed with the consideration that, recognising it as their duty to give up heartily every talent and every good gift they possessed for the highest service in the Master's cause, might rely on Him who would not be unmindful of their own spiritual necessities.

Another of the great men of Switzerland is gone. Alexander Vinet, the Pascal of the nineteenth century, has been removed to his rest. On the 4th of May this pure and lofty intelligence returned to the presence of the Author of his gifts.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1847

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## A FEW WORDS ON THE ETHICS OF VOTE-GIVING, IN THE ELECTION OF MEMBERS OF PARLIAMENT:

*Respectfully addressed to those readers of this Journal who possess the  
Elective Franchise*

GENTLEMEN,—A general election is close at hand. In a few weeks, you will be called upon to determine by your votes the individuals who, according to the theory of the constitution, are to represent your views and feelings in Parliament—according to actual fact, are to do with the honour, the liberties, and the interests of this great empire, pretty much what seems good in their own eyes. The crisis is important: the results may be momentous. Will you, therefore, in the meantime permit one who is privileged to occupy among you the place of a public teacher of religion and morals, to address to you a few words relative to the great ethical principles by which a virtuous elector will seek to be guided in the discharge of that trust which, by his possessing the franchise, is committed to him.

In the outset I will frankly confess that I am urged to this by a somewhat painful conviction, that there prevail throughout the community—not excepting the professedly religious part of it—notions of a sadly low and unworthy character upon this subject. I am far from saying that such notions are universal; but when I look back upon the several elections of which I have been a spectator, there come up before me so many and such glaring instances of the *lightness* with which many treat this matter, of the trifling and frivolous pretexts under which men give to, or withhold from any candidates their votes, that I feel there is a loud call for some one to come forth, and at whatever risk of offence, to lift up his testimony against the immorality which at every election characterises, in this respect, to a greater or less extent, the conduct of the electors.

Allow me further to assure you, that in offering the following statements to your attention, I have no private or personal end in view. I address you on a subject which stands quite apart from the sphere of party politics—a sphere in which I have not for many years felt much inclination to linger, and in which I should very soon, I fear, prove myself a novice. The subject of which I am about to treat belongs to the general

science of politics—that science which has no less justly than happily been called “The ethics of nations.”

Of this science the duties of electors constitute an important branch. It belongs to it to determine what these duties are, and how they are to be discharged. It professes to regulate upon sound principles, the exercise of the national conscience in this department of its functions; or, to speak less vaguely, it seeks to point out the course which each elector's own conscience should prompt him to follow in the discharge of his electoral duties. Among other things, it aims at setting before him the principles on which he is to give or withhold his vote at an election; a subject which every one will at once acknowledge to be of primary moment in such a science. It is to some of its lessons on this head that I at present presume to solicit your candid and serious attention.

1. The elective franchise is a privilege which every one who possesses it ought to seek to exercise under a deep sense of moral responsibility. It places those who enjoy it in a peculiar relation to the community of which they are members, and entails upon them a series of corresponding duties. It is a civil privilege; but it is not a *mere* privilege; it conveys *power*, and power has its duties no less than its rights; and with the truly religious man, the discharge of duty will always be a more urgent and impressive consideration than the enjoyment of right. Such a man will know nothing of the challenge, “May I not do what *I will* with my own.” The liberty which he chiefly prizes is that of doing what he *ought* with his own. And valuing his elective franchise as a talent entrusted to him of God, he will exercise it conscientiously *for those purposes for which he has it*, as one who has to give an account of such exercise to the Judge of all at last.

I would not here be understood as asserting, that every citizen who is entitled to possess this privilege is actually bound to secure it. I can conceive a man shrinking from the responsibility of such a trust, and declining, consequently, to bring himself under it; or I can conceive of one disapproving, in his judgment, of the representative form of government, and consequently abstaining from placing himself in any relations of an active kind with such a form. But I cannot conceive that any man may possess himself of the power of voting for a representative, and yet hold himself at liberty to use that power, except under a sense of moral responsibility, and for those ends for which it has been given. A man may shrink from the responsibilities of the married relation, and consequently remain unmarried; but no man who *has* entered into that relation is at liberty to neglect or trifle with the duties it involves.

2. As the end for which the elective franchise is held is *the good of the community*, every virtuous elector will conscientiously use his power for this. This is so plain as not to need proof. No one who knows any thing of political science will question the position, that the end of the elective franchise is the good of the community: this is the end of *all* government, and, consequently, of all the powers and privileges involved in the working out of any particular form of government. To affirm, therefore, that the virtuous elector will use his power so as best to secure this, is only to affirm that he is virtuous; for if a man have power and use it for *another* end than that for which he has it, he is manifestly guilty of immorality, and therefore not virtuous. Let it be settled, then,

in our convictions, that it is not for the promotion of our own individual private interests; not for advancing the interests of a political party; not for the obliging of a friend or the pleasing of a patron; not for the indulging of some private partiality or the gratification of some personal pique; but solely for the good of the community, that this power is to be exercised by us. The man who seeks any other end in giving his vote acts immorally, either by knowingly doing that which is wrong, or, from carelessness and thoughtlessness, neglecting to do that which is right.

3. In order intelligently to discharge his duty, by seeking alone this end, every elector should supply himself with a set of sound and fixed political principles. and deliberately, according to these principles, make up his mind as to those measures which are for the time being under public discussion, or in process of becoming so. It is in this way alone that he can know by what courses on the part of our legislators the end of good government may be secured. Without this, however conscientiously an elector may wish to act, his course will be unsatisfactory and uncertain. He will be right only by hazard; and the probabilities are, that he will be generally in the wrong, for it will be easy to talk him over to any party; and as the most unprincipled party will generally employ the most crafty and unscrupulous canvassers, such an one is most likely to fall a prey to them: The only security for virtue is intelligence. When this is wanting, men are necessarily sequacious and vacillating. Let those, then, who would faithfully discharge their consciences of the electoral trust, see to it that they furnish themselves with sound political principles, and go to the poll with steady convictions as to what are and what are not the principles on which the affairs of this great country ought to be managed.

4. When an elector has arrived at a conviction that a certain line of conduct, or set of principles, is indispensable for securing the welfare of the empire, let him determine to give his support to no candidate by whom this line of conduct, or set of principles, is not openly avowed. This seems a plain deduction from our previous reasoning. If an elector be morally responsible for the way in which he gives his vote,—if the only way in which he may give his vote without sin is by giving it so as to promote the good of the community,—if there be certain principles which he believes to be identified with the welfare of the community, it follows, that the only man for whom he can give his suffrage without stultifying himself, and pouring contempt on all his pretensions to vote virtuously, is the man who avows these principles as those by which his political life is to be guided.

But, it may be asked, "Suppose at an election there is no candidate holding these principles, what am I to do?" I answer: "*In that case stand aloof, and vote not at all.*" Remember you are not morally obliged to give your vote unless you can give it for the end for which you have it—the good of the country; and not only so, but unless you can give it for this end, you are morally obliged *not* to give it at all. It is your duty to vote when you can do so conscientiously: when you cannot do so conscientiously, it is not less your duty to refrain from voting.

"But if we do not vote we shall virtually disfranchise ourselves, and be as if we had no vote." True: but the question is, whether you will thus virtually disfranchise yourselves, or use your vote for the mere sake of

using it, when you cannot do so with a good conscience, or without inflicting what you believe to be a real injury upon your country. Many people seem sadly frightened by this long word "disfranchised;" but all that it means in the case before us is, that an elector chooses the less of two evils, and prefers not to use his privilege, to using it for his own and his country's injury. The latter course is that surely to which not only honesty but common prudence calls us. If I am suffering under some inflammatory ailment, and am assured by my physicians that abstinence from my usual food is essential to my recovery, what a fool I should be to persist in taking my usual meals, merely because I have the *power* to take them, and lest people should say that by refusing to take them I virtually impoverish myself, and become as one who has no food to eat! And not less a fool is the man who merely, because he has a vote, is resolved to use it at all risks to his country; with this in addition, that such a man not only destroys himself by his folly, but does injury to his neighbours and his country, and is therefore as much *rogno* as fool.

But it may be said "We can never expect to find any candidate in all respects what we could wish him; and this being the case, is not our safest principle that of choosing the best man upon the whole that offers himself?" Now, there is a point of difficulty here, which requires to be handled calmly and with discrimination. And in the outset I observe, that there is a distinction to be made between *essentials* and *non-essentials* in political no less than in theological creeds. Some political questions involve no great principle of government, and whichever way they are settled, the interests of the country will not be seriously affected thereby. On other questions, however, great and momentous interests hang. The peace, the well-being, the very existence of the nation may be at stake upon them; and it may be of the very last importance that they should be settled in one way rather than another. Between these two classes, therefore, we should be careful to make and to keep a broad and steady line of discrimination.

I observe, further, that in the case of two competitors for our votes appearing, both of whom are *sound* on what we conceive to be essential points, though they differ on minor points, the rule to select the better man of the two comes justly and advantageously into operation. In such a case we have no alternative; for it would be foolish, for the sake of some non-essential, to refuse to vote for either. Both candidates, it is supposed, hold all the principles which we deem to be essential to the safe government of our country; but one seems to us to hold sounder views on some minor point—some railway bill, for instance, or some piece of municipal arrangement; or to be a man of more talent; or to possess a better moral character than the other. We therefore pronounce this man the better man of the two, and consequently vote for him. All this is right and honourable.

But on the other hand, if both candidates are wrong in essentials, it matters little how much one may be in other respects better than the other; in this case the elector who perceives and believes them both to be *fundamentally* wrong, cannot conscientiously vote for either. In this case, to talk of taking the better man, appears to me *absurd, unprincipled, and dangerous*. It is absurd; for it is virtually saying, "Here are two men equally unfit for the duty I would assign to them; but the one is in



some trifling thing better than the other, and therefore I will choose him, though I know he will never perform the duty for which I appoint him :” which is much as if a merchant were to say, “I want a clerk to keep my books; here are two applicants, neither of whom knows any thing of accounts; they are both equally bad, and either of them will be sure to injure, if not to ruin me; but the one writes a better hand than the other, and is, upon the whole, rather a better-looking fellow, and therefore I choose him, though I know right well he will have my books in utter confusion before the end of a week.” A wise merchant that! It is unprincipled; for it is tantamount to affirming that here is a trust which we are bound faithfully to discharge, and that, nevertheless, we commit the interests involved in it to the care of one who, though he is not quite the worst man on the field, is sure to sacrifice these interests and injure the party for whose behoof this trust has been committed to us: which is as if the patrons of our University on being called to elect a professor of Moral Philosophy, were to say of two candidates who offered themselves, “Both of these are immoral men—men of unsound principle—men who are sure to teach the most pernicious doctrines, and so to poison the morals of our students; but no others have offered themselves, and as one of these men is rather a more able man than the other, we select him as the better man, though we know he will do the very opposite of what we are solemnly bound to see done.” Honest patrons these! It is dangerous; for there will *always* be a better man, and if this is the principle to be acted on, it will never be possible to stand out for any great political principle at an election, save in those cases in which such principle has already become popular, so that it has become worth the while of a candidate to take his stand on it. Were this principle to be carried out, there would be no such thing as using the electoral franchise in order to *force* a disliked or despised principle upon our legislators. All such must be kept in abeyance until, by some mysterious process, the public mind has become so impressed with them, that candidates will, of their own accord, embrace and avow them. Is this all that the electoral franchise is worth to its possessors? What a privilege to be allowed to give a vote in support of a principle only when the tide is so turned in favour of that principle that it is sure to be carried whether we vote for it or not!

Gentlemen, be not deceived by fair speeches or well turned phrases. Let it be impressed upon you, that no great victory was ever gained by electors who always made a point of voting for the better man. Demand you a man who is *good*, and *true*, and *useful*, and have nothing to say to such as merely *approximate* to this standard. Rest assured that the only way to *force* a truth upon our rulers is not only to stand up for it, but to stand out for it; not only asserting its importance, but making the adoption and avowal of it a *sine qua non* of any candidate's receiving your vote.

There is still one case more to be disposed of, and that is the case of a candidate who is partially sound, or sound upon all but one or two great principles. What is to be done by the virtuous elector in this case? I reply, the only thing he can do is to consider carefully whether the principles on which the candidate is unsound be of such a nature, or are likely to be so brought into debate in Parliament within the time for which the candidate expects to hold his seat, as to affect materially the

*welfare of the country.* If to the best of his judgment the elector can answer this question honestly 'in the *negative*, we may say the way is then clear for him to give his vote; but if not, then all our previous reasoning goes to show that to vote for such a candidate would be unwise and sinful.

At this point I draw these observations to a close; respectfully requesting of those to whom they are addressed, a candid perusal and consideration of them. I believe the positions I have laid down, to be just, and the course I have recommended, to be salutary. It is for you, Gentlemen, as wise men, to judge how far I am correct in this. I leave it with you, also, to apply the general principles I have advanced, so as to meet special cases which may occur in the next election; earnestly beseeching you to fling from you all considerations but those of *duty*, and to discharge your electoral functions as brave, enlightened, and honest men.

I have the honour to be, Gentlemen, Your most obedient and very humble Servant,

W. LINDSAY ALEXANDER.

EDINBURGH, 1st June, 1847.

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#### PASTORAL RECOLLECTIONS.—No. V.—NEW SERIES.

"PROVIDENCE is God in action, and God acting for the benefit of the unworthy is grace." This remark of a popular writer is in accordance with the doctrines of scripture, and the enlightened sentiments of all who derive their religion from that revelation which unfolds what God is, what God does, and what we may expect from God. That the Almighty Creator governs the world he has made; that his providence is universal and particular, has a peculiar regard to Jehovah's confiding people, and embraces their temporal concerns; that the ultimate and undeviating object is to lead believers in the right way to the land of undisturbed repose; that thus the God of providence and grace is one and the same God; that the operations of both flow from the same purpose, are directed by the same hand, and have the same end; our Bible clearly teaches, and, taking that book for our directory, we are bound unhesitatingly and habitually to believe. Could we realize these tranquillizing truths, and bring them to bear on our temporal affairs and daily anxieties; could we ever recognize a divine agency, whatever instrumentality is employed, we should be more happy, and grateful, and liberal, and possess an internal calm whatever storms rage without, whatever changes we may have to pass through in this chequered and uncertain scene. This knoweth he who beholds the distrustful and distracting anticipations which often agitate his people's minds, and, therefore, in gracious concern for their present happiness, to foster that confidence in his pledged favour, and infinite resources, and ever watchful care which is indispensable to their tranquillity in such a world as ours, the Supreme Director has frequently interposed at the very moment when assistance was most necessary, and in such a remarkable manner as to force home the conviction, "Verily there is a reward for the righteous, verily there is a God that judgeth in the earth; they shall not be ashamed who wait for him." With instances of such marked and memorable illustrations of a special providence

stepping forward to supply and protect at the critical season, the history of the church abounds, and they merit a place in the recollection, to quell desponding apprehension, and encourage soothing reliance on the unchanging God. "As we have heard, so have we seen in the city of our God." Many a living Christian on a review of the past, may be able to recollect special interpositions of providence on his behalf, help afforded when despaired of, and from the most unexpected quarter; and most pastors have witnessed such in the experience of some of their flock. I remember one which powerfully impressed the minds of those acquainted with the circumstances at the time, and was regarded as a striking exemplification of the truth, that the God in whom his people confide, has the hearts of all men in his hand, and can dispose his enemies to assist his friends in their time of need.

Among the small band of serious inquirers after the good old way, who, under the influence of sincere desire to be imitators of the churches which in Judea were in Christ Jesus, assembled in a country town to observe the laws of him they called Master and Lord, none was more conspicuous, more decided, more useful, than W. S. He was a master manufacturer in the neighbourhood. His character for integrity stood very high in the public esteem. He was truly one, of whom it might be said, his enemies could find nothing against him but what concerned the law of his God. In all benevolent societies he took the lead, of Sabbath-schools especially in the town and its vicinity, he was the zealous promoter, and frequently on the evenings of the Lord's day, he went to the country villages to hold prayer meetings, and exhort from house to house. "Zealous in every good work" seemed the motto of W. S., and was his general character. While he was going on with untiring diligence in his Master's service, esteemed by all the friends of Jesus in the neighbourhood, and respected for his unimpeachable consistency even by those who disliked his religion, there happened one of those disastrous convulsions in trade, which have produced so much distress in this commercial country. Failures became fearfully frequent; the banks, alarmed, refused pecuniary assistance, or doled it out sparingly and distrustfully to many never doubted before; the produce of the honest industry of years the losses of a week swept away; and so wide-spreading was the wreck, that I have heard a rich and pious commercial friend remark, that he was accustomed to thank God when the usual time for delivering letters passed by, and he had received no intimation of fresh disasters. During that appalling crisis, a large commercial company in the city of —, became embarrassed. It was known in the town where W. S. resided, that he had extensive dealings with that firm, hence his solvency became suspected, and, with all the shrinkings of one who prized a good name at the prospect of bankruptcy, our friend had to anticipate its probability. One forenoon he visited Mr. R., his intimate acquaintance, and fellow-office-bearer in the church, and with a heavy heart announced, that the branch of the bank in the town had refused to discount a bill, and as most of his funds were locked up by the state of the affairs of his correspondents in —, he saw no help for it but that he must become insolvent. He added that nothing affected him more than the injury religion might sustain by his failure, for those who sought occasion to scoff would not consider his embarrassments had arisen through the conduct of others, but would hint

dishonesty, and exclaim, all are hypocrites, and those who make the loudest profession are the worst. He took leave of his friend, observing, his only resource was in his God, who he knew was able to prevent the catastrophe he feared was inevitable. He had not been gone many minutes when Mr. R., standing at the door of his shop, was accosted by Dr. H., a medical gentleman, who had acquired a large fortune abroad, and had lately returned to reside in his native place. That man was an avowed deist. He would even sometimes intimate by sarcastic objections, doubts of the existence of a God, disbelief of an hereafter. He manifested violent hostility to religion, stigmatised all professors of religion as designing hypocrites, or imbecile dupes, and delighted to hold up those who were decidedly godly, as objects of public scorn and contempt. He was also a selfish, close-fisted, hard-hearted miser, who sternly repelled every application for assistance to the poor and needy. When that notorious scoffer stopped to address Mr. R., in his usual jeering manner, he said, "You have an uncommonly long face to-day, your aspect is peculiarly sour and doleful, has your vaunted religious consolation failed? has your God been unpropitious? what is the matter with you?" By an impulse, for which he could not well account at the time, Mr. R. plainly told this enemy, who might have been expected to gloat over the information, that the cause of the mental distress visible in his countenance was, the bank that forenoon had refused to discount Mr. S.'s bills, and his friend must therefore become bankrupt. "That must not be allowed," suddenly exclaimed Dr. H., "with all his fuss about religion, all his wild and ill-directed zeal, S. is a sincere enthusiast, and strictly honest man: he must not be crushed in this manner." He hurried away, soon after, called at Mr. S.'s house, and inquired if he were at home. Mrs. S. told him her husband, she supposed, had gone to a neighbouring town to request the assistance of their relations. "When he returns," said the doctor, "give him this letter, and my best wishes." But instead of applying to human friends, Mr. S. had determined first to apply to his heavenly Father for help in his emergency, and appeal to his all-sufficient, prayer-hearing God. He had procured the keys of the chapel, and locked himself in to be excluded from all interruption, and there alone with his God he had been engaged for about an hour in earnest supplication, wrestling with the Lord of Providence, who had all hearts under his control, and innumerable resources at his command, to interpose for his relief, and prevent the Redeemer's cause from suffering through his calamity. Having tried the efficacy of believing prayer he came home, and his wife gave him the letter from Dr. H. With surprise and apprehension he opened the packet, and there was an order, from the Doctor, on his funds in the bank to the amount that Mr. S. required, and had been refused. Along with this there was a note, encouraging him to keep up his spirits, for the writer engaged to bring him securely through all his temporal difficulties. This timely, yet most unexpected aid, was amply sufficient to avert the threatened and dreaded catastrophe. Was not the hand of an over-ruling Providence visible in this? Was not assistance from such a quarter somewhat like Elijah's being fed by ravens? Was not that well-authenticated fact, a very striking demonstration of the efficacy of the prayer of faith?

A similar remarkable connection of prayer and relief I heard related by



a faithful and successful labourer in the Lord's vineyard. He was the pastor of a small flock, widely dispersed over a thinly-peopled locality. He had essayed to augment his scanty income from the church, by opening a shop; but had lost more by giving credit than he gained. There was no Congregational Union in those days;—those were times that tried men's principles, and faith, and energies! His small salary was paid quarterly; and about the last week of a quarter the aged father of his wife, who resided with them, died very suddenly. The small sum he had then in the house might support the family for a few days longer, but it was altogether inadequate to defray the necessary expenses of the funeral. Uncertain to what quarter he could successfully apply for a temporary loan, and unwilling to let his extreme poverty be known, he walked out, greatly depressed, to a moor in the vicinity, and there, behind a turf dyke, he knelt down, and by confiding prayer, implored assistance from the Lord of all, and expressed reliance on the love and power of his Father in heaven. Much relieved by the soothing exercise—by the firm persuasion that the Lord, who never bade the seed of Jacob seek his face in vain, would provide—he rose, and climbed to the top of the dyke, and, looking across the moor, he discerned a person approaching the place where he stood. When the stranger came near, he inquired “if he could tell where Mr. Y., the missionary minister, dwelt?” He replied, “I am Mr. Y.” “Then,” said the stranger, “I was employed this morning by a gentleman in the city of —— to bring this letter to you, and ordered to put it into your own hand.” “And there,” the relator added, with strong, and grateful, and infectious emotion, “and there I found a five-pound note, the spontaneous gift of an absent friend, who was wholly ignorant of my clamant wants; but my God knew, and thus amply provided! Yes, the hand of my God was there, and when the messenger departed, where I had just before prayed, I thankfully acknowledged the providential, and most seasonable supply!”

These are memorable illustrations of the glorious scriptural assurance, “the Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.” These should revive and strengthen the delightful persuasion, that we live not in a fatherless world, that we are not the slaves and victims of inflexible fatalism, or blind chance! These demonstrate, by the testimony of faithful witnesses, the powerful efficacy of believing prayer—as efficacious still as in the days of old. How indeed our prayers influence the divine procedure, how prayer and providence are combined and harmonized in the divine plan, we may be unable now fully to explain. Yet from the perplexities which an attempted investigation of inscrutable mysteries may gender, we should flee to the plain and unmistakable engagements of the God of revelation in his tried and trustworthy word. The Bible unquestionably intimates that success accompanies believing application to the throne of grace, that there is a receiving which follows asking, that if we ask not we shall not receive. There he, who speaketh to us from heaven, the faithful, the all-powerful, who never will tantalize, hath explicitly engaged, “Call upon me in the day of trouble, and I will hear thee, and deliver thee, and thou shalt glorify my name.” There the Highest has deigned to employ this most condescending language, “Prove me, put me in remembrance.” Thus encouraged by prayer, let us wrestle, and he will perform. By making our daily

petitions vary with our varying circumstances, and diversified apprehensions, let us express our confidence in our Father's boundless love and power, and thus honour his universal providence. Be this our habitual exercise, and we shall have abundant cause to bless God's unchanging faithfulness! Then in the land of unmingled praise, where alone our prayers shall be completely answered, and prayer for deliverance no longer be required, there we shall gratefully acknowledge how a prayer-hearing, prayer-answering God supported under every load; there we shall clearly perceive, and cordially own how, when the particular benefit we prayed for was not granted, it was most mercifully withheld, and an ample equivalent bestowed; and there express the sentiments, by the language we have learned from our great example and Saviour, "I sought the Lord and he heard me, and delivered out of all my troubles."

ABIJAH.

## CHRISTIAN MISSIONS.

### CHAPTER IV. DANISH MISSION TO GREENLAND.

Hans Egede—The origin of his deep interest in the conversion of the Greenlanders—His application to the King—Is assailed by misrepresentation and reproach—His wife and family turned against his design—Favourable change in his wife's mind—Renews his application to the Missions College and to the Government—"Hope deferred"—Publishes a vindication of himself and his proposals—Determines to go and plead the cause personally—Resigns his benefice—Journey to Bergen—His proposals favoured by the King—The royal project fails—Last resource—Success—Royal bounty—Remarks.

THE exertions of the friends of missions in Denmark were not confined to India. Very early in the eighteenth century an effort was made to obtain a footing in the cold and inhospitable regions of Greenland. The originator of this enterprise was HANS EGEDE, a clergyman in priest's orders, who was comfortably settled in a benefice in the northern part of Norway, which, at that period, formed part of the Danish dominions. In a most remarkable manner "the Lord stirred up the spirit" of this devoted man to desire the conversion of the poor Greenlanders. For some time this desire remained concealed within his own bosom—"like a burning fire shut up in his bones;" but in process of time the fire within became too hot to be endured, and "being weary with forbearing," he felt constrained to make known his earnest longings, and to entreat the co-operation of those who were able to assist in the good work. The origin of his deep interest in the subject is thus described in "Crantz's History of Greenland:"—

"After this pious man had been a little above a year in the sacred function, in the year 1708, he recollected his having once read, that formerly christian inhabitants had lived in Greenland, whom the world now heard no more of. More curiosity, as he supposed, prompted him to inquire of a friend at Bergen, who had often been in the whale fishery; concerning the present state of Greenland. His answers awakened in him a cordial sympathy for the poor Norwegians, whom he supposed to be still left there, and who, as he feared, were, through want of teachers, fallen back into heathenism. His philanthropy made him look upon it

to be the duty of every Norwegian to search out his forlorn countrymen, and to carry the gospel to them. He thought of various methods how this laudable design might be accomplished. Such musings insensibly gave birth to a desire in his own bosom to be himself instrumental in it. Yet at the first this appeared neither allowable nor practicable, because he was already engaged in an office, and had a wife and children, and some other relations to provide for. Therefore he strove to shake it out of his mind; but this made him so uneasy, that he knew not what to do with himself; because, on the one hand, an inward impulse urged him to do it, and on the other hand, not only the trouble and danger of such an undertaking, but a modest fear and scrupulosity of his own presumption, intimidated him from it."

At length, after much reasoning with himself, and many alternations of hope and fear, he determined to seek the aid of some influential persons in presenting to the reigning monarch (Frederick IV. of Denmark,) a memorial on the subject. He grounded his proposal on "the scriptural promises of the conversion of the heathen, the command of Christ, the example of the primitive church, and the pious wishes of many learned men." Even after this memorial was prepared, he had many misgivings. His own obscurity seemed to him a formidable obstacle in the way of its being attended to; and the scarcity of money, occasioned by the war with Sweden, almost forbade the hope of any effective effort being made, even though his proposal should receive a favourable consideration. Still he was urged onwards by his intense desire for the accomplishment of the object, and in 1710, two years after his attention had been first drawn to the subject, his memorial was despatched, accompanied by a petition to Randulf, bishop of Bergen, and another to bishop Krog of Drontheim, entreating them to use their influence at court, in furtherance of the proposed design. After some delay, the bishops replied, commending his good intentions, and promising to do their utmost in the matter, but at the same time representing to him the great difficulties which attended the proposed enterprise.

The only immediate effect of this correspondence was, to give publicity to what had hitherto been confined within his own breast, and thus to excite the vehement clamours and remonstrances of his friends. The good man soon found that he had stirred up a nest of hornets about his ears. He was assailed with representations of the dangers of the voyage and the fearful rigour of the climate. His schemes were denounced as the dreams of a distempered mind. Even his character was maligned. He was accused of being actuated by worldly motives. It was not only insinuated, but openly alleged, that, under the pretext of seeking the advancement of the cause of God, his design was to aggrandize his own name, and to gain for himself immortal renown as the originator of a new era in a nation's history. Worse than all, these false friends poisoned the minds of his wife and family, and instigated them to oppose the "preposterous enterprise," as they termed it. This was felt by the godly Hans to be the climax of his trial. He could disregard the representations of difficulty and danger. He could smile when he heard his schemes denounced as the hallucinations of an enthusiastic visionary. He could pity and forgive the calumniators of his character. But he had a tender, loving heart; and the tears and entreaties of "the wife of his



youth" were not so easily set aside. He began to hesitate and falter in his purpose, and for a time it seemed as if this last device of the adversary were destined to be successful. He endeavoured to banish the subject from his mind, and to quiet himself with the consideration that he had done all he could, and must now, in silent sadness, commit to the dust the remains of his fondly cherished hopes.

God's purposes, however, are not thus to be frustrated. A divinely inspired desire may be checked and baffled for a season, but it will live on, unseen and almost unfelt, in the midst of all the discouragement and opposition with which it is overlaid. Yea, it will feed on that very opposition, until it acquires sufficient strength to work its way to a full development and a glorious fulfilment. In the depths of his spirit, Hans Egede heard the voice of his Saviour;—a still small voice, but living and powerful. It spoke home to his soul, as if for him alone, of all men's sons, the words had been uttered:—"He that loveth father or mother, wife or children, more than me, is not worthy of me." This roused him from the lethargy in which he seemed to be sinking. The inward conflict was renewed. The intense agitation of his mind forbade all rest. Day and night he "groaned in his spirit," and called upon God to "make darkness light before him and crooked things straight." His prayer was heard. His wife was visited with affliction. It was suggested to her that possibly God might thus be chastising her for having so hastily concluded against an enterprise which seemed to be for his glory. She was induced to reconsider the whole matter, and to spread it out before God in prayer. The result was, a firm conviction, never afterwards shaken, that the work was of God, and that she must follow her husband at all hazards and amidst all difficulties. With what a joyous heart did Mr. Egede receive this announcement! It seemed as if now every obstacle had been overcome, and he immediately drew up a memorial to the Missions Collegio, and solicited Bishops Randulf and Krog to support it to the utmost of their power.

Alas! Hans Egede! truly thou hadst need of patience. The worthy bishops replied, that he must wait for more pacific and favourable times. Perhaps they were right. At all events, Hans Egede had something yet to learn, and God would take time to train him well for his work. From year to year he experienced the sickness of "hope deferred," and endured all manner of obloquy and reproach; "In order to free himself, if possible, from the latter, he published in 1715 a vindication of himself, under the title of, "A Scriptural and Rational Solution and Explanation with respect to the Objections and Impediments raised against the Design of Converting the heathenish Greenlanders." This produced little effect;—God reserved for himself the vindication of his servant.

At length, wearied out with delay, Mr. Egede determined to trust no longer to the advocacy of others, but to go himself, and personally plead the cause he had so warmly espoused. In 1718 he resigned his benefice; but when he came to the point of taking leave of a beloved flock, and of many dear friends, his heart sank within him. Now it was that his wife proved herself to be "a help meet for him." She who had formerly opposed his project, and sought to extinguish his burning zeal, became, in the hour of his need, a ministering spirit, to strengthen and encourage him in his high vocation. By her aid he was moved for the remaining



trial. Strong in faith, they went out from their people, and pursued their way, with four young children, to Bergen. There, men regarded him much in the same light as they would have done a lunatic escaped from confinement. He was the scorn of fools, and even wise men shook their heads when he propounded his scheme of establishing a trade to Greenland, and looked on him as a well-meaning but deluded enthusiast.

Just at this period, Charles XII. perished in battle, and hopes of a speedy peace sprung up. Mr. Egede took advantage of this favourable juncture to repair to the seat of government, and to present his proposals to the College of Missions. He had also an interview with the king, who attended to his representations, and gave him an assurance that he would consider of some means for accomplishing so desirable an object. Cheered and encouraged, he returned to Bergen. His majesty was not unmindful of his promise, but even his influence happened to be insufficient. The voyage was represented by commercial men as so dangerous, and the country so disagreeable, that no one was willing to take part in the scheme of colonization proposed by the king. In these and similar negotiations another year passed away, and, as a last resource, Mr. Egede determined to make a vigorous effort to raise by private subscription a sufficient sum of money to purchase a ship to convey himself and a few other settlers to Greenland. In course of time he succeeded in raising about £2000. The ship was bought, and received the name of "The Hope." Two others also were freighted; one for the whale fishery, the other to bring back intelligence concerning the settlers. When matters had been thus arranged, in the spring of 1721, a message was received from the College of Missions, that the king had expressed his approval of the undertaking, and appointed Mr. Egede as minister of the colony, and missionary to the heathen, with a yearly salary of £60, and an allowance of £40 towards his equipment.

Thus, after thirteen years' severe discipline, to strengthen his faith in God, and fit him for enduring hardness in the arduous work to which he was called, this devoted servant of Jesus Christ at last obtained the desire of his heart, in being permitted to leave all, in order to enter on the perilous office of a missionary to the heathen, amongst a barbarous people, on the bleak inhospitable shores of a land far removed from all the comforts and amenities of civilized life. What an illustrious example of "the patience and faith of the saints!" What disinterested benevolence! What magnanimous self-devotion! What zeal for the glory of God in the salvation of souls! Is there aught analogous to this in the history of the great men of this world? True, we have instances among such of great sacrifices made on behalf of others. But in all such cases, the self-consciousness of the actor is transparent. The love of fame is even avowed as the grand actuating principle which incited to deeds of present self-denial and self-sacrifice. The vain-glorious boast of Horace correctly expresses the sentiment which thoroughly pervaded them all;—"Exegi monumentum, perennius ære." Their very self-denial was dictated by self-seeking in a more refined form. Even in sacrificing life itself, "they sacrificed to their own net, and burned incense to their own drag." In vain do we search among them for pure, self-forgetting, disinterested love. It was different with Hans Egede. In him we cannot perceive the slightest trace of self-seeking. His thirteen years'

struggle for the attainment of the cherished object of his heart's desire, presents more of the true heroic than is to be found in the lives of all the world's heroes combined.

## SHALL CHRISTIANS DANCE?

[THE following paper is from the pen of an able and devoted minister in the United States, Dr. Yale. We trust its statements—so pointed, so solemn and so just, will be duly pondered by our readers, especially by such of them as may have been seduced into the practice which the writer so ably exposes. It is with deep shame and sorrow that we have felt ourselves compelled into the conviction that among the members of our churches dancing parties are by no means uncommon. We were loth to believe it; but since Mr. Thomson in his speech at the last meeting of the Union announced the fact, we have been making certain inquiries which have dispelled our incredulity and forced us to receive it as but too true. What a disgrace to our denomination is it that such a thing can be said of us! Here are we separating ourselves from other churches that we may enjoy greater purity of communion and make more evident the distinction between the church and the world, and yet in the midst of us are found persons who openly trample this distinction under foot by indulging in a practice which belongs to the very lowest stage of worldliness, if it is not to be classed among practices which are clearly vicious! Away with such inconsistency! It is the abomination that maketh desolate.

Dancing as an occupation for an intellectual being is in our judgment *utterly contemptible*. Only think of a full-grown man professing to have a head containing brains upon his shoulders, capering till past midnight like a salacious monkey—flinging his limbs about like one of those jumping jacks which children throw into paroxysms of agility by the pulling of a string—reposing his honour in his heels, and deriving his chief claims to distinction from the muscles of his calves and the joints of his great toes!

Promiscuous dancing, to our thinking, inclines to the *immoral*. Its chief charm we fear lies in its covert licentiousness. When men dance with men, or women with women, we shall believe otherwise; but not till then. Byron who, poor fellow! had employed his eagle wing not in soaring into the empyrean, but in exploring the depths of human passion and vice, has left us in his poem on the Waltz, his burning testimony on this head. We cannot quote his lines, but if any parents have unthinkingly allowed their children to indulge in this seductive pastime, we beseech them to read the poem, that they may know in what light waltzing was viewed by a gay and licentious *roué*.

As respects the religious aspect of dancing, Dr. Yale shall speak for us in the following pithy paragraphs.—ED. S. C. M.]

*Shall Christians dance?* Why not *Christians*, if anybody? We would not advise a *sinner* to dance. A sinner is an enemy to God—and shall he dance? A sinner must repent or perish—and shall he dance? A sinner is on the way to hell, and may be there in an hour—shall he dance? There is something supremely shocking in the idea of a dancing sinner. What fearful declarations are those of Job! “They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave.” Job xxi. 11, 13.

But a Christian is a redeemed sinner. “He is bought with a price.” “He is washed, he is sanctified, he is justified in the name of the Lord Jesus, and by the Spirit of our God,” “He is a new creature; old things are passed away; behold all things are become new.” The Christian is the image of Christ, and is to show to the world that he has been with Jesus, and has learned of him, “who was meek and lowly in heart, and went about doing good.” The Christian is “crucified to the world, and the world unto him,” so that “he rolls round his dying eyes upon a

dying world." The Christian is, in a little while, to be in heaven, beholding and enjoying, and forever to enjoy the glory of God. Let him sing for joy, and dance too before the Lord, as David did, if such an exercise be suited to his present condition, and adapted to promote the glory of God and the salvation of men. For this is the apostolic exhortation: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

*Shall Christians dance?* Then they must have a *time* to dance. At what point of time between one communion season and another, shall it be? just before, or just after they sit down at the table of the Lord? Is it the kind of preparation which fits them for that scene which Calvary beheld? Will the dance help them to "examine themselves?" Will it enable them to deny themselves as they should after they have been anew to see Christ crucified? Or, will they fix the time at a point equally distant from the celebration past, and the celebration to come; so that they may *forget*, or *almost forget* the command, "This do in *remembrance* of me?" Can they, at the dance, think intensely upon the scenes in the garden; in the palace of the High Priest; in the hall of Pilate; on the way to Calvary; at the nailing of the victim; and at the innocent Sufferer's cry of agony, "My God, my God, why hast thou forsaken me?" This cry, under Almighty wrath, crushing him to death for our sins, makes the ears of Christians tingle. How can they forget it, so as to find a *time* to dance between one communion season and another?

*Shall Christians dance?* Then they must have *leisure* to dance. "Wot ye not," said Jesus, "that I must be about my Father's business?" He began early and continued to the end to be about his Father's business; so that in the end he could say to his Father, "I have glorified thee upon the earth; I have finished the work which thou gavest me to do." Then he was ready to depart, and with his last breath cried, "It is finished." Duty and suffering were completed. Are Christians, the followers of such a Saviour, at leisure, so that their work is done long before their sun is set? Do they understand God's word so well, that they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to unite with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for? And from the dance can they return home to commune with God? to pray for all saints and the ministers of Christ, with all prayer, and without ceasing? Can they "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world?"

*Shall Christians dance?* Then they must be *imitated* by others. Allowing that Christians have *time*, *leisure*, and *money* for the dance, and that it may be proper for them to dance, still a question remains—Is it expedient? If it be lawful in the sight of God, does it tend to edification? Is it attended with no danger to others? Will the gay and the thoughtless be likely to derive benefit from such examples of Christians? Did the apostle Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should not we also look to the welfare of others? If it be not perilous to ourselves, yet if it be to others, charity requires us to abstain. If we

should not advise sinners to dance, we certainly would not set the example. If but one member of a church be found in the ball room, who will not know it? Will not every eye be fixed on that individual? Will not some be ready to say in heart, "Did not I see thee *at the Lord's table*?" Will it not be reported the next day? And will not the echo fly among the circles of the lovers of pleasure? Will not the thoughtless urge this example, as a plea for the indulgence which conscience forbids? And will not many be emboldened, not only near by, but far off to do what no sinner should venture to do, as it must be at the peril of his soul? And will not those gay companions of yours despise you for your vain indulgence?

Dear Christian friend, how can you have any delight in this amusement, or in any other pastime in which they delight who are strangers to holy and refined enjoyments? When all the sweets of paradise are before us, need we covet the forbidden tree? Can you recommend Christ and him crucified to your jovial companions? Can you converse seriously on the salvation of the soul, while on the way with them either to or from the merry meeting? Allowing that it is no worse than any other vain amusements, is this the criterion of your duty? Dear friend, how came you to be in this vacillating state of mind? You did not feel as you do now, when you first hoped in Christ, when you joined yourself to the Lord and his people. Did you not then find your happiness in God, choose his people for your people, his law for your rule, his heaven for your home? Are you become, or are you about to become one of those who draw back to perdition?

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## MARTYRS TO THE FAITH IN BELGIUM.

### NO. II.—ANDRÉ MICHEL, THE BLIND MAN OF TOURNAI.

WHILST André Michel was earnestly endeavouring to discover some means by which his *bodily* sight might be restored, *real* sight in the light of truth, was, by the singular goodness of the Lord, granted to him. Having obtained leave from the superintendents of the Blind Asylum at Tournai, he, in the month of September, 1560, set out for France, in order to try if the advice of the medical men in some of the principal towns there, might be productive of benefit to him. On his arrival in Paris, he was directed to go to St. Germain-en-Laye, for the purpose of consulting some of the king's physicians. During his stay there, André resided in the house of one of these doctors, where he had the privilege of hearing divine worship regularly performed. His curiosity being excited, and his attention fixed, by this (to him) novel manner of proceeding, he begged some of the members of the family to direct him to the place, where he might hear the sermons of which they often spoke. After having been several times present at the services in the chapel, he became ardently desirous of further instruction; and, on his return to Tournai, which took place shortly afterwards, he frequently gathered around him many of his former friends and acquaintances, to whom he related all that he had heard during his stay in France.

The publicity which he gave to these truths so offended and alarmed the magistrates of the town, that they caused him to be apprehended and



imprisoned. The commissioners, ordained by the privy council of the court, were then in Tournai. Before them he was accordingly taken, but to all their interrogations he replied with so much prudence, that they were induced to release him, on condition that he should abjure all his errors before the officials of Tournai. The tenor of his sentence is subjoined in proper terms.—

“The following are the confessions and denials of André Michel, a poor blind man of this town, suspected of having held various erroneous and deceitful doctrines:—further, of having been at St. Germain-en-Laye, and of having there attended the preaching of a nephew of John Calvin, an heresiarch, whom he did not know. He is further suspected of being in doubt upon several doctrines of the Catholic and general church. The king, in consideration of the penitence which he has manifested, simply commands him to cry for mercy to God, to beg pardon from his royal majesty, and from justice for the aforesaid misdemeanours. Also, to renounce all his errors and heresies before the official of Tournai, to abjure and detest them, whilst he is also condemned to be confined within the town and precincts of Tournai, during the space of a year, and to be continually employed in hard labour. Given under our hand thus, in the hall of the king, in presence of the commissioners of his majesty. January 20th, 1561.”

Notwithstanding the retractions which Michel appears to have made before these commissioners, fresh causes of offence were soon discovered against him. Certain doctrines which he still held, (though unable to prove their truth by any passage of scripture,) were specified by the judges as being erroneous, and he was therefore required to renounce them. His steady resistance to this demand, and his noble firmness in refusing to name any of those who adhered to his opinions, led to his incarceration in the bishop's prison. Meanwhile, an action was entered upon against him, by the magistrates of Tournai, and, in order to discover his associates, he was, at the request of the Seigneur Doigni, the bishop's vicar in the town, put to the torture by the officials and others of the party of the priests. The vicar himself was present during the whole of this cruel transaction, but, in place of lessening the torture of the poor prisoner, he several times touched the chords to ascertain if they were sufficiently tightened. As a witness to the reality of this incident, we have the testimony of the executioner himself, who professed his unqualified astonishment at an action, which, indeed, had till then, been unknown amongst the most rigorous judges in christendom. The fortitude of André, was not, however, shaken by this cruel treatment; therefore, in consequence of his firm refusal to name the adherents to his doctrine, he was, by the order of the judge, put into the lowest dungeon of the common prison, and allowed only a very meagre supply of bread and water. Finding themselves unable to overcome his constancy, it was considered advisable by the magistrates to abridge his torture, and to declare him at once a heretic and a schismatic, and as such, liable to condign punishment. From this mode of proceeding, they were, however, dissuaded by Doigni, who represented the evils which might occur to them from such a step, for, the commissioners not having judged thus when Michel was before them, the people would, most probably, throw the whole odium of his death upon the priests. This advice was not

eventually followed, for the action was concluded by Michel being declared a heretic and schismatic, and being delivered over to the secular arm, to be dealt with as the law commanded. Some dispute ensued between the magistrates of the town and the king's officers as to the manner in which the prisoner should be treated, upon which the lord of the manor of Mausart, then provost of that town, offered to take the prisoner into his charge. The first place selected for his confinement was the prison in the hall of Mausart, whence he was afterwards removed to one of the towers in the wall of the city, commonly called the tower of France, and, after a short time, reconveyed to his former place of imprisonment. The privy council of Brussels having taken cognizance of the differences between the magistrates, ordained that they (that is to say, the justice of the town, and the judge appointed by the king,) should act in conjunction at the trial of Michel. During the course of the proceedings against him, the many fresh reasons and passages of scripture, which André from day to day brought forward to support his opinions, impressed the judges with the belief, that whilst in the prison he had been secretly visited by his friends and exhorted to persevere in his course. He was accordingly a second time put to the torture, but nothing criminating any one, was elicited from him. Much as the provost of Mausart was amazed at the doctrines which André professed, and at the constancy with which he supported his opinions, he flattered himself that, as he had known the blind man from his youth, he would be able, by his superior learning, to conquer all his objections. To forward his purposes, he devoted a great part of every day to conversing with André, promising him full and free deliverance from confinement and punishment, did he retract, should it be ever so little. Seeing that these inducements were of no avail, he changed his tone, employing menaces and threats to induce him to yield; but, with no better effect. Michel stood firm, glorying in tribulation, and thanking God for the honour that he had bestowed upon him in "counting him worthy to suffer shame for his name;" his constant prayer being, that, in the day of trial, he might be enabled to stand firm.

An incident occurred, when André was confined in the tower of France, which ought not to be omitted in this account.—A certain person, animated by a christian zeal, found means, by the assistance of some of his friends, to visit Michel in prison, for the double purpose of satisfying himself as to his faithfulness to his profession, and of exhorting him to persevere. When this individual had gained admission to André, he inquired if his resolution was to live and die in the faith of the gospel, for which he was now suffering imprisonment. Michel immediately responded in the affirmative; upon which the person exhorted him very affectionately, placing before him in strong terms the great honour which God put upon him, in choosing him for His witness before the enemies of the gospel of His Son, and representing to him that it was an especial honour to be imprisoned and to suffer for His name. He also exhorted him to take great delight in thinking of these words of Jesus, "He who loseth his life for my sake, the same shall find it." But he entreated him above all to beware of seducers, who would endeavour, by bribery, to turn him aside from the right way, offering him silver and gold, and deliverance for his body. He besought him, in the name of God, to pay no attention to their enticing words, but to consider well, and have constantly before his

eyes the fearful crime which he would commit should he turn aside from the right way, and adhere, or seem to adhere, to their false religion. Finally, he represented to him that he ought to despise the contempt of the world, and think lightly of all these torments which man can inflict upon the body, and which are the ordinary portion of those who, in the face of a superior hostile force, sustain the truth of the gospel: "For," said he, "if you now abjure that doctrine, for whose support you are here imprisoned, certainly the Son of Man will abjure you before his Father." These words were a source of great pleasure to Michel, who thanked the stranger for his visit and exhortation, assuring him that he would support the truth, even unto death, and that he daily besought God to bestow upon him strength of principle to maintain the truth, and constancy to suffer even death for the name of the Lord Jesus.

This incident shows the deep interest and earnest care which the faithful few then in Belgium took to uphold each other in the path of duty, and to preserve that gospel, for which they were so ready to suffer, from every stain which might be cast upon it, through the cowardice or apostacy of any of its professors. The profit which poor Michel derived from this visit was soon apparent in his continued and steady resistance to the arguments of the Provost Mausart, and other enemies of the truth. His constancy, however, led them to suspect that he had been visited and conversed with by his friends. Therefore, after severely reprimanding the jailor for his remissness, they removed Michel to a more secure place of confinement in the prison of the Hall at Tournai. This removal was a subject of deep regret to Michel and his friends, who were thus deprived of all opportunity of visiting and conversing with him. It is said, that when he was on his way to the prison in Tournai, he said to the magistrates and others who surrounded him, "You will do with me as a cat does with a mouse, for, after having played with it for a time, she then strangles it." It appears that after André was removed to the prison in Tournai, he was much annoyed by the frequent visits of his worldly friends, who tempted him constantly to abjure his religion, by promises of great temporal advantage. The day before his sentence was pronounced, and the morning of its execution, viz., the 22d of May, 1562, he sustained another attack, more difficult to parry, from the superior learning and address of his opponents, who were of the order of the Jesuits—the most artful and dangerous body of men in the Romish church. They represented to him, that the wrath and fearful judgment of God were impending over those recusants who, like himself, were separated from the communion of the Holy Mother Church, and who professed those doctrines which he sustained, adding, that as he was then living without God, he was eternally condemned. To this declaration Michel simply replied, that he believed and trusted in God, and therefore was not condemned. Their continued blasphemous asseverations regarding the Divine Being, and the contempt which they threw upon the gospel of Christ, were so displeasing to André, that he closed his ears with his hands to avoid hearing them. This action, and their bad success in convincing him of his errors, so piqued the Jesuits, that they immediately cried out vehemently that he was condemned throughout all eternity. Their further denunciations were interrupted by the entrance of M. Guillaume Hacton, a counsellor, who informed them, that the hour for putting in execution

the sentence against Michel had now arrived, and therefore, if they wished to exhort him further, "it must be done in public. To this proposal they however refused to accede, alleging as a reason, that all they had hitherto said had only seemed to confirm the heretic in his obstinacy. After the final pronouncement of his sentence, André was delivered over to the executioner. Whilst he was descending the staircase of the Hall, he, in his native language, repeated the Lord's prayer with so much zeal and ardour of devotion, that several persons who surrounded him were melted into tears. Amongst those who were much affected was the Provost Mansart, who, touched with compassion for the helpless blind man, had endeavoured, by every means in his power, to delay the execution of the sentence; but who, at last, intimidated by a powerful opposition, had given his consent to the condemnation. On the scaffold, André was calm and composed. He thanked the magistrates for his long detention in prison, adding, that it was by this means that he had been strengthened and fortified to endure, even unto death; as during that time he had obtained a much more clear and correct knowledge of the truth. Then addressing himself to the judges he said, "O, ye judges! ye have judged me—I condemn not you; but there is One who will hereafter judge you." Turning to others who surrounded him, he thanked them for any kindness they had shown to him during his imprisonment. In addressing himself to the people, he applied in such a striking manner to the Roman Catholic church the description of the great whore mentioned in the 18th chapter of the Apocalypse, that they could scarcely believe it to be the blind and unlettered prisoner who addressed them, but believed him to be inspired by some higher power. André does not seem to have been wholly without friends among the people; for, as he was preparing for death, the voice of a boy was heard in the midst of the crowd exclaiming, "Courage, André, courage!" and some women replied, "What more courage can you desire?—do you not see his constancy?" After this, André having commended his soul to God, was strangled by the executioner, and his remains were afterwards reduced to ashes. His execution took place at about nine o'clock in the morning.

Such was the blessed departure of this *seeing* blind man, called by the thorny path of martyrdom to sit down at the glorious banquet provided for the saints by the eternal Son of the King of Ages, immortal and invisible.

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### DR. CHALMERS.

THOMAS CHALMERS is gone. That name so long universally familiar, so widely revered and loved, now belongs to the past. The grave has now closed over all that was mortal of the most eloquent preacher our country has produced. The greatest Scotchman of the nineteenth century, has gone from the scene of his labours, and retired to his repose. His country turns mournfully from his tomb to inquire for the next best.

Amidst the universal expressions of regret which this event has called forth, it would ill become us to be silent. At present, however, we can do little more than borrow from others some record of his life, and of the circumstances connected with his decease. On some future occasion



we may lay before our readers, some sketches of his character, and of his claims on our respect and love.

The following notice of the leading events of his life is abridged from Anderson's "Sketches of the Edinburgh Clergy," published some years ago.

"This eminent man was born of respectable parentage, at the town of Anstruther, in Fife, 17th March, 1780. He received his college education at St. Andrew's; and after having been licensed as a preacher, he officiated for some time as assistant to the late minister of Cavers,—a parish lying within a few miles of Hawick, in Roxburghshire. He was ordained minister of Kilmany, on 12th May, 1803, a parish beautifully situated amid the "green hills and smiling valleys" of Fife, and in the immediate vicinity of St. Andrew's. While here, he for one season assisted the late Professor Vilant in teaching the mathematical class at the College of St. Andrew's, where his talents attracted so much celebrity that, when in a following session he commenced a private class of his own, on the same branch of science, the students all flocked to him. He afterwards delivered a course of lectures on chemistry. Indeed, he had very early in life given indication of those superior talents, and that ardent love of science and literature, which have ever marked his career. He made his first appearance as an author, in a pamphlet published at Cupar, Fife, on the Leslie Controversy. It was written in the form of a letter, addressed to Professor Playfair: the *brochure* abounds in talent, wit, and genuine humour. It was published anonymously; and, to this day, is not generally known to have been his production. He vindicates in it, very powerfully, the divines of the Church of Scotland from the imputation of a want of mathematical talent,—a reproach which he thought Professor Playfair had thrown upon them. Dr. Chalmers had not then adopted his subsequent views against pluralities, otherwise he had no reason to regret this his first publication. On the occasion of the vacancy in the Chair of Mathematics in the University of Edinburgh, in 1805, Dr. Chalmers offered himself as a candidate, and, we believe, was not without considerable chance of success, but some of his own nearest relatives felt anxious that he should continue as a minister, and he withdrew his pretensions to the chair, in order to remain in the bosom of that church of which he was destined one day to be the most distinguished ornament.

"Dr. Chalmers' next publication appeared in 1808, and was entitled, "An Inquiry into the Extent and Stability of National Resources." In it he endeavours to prove the independence of the country of foreign trade. The work displays talent, and is eloquently written; but his mind now embraced those deep convictions of religious truth which led him to devote himself almost exclusively to his sacred profession. The common statement is, that this happy change took place when engaged in writing the article "Christianity" for Brewster's Encyclopedia, which contains an able and original exposition of the evidences of the truth of our religion, and was afterwards published separately. Be this as it may, the result was happy; his zeal, earnestness, and eloquence, soon drew on him the public eye, and speedily enthroned him as the first pulpit orator of his age.

"In 1815 he was called to be minister of the Tron Church of Glasgow, and his name and excellence conferred a new literary celebrity on that commercial city. Besides the ardent direct pursuit of his profession, Dr. Chalmers here embarked keenly, and with indefatigable labour, in plans for the improvement of the education of the poor; and though, in the prosecution of these, he had to encounter a vast mass of prejudice, he was eminently successful, and accomplished much good for the community of Glasgow. His views on these subjects are fully developed in a large work he published at this time, entitled the "Christian and Civic Economy of Large Towns," which abounds with many enlightened views, and much valuable matter, regarding the poor laws, and all the other branches of christian economics. In 1819, Dr. Chalmers was translated to the new church and parish of St. John's, where he prosecuted these plans with renewed vigour till 1823, when he was elected Professor of Moral Philosophy in the University of St. Andrew's, where he imparted a very different character to this course, from the mere worldly cast which it too generally assumes in our universities. While here, he also delivered a separate course of lectures on Political Economy, as connected with the Moral Philosophy chair.

"Dr. Chalmers was more than once offered an Edinburgh church; but he had long conceived that his widest sphere of usefulness was a theological chair. We often used to dread that his valuable life might pass away before an opportunity occurred of his being transferred to the Scottish metropolis; but at length, in 1828, on the divinity chair in the University of Edinburgh becoming vacant, the magistrates and council, much to their honour, with one voice elected Dr. Chalmers. In doing so, they conferred a boon of inestimable value on the National Church, from the ardour, eloquence, and industry he brought to the important charge, and his deep sense of his great responsibility. Seated on this chair, and with all the ardour of his powerful and energetic mind devoted to the rearing of the future christian instructors of the land, he rendered his lectures deeply interesting and stimulating to his students. At one time the object of the young men seemed to be to evade attendance on the divinity lecture; now the difficulty became to get a good place to hear their eloquent instructor. In March, 1832, Dr. Chalmers completed, for the first time, one revolution of his theological cycle, consisting of four different courses of lectures. He also delivered a series of lectures on the importance of Church Establishments."

"For several years subsequent to this, Dr. Chalmers was actively engaged in embarking the Church of Scotland in a scheme of "Church Extension;" the object of which was the supplying churches and the spiritual wants of the various localities in Scotland, whether of city or rural population, where the existing apparatus was inadequate. By his unparalleled exertions, as Convener of the General Assembly's Committee for this great object, £260,000 were subscribed.

"It has often been alleged, that the clergy show, on all occasions, the utmost anxiety to increase their income by any change of place. Dr. Chalmers was one living reutation of this, he having refused the most wealthy living in the Church of Scotland, the West parish of Greenock, which was proffered him by the patron.

"Dr. Chalmers published several volumes of sermons, all of them of a most useful practical tendency. His "Discourses on the Christian Revelation, viewed in connection with the Modern Astronomy," constitute one of the most splendid productions of his genius, and have had an immense circulation, having gone through twelve editions. His "Sermons on the Application of Christianity to the Commercial and Ordinary affairs of Life," ought to be in the hands of every person engaged in the business of the world, being of admirable practical utility. Some of his sermons, preached on public occasions, are brilliant exhibitions of eloquence and power in pulpit oratory, combined with real usefulness. Dr. Chalmers lately brought out a very interesting and valuable work, "On Political Economy in Connection with the Moral State and Moral Prospects of Society." This work displays a mind familiar with the *elements* of political science; while, in the course of it, he has to discuss the most complicated and difficult questions in political economy, the whole structure and process of his argument is to prove that to rear a well-educated, prudent, virtuous, and religious people, habituated to moral restraint, is the true, the only way to accomplish the great objects of political economy.

"In 1837, Dr. Chalmers published his valuable Lectures on Paul's Epistle to the Romans.

"In 1838, Dr. Chalmers was called to London to deliver a course of lectures on the Establishment and Extension of National Churches, which he did to an overflowing audience, among which were the Duke of Cambridge, and a host of senators belonging to both Houses of Parliament."

The only event in Dr. Chalmers' life, subsequent to this, requiring notice, was the most remarkable, perhaps, of all—his secession from the National Church at the head of his brethren, who agreed with him in asserting the spiritual liberties of the Church of Scotland. Of this very important movement Dr. Chalmers was, if not the soul, certainly the most commanding and influential conductor. It was his eloquence, firmness, and example, which more, perhaps, than any other influence, secured to the movement such large numbers, and so much of zeal and intrepidity; nor can it be doubted that since it took place, his counsels and exertions

have exercised over the religious community, which was then formed, a most wholesome and conservative authority. With the formation and early history of the Free Church, the name of Dr. Chalmers will ever be associated as that not only of its highest ornament, but also of its wisest and most hearty advocate.

To this Church Dr. Chalmers became Primarius Professor of Theology in its new College. Here he pursued the same course which he had been accustomed to pursue in the University. At the close of his fourth session, in April last, he availed himself of the opportunity afforded, by a summons, to give evidence before the Site Committee, to revisit some friends in different parts of England. This, which seems to have been a source of great delight to himself, he happily accomplished; and, having given his evidence, he returned home in apparently vigorous health, and in buoyant spirits, on Friday the 28th of May. On the Sabbath following, he attended divine service as usual, and retired to bed in his accustomed health. On Monday morning it was found that his spirit had passed peacefully away, leaving a smile upon his lips. The immediate cause of his death was a disorder of the heart.

On the Friday following, his remains were interred in the New Cemetery, at Grange, near Edinburgh. The funeral was attended by a very large number of persons, comprising ministers of all denominations from different parts of the country, the magistrates of the city in their robes, some of the judges, the University Professors, the Free Church Professors, and hundreds of others drawn together by their desire to show respect to the memory of so great and so good a man. The procession extended for upwards of a mile, and as it passed along, the sides of the road and of the streets were crowded with spectators, who stood in solemn and respectful silence. In those streets, also, through which the procession passed, all the shops were closed. The very children seemed to have caught the solemnity of the scene, for they sat along the kerb stones, mute and wondering, as if feeling themselves in the shadow of that mighty spirit.

“At about ten minutes past four,” says the *Edinburgh Witness* of June 5th, “the procession reached the gate of the burial-ground. We ought here to mention, that it had now received a considerable accession to its numbers, large bodies having joined it at Teviot Row, and at the Barricades of the Grange Road, including several who had just arrived from Glasgow. The burial-ground presented an impressive spectacle. The balcony above the vaults on the south of the Cemetery was seen to be crowded from the eastern to the western wall, with several thousand spectators, chiefly ladies, who had assembled here at an early hour to await the arrival of the funeral. Besides these, a place had been assigned, within the walls of the Cemetery, to the children attending the West-Port School, over which, as is well known, Dr. Chalmers had watched with all the interest and solicitude of a father. These, during the time that elapsed previous to the arrival of the procession, had sung several appropriate hymns. The long funereal line entered at the large gate. The ground is of great extent, and nearly square, having a gravel walk running along its four sides. The procession deployed along till it came to the south-east corner of the ground: then it turned westward, passing in front of the vaults, from whose top the silent mass of spectators looked down upon it: then it moved northward, along the western wall: and then eastward till the front rank stood opposite the open grave, in which was to be laid the dust which had been borne thither by so many mourners. When the head of the procession had reached the grave, the rear had done little more than entered the grounds, so that almost the entire of the quadrangular walk was occupied by the long, dense,

dark line of mourners. The ranks of the procession now formed themselves into two lines, between which the coffin, with its plate inscribed thus,—

THOMAS CHALMERS,  
D.D.,  
Died 31st May, 1847,  
Aged  
67 Years,

was borne along, followed by the son of Dr. Hanna, as chief mourner; the relatives of the deceased; the magistrates of the city in their robes; the members of Assembly; the professors; the Presbytery of Edinburgh, &c. The moment when the coffin was lowered into the grave was known in the most distant part of the ground by the party around the grave uncovering—an act in which they were instantly followed along the whole line. The members of the procession no longer retained their places. As if attracted by some irresistible influence, they all drew towards the grave, and gathering around it in one vast and dense multitude, they stood in silent awe while the dust was piled above the mighty dead.

### THE HOLY LAND.

(In imitation of the well-known German "Father-Land.")

BY GOODWIN BARMBY.

Where is the True, the Holy Land?  
Is it on mountains of Palestine?  
Is it where Mecca's minarets shine?  
Is it where Ganges flows divine?  
Not there, not there, that sacred strand:  
Not there the True, the Holy Land!

Where, then, the True, the Holy Land?  
Is it where Delphian laurels glow?  
Is it where Rome's fair myrtles blow?  
Is it where Erin's shamrocks grow?  
Not there alone on any strand—  
Not there alone the Holy Land!

Where, then, the True, the Holy Land?  
Where love is law—and freedom right,  
Where truth is day—and error night;  
Where man is brave—and women bright?  
'Tis there, 'tis there, that sacred strand—  
'Tis there the True, the Holy Land!

That is the True, the Holy Land,  
Where Mary doth the better part—  
Where Mary resteth in Christ's Heart—  
Where, Mary, thou with Jesus art;  
Oh, there! oh, there! on any strand—  
Oh! there the True, the Holy Land!

Oh! there the True, the Holy Land,  
Where men and women, hand in hand—  
As God the work divine hath planned—  
Walk forth a free, a glorious band!  
Oh, there! oh! there the sacred strand!  
Oh! there the True, the Holy Land!

Yes! there the True, the Holy Land!  
Where sovereign reigns fraternity—  
Where good is God and love is free—  
Where sisters, brothers, all shall be:  
There is the land, where'er the strand,  
Which is the True, the Holy Land!



## A MORNING IN JULY.

BY THE REV. DR. CHEEVER, OF NEW YORK.

THIS is a morning of such exquisite brightness and beauty as Adam and Eve might have beheld in Paradise before their fall. Some things are still left in this world, some aspects of nature, that seem liker heaven than earth, and such that the sons of God might shout for joy to behold them, as when this fair creation rose out of chaos. This morning is such a scene. The low, lingering clouds, and the dead, close, dog-day weather, are swept off by the north-west wind, and every thing is as bright, fresh and vivid, as if the finger of God had just touched the world anew. How brilliant the atmosphere! It reminds us of the saying in Job; "fair weather cometh out of the north; with God is terrible majesty." The connection of these two phrases is singular, but in some seasons and changes of the atmosphere, even in our climate, it is singularly impressive. There is something in such a morning as this, that gives the mind a vivid image of the radiant glory of God in his holiness, his purity, his majesty.

And how sweet, how full of enjoyment, is a walk in the wild woods on such a morning! The trees seem to enjoy it as much as we. How clearly defined is every thing in the bright, clear air. And the shadows themselves, with what distinct outlines they fall upon the green grass! Those tall pines seem to have grown higher towards heaven, and the clusters of cones upon their topmost branches, like the young fruit of some species of palms, are distinctly visible. So is every separate branch and spire of the foliage, with the broad leaves of the oak glossy and lustrous in the sunshine, as if it had just been raining; and the delicate leaf of the maple, and the pointed leaf and round green nut of the hickory, and the silvery network of the spruce, with the sun shining through it, and the gray embossed berries or buds on the spreading hemlock;—you can see them all; it seems as if the light penetrated them, and as if they were cut out from the solid atmosphere. There are several pines in the grove near Congress Spring, which are truly magnificent; everybody remembers them, and how they tower like giant sentinels, over the whole wood. They seem the relics of the primeval forest, and remind one of those tallest pines upon Norwegian hills, of which Milton speaks as but a

wand, in describing the spear of the fallen Archangel. What majestic trees they are! And there is a most picturesque beauty in those hemlocks also, notwithstanding the angular obstinacy with which they push out their snag-like branches into the air. They are trees, which Ruysdael would have delighted to copy. The fir trees are not so remarkable, but still most beautiful. And what a noble, various forest may be constituted out of our most common native trees; the oak, the pine, the fir, the maple, the elm, the walnut, the hemlock, the cedar, the birch and the beech, sometimes all growing together, or within a very little distance, and affording at all seasons a wonderful variety of verdure; but in autumn, when the frost begins its ministry, making such a gorgeous mixture of colours, as no art can imitate, nor any painter describe.

If there is any thing in nature to be grateful for, it is such a morning as this. The sunshine in the atmosphere is like the light upon the soul, when "God shines into it, to give the light of the knowledge of his glory, in the face of Jesus Christ." The air is such,

"As to the heart inspires  
Vernal delight and joy, able to drive  
All sadness but despair."

In such a morning in the soul and in all nature, it seems as if you could see far out into the eternal world, as if the spiritual world and the natural world were commingling; or as if the latter were but an illuminated veil, through which mortals may be able to see and to bear the glory of the former. One such calm, bright morning, is able to make up for a whole year of toil, dust and noise in Broadway. Perhaps indeed a residence in the great city prepares the mind and heart to enjoy with a keener relish, a more sensitive, intelligent perception, the beauty and the meaning of rural sights and sounds, when a man does get amongst them. But no! a man must dwell much with nature to read her lessons aright, or he must have been much with nature in the wild woods in early years, to keep the forms and habitudes of the city from crusting over his interior spiritual perceptions of nature, as with a coat of ice. "I thank God," a man should say, as he grows into life, "for every impulse which the grass, the trees, the flowers, the

running brooks, the clouds awake within me. I thank him that he does not suffer to die away from my relish and admiration the rising and setting glories with which, morning and evening, he fills the world. I thank him, above all, that if, as sense grows blunted and decays by age, or by reason of nervous derangement ceases to represent truly the forms of nature, the freshness and beauty of this visible world are veiled from me, there is still no decay, but an ever-during increase, in the power of faith, so that the world to come does but shine brighter, as the world that now is fades away. 'Though our outward man perish, yet the inward man is renewed day by day. I thank God that the light of this world, beautiful though it be, is but a symbol of that radiance, unspeakable and full of glory, which his Spirit diffuses through the soul.'

But ah, how many walk in the light of this world, and enjoy it, whose condemnation it is, that though a greater light than that of nature has come into the world, they heed it not, but hate it! The light of this world, which should only lead to that greater light, as but an emanation from it, they use instead of it. And thus by the light they pass into darkness. This is the history of our fallen world, under the light of nature, as detailed by the Apostle in the first chapter of his Epistle to the Romans.

Pursued aright, how various, how delightful, how solemn, how instructive, is the study of nature! It is the study of the Divine wisdom and goodness, in Creation and Providence. Those writers, whose researches and productions assist

the Christian in this study, and direct the mind of the observer to God, confer a great blessing on society; while those *philosophers*, so-called, who put nature as a veil or wall *before* God, are but using their knowledge of his works to make infidels. There is one delightful production, which we may mention with unmixed praise, as adapted for all classes, and full of the lessons both of science and religion. It is *The Sacred Philosophy of the Seasons*, by Rev. Henry Dunham. It is composed in the very spirit of Cowper—

"Acquaint thyself with God, if thou wouldst  
taste  
His works. Admitted once to his embrace  
Thou shalt perceive that thou wast blind before.  
Thine eye shall be instructed, and thine heart,  
Made pure, shall relish with divine delight,  
Till then unfelt, what hands divine have  
wrought."

There is little need of commending these admirable volumes, which have already reached several editions.

Still less need is there of commending Butler's *Analogy of Religion to the Constitution and Course of Nature*—a work fitly named in connexion with the former. There is material here, and guidance also, for the study of nature, through a man's life-time. The steps are plain, from nature to the Author of nature, and to his natural government; from his natural to his providential, and thence to his moral government in this world; thence to his eternal government. The light of nature grows as we pursue it, till it meets that of revelation and is absorbed in it; and both carry us by faith into unclouded, everlasting day.

## CHRONICLE.

**I.—DENOMINATIONAL.—ORDINATION.**  
—On Wednesday the 24th of March, the Rev. George Thomson, late of Dunfermline, was publicly recognised as pastor of the Congregational Church assembling in Blackfriars-Street Chapel, Aberdeen. The services were commenced by Mr. Wallace, who read the scriptures and prayed. Mr. Hill of Huntly then delivered a most appropriate discourse, founded on Nehemiah vi. 11, "Should such a man as I flee?" Mr. Arthur put the questions, in reply to which Mr. Thomson made a most satisfactory statement of his views, both of the doctrines of the New Testament, and of the duties and responsibilities of

the pastoral office. Prayer for the divine blessing on the pastor and the people of his charge was offered by Mr. Alexander Thomson, senior pastor of the church in George-Street. Mr. Swan, the esteemed Secretary of the Congregational Union, addressed the pastor from the words of Paul to Timothy, "Endure hardness as a good soldier of Jesus Christ." Mr. Arthur concluded with prayer.

In the evening Mr. Morrison of Millseat addressed the church, choosing for his text 1st Cor. xvi. 10, "See that he may be with you without fear." This, like all the discourses of the day, was delivered to a numerous and highly

respectable audience, and it is but justice to the gentlemen who delivered these discourses to say, that they were most appropriate—wholly suitable to the occasion—whilst they evinced an ability most honourable to the speakers, and creditable to the denomination.

On the morning following the recognition, Mr. Thomson was entertained at breakfast by a numerous party, made up of individuals from nearly all the denominations in the city. The welcome with which he was then received by his friends, will, we are sure, not be soon forgotten by our beloved brother. May the union that has thus been formed be a long and a prosperous one! May the Lord bless pastor and people, and make them a blessing both to each other and to the population among whom they dwell!

2.—**LINDSAY-STREET CHAPEL, DUNDEE.**—On Sabbath the 16th April, the Rev. David Cook, formerly of Peterhead, was recognised as pastor of the Congregational Church assembling in Lindsay-Street Chapel.

In the morning Mr. Lothian of St. Andrews delivered suitable addresses to the pastor and people; at the conclusion of which service, Mr. Cook received a cordial welcome from the members of the church and other friends present on this interesting occasion. In the afternoon and evening, sermons were preached by Mr. Cook, and Mr. George Gilfillan of the United Presbyterian Church. The attendance, notwithstanding the unpropitious state of the weather, was such as to gratify and encourage.

On Monday evening a social meeting was held, at which Mr. Cook presided. The devotional exercises were conducted by Dr. Russel, and Mr. McGavin of the United Presbyterian Church. Suitable addresses were delivered by Mr. Gilfillan, Mr. Lothian, Mr. Low of Forfar, and Mr. Hannay of Princes-Street Chapel, to a numerous and respectable audience.

Mr. Cook enters upon a sphere of labour, the aspect of which is encouraging and well calculated to excite hope and stimulate devotedness. May the issue of his ministerial engagements be the conversion of sinners and the advancement of his flock in christian attainments.

3.—**MR. GEORGE GREIG** of the Theological Academy and University, Glasgow, having accepted a cordial invitation to take the pastoral oversight of the Congregational Church, Fulkland, was set apart to the office of the holy ministry, by the laying on of the hands of the presby-

tery and prayer, on Wednesday the 12th of May. The introductory services of praise, reading the scriptures, and prayer, were conducted by the Rev. T. Stevenson of the United Presbyterian Church, Auchtermuchty. The Rev. Mr. Lothian St. Andrews, preached the introductory discourse. The usual questions were put to the pastor elect, by the Rev. Mr. Mann of Musselburgh. Mr. Greig's replies were not only satisfactory as to doctrine, but so comprehensive, clear and candid as deeply to impress the entire audience. G. J. Stewart, Esq. of Balgonie Mills, having intimated that the church most cordially adhered to the call, Mr. Mann offered up the ordination prayer. The Rev. Mr. Swan of Edinburgh addressed to the newly ordained pastor a most pointed and solemn charge. The Rev. Mr. McKenzie of Ely concluded the services.

In the evening a soiree was held in the chapel, the Rev. Mr. Greig in the chair; when Messrs. Gray, (Frenchie,) Stevenson, Mann, McKenzie and Lothian delivered excellent and most appropriate addresses, which were listened to with the deepest attention by the audience.

Both of the above meetings were numerously attended, and their tone and spirit gave most delightful evidence of the general acceptability of the newly ordained pastor. Mr. Greig's ordination is the apparent answer to much earnest and anxious prayer, and we confidently trust that when the great harvest of the world shall be reaped, it will be found that our brother's labours have been instrumental through the Divine Spirit in bringing many souls into the garner of Jesus.

4.—**GLASGOW THEOLOGICAL ACADEMY.**—The annual examination of the students attending the Academy took place on the 1st of June. Messrs. Gowan of Dalkeith, and Raleigh of Greenock, had been, at the annual meeting held in Dundee, appointed examiners, but Mr. Gowan having been prevented from being present by domestic affliction, Mr. Ingram of Glasgow was requested to take his place. The examination was most satisfactory and highly creditable to all parties concerned. We subjoin the report of the examiners.

GLASGOW, *June 1st, 1847.*

According to appointment, we presided at the examination of the students, held in the Academy Room this day.

The business of the examination began by hearing the senior Hebrew class read Isaiah i. 17, which they did with accen-

racy, and being closely examined by their tutor, Mr. Thomson, on the exegetical difficulties connected with the exposition of verses 14, 15, 16, they showed a familiar acquaintance with the different theories of exposition propounded by critics respecting that passage.

The junior Hebrew class read a portion of the second chapter of Genesis, and were examined on the elementary principles of the language. The result evinced a degree of accuracy alike creditable to the students and their teacher.

The senior class next read in *Chaldee* part of the third chapter of Genesis, from the Targum of pseudo-Jonathan; and also in *patristic Greek*, a portion of the letter of the church at Smyrna concerning the death of Polycarp. They answered well a number of searching questions respecting the origin, nature and history of the Jewish Targums; and also on patristic literature.

All the students were next examined by Dr. Wardlaw on *Theology*. He selected from the lectures he had delivered, the doctrine of justification, and questioned the students on its nature—ground—and medium. They manifested by their clear and sometimes lengthy replies, a thorough knowledge of the subject, which could not fail to impress those hearing them, with the correct, lucid, and masterly manner in which the revered senior Tutor discusses the themes on which he lectures.

Mr. Thomson examined the whole class on *Church History*, confining his queries to *Monachism*. In this department the students acquitted themselves with equal credit as in the former parts of the examination. They were also questioned on *Homiletics*. With the attention they must have paid to this subject, we were especially gratified. The care and labour which Mr. Thomson appears to have expended in preparing his lectures on Homiletics cannot fail to testify how desirous he is to make his students understand what kind of preaching is demanded by the times, and will be most creditable to our rising ministry, and most beneficial to our churches.

The amount of time taken up in hearing the students questioned on the above subjects, prevented their being examined on *New Testament Exegesis*, for which they were quite prepared, and judging from their knowledge of all the other subjects of examination, we feel satisfied they would have shown equal proficiency in this department had they been tested.

In closing our brief report of this day's proceedings, we cannot but congratulate our young brethren on the high advantages they enjoy from having their Theological studies superintended by Tutors so thoroughly competent to instruct them in all that can make them accurate and sound in expounding divine truth, and pointed and effective in applying it to men. May they prove worthy of their teachers.

It would be idle for us to say any thing in praise of the Tutors. Dr. Wardlaw's labours have been long known, and long and highly appreciated in the Academy. May his bow long abide in strength. Mr. Thomson has but completed his first session as resident Tutor of the Institution, but he has already shown himself possessed of ample stores of varied and extensive learning, a well disciplined, polished, and masculine mind, and a facility in teaching which will yet, if spared under God, make him an extensive blessing to our churches.

GEORGE S. INGRAM,  
ALEXANDER RALEIGH.

II.—RECENT INTELLIGENCE FROM CHINA.—I.—LETTER FROM REV. W. LOCKHART TO REV. J. KELLY, LIVERPOOL.

SHANGHAI, *January 10th*, 1847.

MY DEAR FRIEND,—I received your letter of September 17, a few days ago, and in reply, I shall endeavour to give you some account of our proceedings here, and of our present prospects.

The Hospital has been completed some time, and answers my expectations fully, and being on one of the public roads in the vicinity, it is well attended by patients; indeed I have more now than ever I had before. All the members of the Mission now live at this place. Messrs. Medhurst and Milne occupy the mission house at present, but Mr. Milne is building a house for himself on the ground. The printing offices are at the back of the house; my own dwelling is on an adjoining piece of ground, and the Hospital is contiguous to my house. The new Chinese Chapel is in the centre of the city, but morning prayer in Chinese is carried on every morning, at eight o'clock, in the hall of the Hospital, when all the servants and workmen on the premises, as well as the in-patients, attend. Mr. Medhurst preaches three times a-week in the Hospital to the out-patients, whose numbers generally amount to from 150



to 200 persons. On Tuesday and Friday evenings there is service in the Chinese Chapel in the city, which is usually well filled. On the Sabbath there are likewise two services held here, one at nine a.m.; the second at two p.m.: the attendance is from 300 to 400 persons; and in the evening he preaches in the hall of the Hospital to a very large congregation of neighbours, villagers, &c. On Wednesday, whenever we can manage, we go out in our boat to some of the large towns and villages, within a circle of from twenty or thirty miles, for the purpose of distributing food, and when possible gathering a congregation, to whom Mr. Medhurst preaches. We sometimes obtain two or three different places in the same town. These journeys are rather laborious, but we are thus enabled to make the doctrines of the gospel extensively known, and cast abroad the good seed over the country. Our books find their way into the hands of thousands of willing readers, and we trust that the doctrines they contain may, by the grace of God, impress the minds of the people, and lead to trust in Christ, as their only friend and Saviour. We have the means of knowing that the books thus distributed are carried far and wide, for several persons have come to us from distant places, as Nanking, Young-chow, &c., saying that they have seen our books, and wish to hear more of the principles of our religion.

We are now attempting the establishment of an out-station at a large town, about eighteen miles from Shanghai, called Wantreang, where we intend going as often as possible. A large school-room has been obtained suitable for our purpose, and we thus hope to instruct the lowest people by degrees. Hitherto we have used a temple yard for our place of meeting, and the stone steps of a shrine for a pulpit. The last time Mr. Medhurst preached here, he had a good audience, as he almost invariably has. He speaks the language most beautifully, and quite enraptures his hearers, who are much surprised at the fluency and accuracy with which he speaks. They seem to hang on his lips, and listen the whole time he addresses them with fixed attention. Indeed the decorum and propriety of our heathen audience could not be surpassed; if even equalled, in a christian land. The town where this experiment is being made is peculiarly favourable for our labours. It is a place of extensive and quiet trade, where

much cotton cloth is made, and many persons doing business at other places have their family houses there. A large proportion of good families live in the place, and give the town a respectable appearance and character. It does not exhibit so much stir and bustle as here in Shanghai, where every one seems active and occupied with business.

We have no apprehension of being troubled in our operations by the officers of the government, who view our proceedings without concern, seeming to regard them as a matter of course, which they either do not wish, or have not the power to control. Thus far we have met with no molestation, although the Chinese Chapel in this city is so situated as almost to invite their notice. It is in the very centre of the population at the back of the largest temple, the grounds of which are used for tea gardens, and places of amusement for the people, and all strangers who come hither from other parts of the country, go there to see their friends, and amuse themselves. The chapel being at hand, is well known, and whenever it is ascertained that there is preaching, large numbers come in. The building is of large size, capable of containing 500 persons; and when we commenced its erection, we were not without fear of being interfered with, but we were mistaken. Since the chapel was opened, a new magistrate has been appointed, and he can hardly do any thing contrary to the allowed acts of his predecessor, nor has he taken any notice of our work. This toleration is the effect of the edicts lately issued, and of which you have heard. On their publication we immediately began the chapel, (which, by the way, is in debt £500,) determined that as far as we were concerned the edicts should not be a dead letter, but that we should take advantage to the utmost of the license thus given us. Were it not for the explicit declaration of toleration, it is doubtful whether we should have been permitted to erect a chapel. The more we can draw upon the Chinese the better, so that it be done with prudence. Every step in advance facilitates our further progress. By getting good precedents, and feeling our ground well, we can advance further and further, only carefully avoiding what would create disturbances, or unnecessarily attract the attention of the officials. When we first came here we did not expect so much liberty. We quite anticipated being controlled and interfered with, but

nothing of the kind has happened, and we now can go on with more confidence.

The missionaries in China are now engaged in revising the New Testament, and great progress has been made in the work. All the delegates from the several stations are to meet here next summer for the purpose of final decision and correction, after which an edition will be printed. This is a most important work, and needs every effort for its full accomplishment. Dr. Morrison's version was a great work; and for the time when it was done, showed his power; but it is very imperfect, and so far from what it ought to be that we cannot use it. This the Bible Society would not for a long time acknowledge; but such is the fact. Surely we who have to employ the book ought to be the best judges of its utility. Without detracting from the Dr.'s praise, whose memory will ever be venerated for his extraordinary labours, still the instruction of the people is of far greater importance. Mr. Medhurst, as you perhaps know, made a new version of the New Testament, which the Bible Society would not accept; but its correctness is shown by the fact, that all the missionaries to the Chinese have used it exclusively. The American Bible Society adopted it and have printed large editions which have hitherto supplied us. His version is the basis of the new version; and I trust that Mr. Medhurst will soon see the work to which he has given so much time and attention, satisfactorily advanced. The Bible Society has now come forward and supports the work heartily. Mr. Medhurst deserves all the aid that can be given, for his knowledge of the language is so great that it ought to be employed to the fullest extent, and his powers ought to be appreciated ere it is too late. I doubt not when our brethren meet here for the final revision, that such a version will be produced as will merit the confidence of all. We look forward with much pleasure to the time when the New Testament at least will be put in such a form as shall be understood by the people. Great attention has been given by several to this work, and there is no doubt it will be greatly improved. We have written home for a cylinder press and a new set of Chinese types, to print a new edition as soon as the work can be put to press. This will produce copies at a much cheaper rate than any other mode—cheaper by far than the native mode of printing, on account of the rapidity with which large numbers can be thrown off.

The Old Testament is to be proceeded with as soon as the New is completed.

I have thus endeavoured to give you some account of what we are doing. May the Lord crown our labours with his blessing, and give us abundant success, that we may not only sow the seed, but be favoured with seeing the fruit thereof in the conversion of souls to Christ.

The Church Missionary Society has an agent here, Mr. M'Chetlic, who has just begun to preach, and has an increasing congregation at his own house. He will no doubt be joined by others presently. The American Episcopal Church has also a mission here, under the charge of Dr. Boone, a bishop of that communion. He had three colleagues, but one, Mr. Graham, returned home very soon after his arrival. Another is going home this week on account of illness, and is not likely to return, so that the only one who remains is Mr. Lyle. There are two single ladies connected with the mission who have charge of a boys' school, which is remarkably well managed. The boys have made great progress while under the care of Miss Jones and Miss Morse, the ladies in question. Dr. Boone has just begun to preach in Chinese, and has a good congregation.

Such are the different missions in operation, so far as Shanghai is concerned. To your other inquiries my answers must be brief, only premising, that you will find much interesting and correct information about the Chinese mission in the life of the Rev. Samuel Dyer, published by Mr. Davis. It is an excellent work—well written—the best memoir I have seen for some time.

With regard to my intercourse, medically, with the people, it may be enough to say, that they come to me in large numbers, and have much confidence in our mode of treatment, especially for diseases of the eye, the treatment of ague, and surgical cases generally. When they make up their minds to an operation, they, as it were, give themselves up to me, and allows me to do what I please with them. The injurious effects of dissipation and immorality are felt to a large extent amongst the people, especially by the sons of rich families. These are allowed much liberty, and having leisure and money they abuse them and their own health at the same time. Early marriage, however, is the general rule in this country, and prevents many evils which would otherwise exist; for as to moral restraint, that is very little exercised. Each follows his own inclination

rather than what he knows to be right. Infanticide does not exist to any extent here. That vice has been much exaggerated. It does prevail in certain districts, as Fokkien, P'ekin, and other places, but it is by no means a general vice through the land.

The patients who come to the hospital come for medical aid, though they hear the gospel as well. Of those who come to the chapel and our other religious exercises, though many may be influenced by curiosity alone, yet some we think come to hear the doctrines of our religion, and are impressed by what they hear. A few desire further instruction, and give hope of knowing something of the truth, and as these indications spread, the fruit of our labour we trust will become apparent. The priests have not much influence over the people. They are not much regarded, nor have they given us any trouble thus far. We are inclined to think that they have not a good standing, and that their power is not great. They are in general an ignorant and debased set of men.

There does not appear any thing in the arrangements or habits of the people presenting any formidable hinderance to the gospel. There is no caste here as in India. They are careless about their idolatry, and respect their idols as little as they do their priests. They are, however, very superstitious about spirits, charms, &c., and believe in demoniacal influences. The worship of their ancestors is perhaps the greatest obstacle to the reception of Christianity. The feeling which prevails from this source is very difficult to overcome. Indeed, the worship of deceased persons is the essential worship or religion of the Chinese. Into this they enter with zeal, but little else is cared for. No Christian could be an officer of Government, for they must all go and "bow in the temple of Rimmon." At stated times they must go to the temples both to worship the idols and to adore the emperor. This is an indispensable part of their office, and I believe that of late years even the Roman Catholics have no Government officers amongst their adherents.

Yours very truly,

WILLIAM LOCKHART.

2.—*Extract from an Article in the "CHINESE REPOSITORY," dated CANTON, September, 1846.*

FROM Shanghai there are recent reports, which indicate that, to the

foreign residents there, the prospects are flattering. In a commercial point of view, the expectations of the most sanguine are likely to be realized. If China can be preserved from foreign and civil wars, the foreign commerce of Shanghai may be, by degrees, increased many many fold, it being, on account of its position, the point from whence supplies will be carried to the central, northern, and western parts of the empire. From all that we can learn, the residences and the facilities of intercourse are every thing that foreigners can wish. The people make those who come from afar welcome, and their bearing towards them is mild and peaceable. Dr. Lockhart's assiduous labours as a medical practitioner have, in addition to the direct good of healing great multitudes, done much to prepare the way for the preaching of the gospel. A correspondent, under date of September 4th, writes,—“Dr. Medhurst's new chapel has been open two Sabbaths; attendance about 300. I hope to have one open in three or four weeks that will accommodate about the same number.

3.—*Extract from a Letter from Mr. ALEXANDER STRONACH, dated AMOY, 22d January, 1847.*

ON the 1st of May, 1846, we left Singapore, and went on board a Bombay ship, the “Charlotte,” which brought us after a five week's voyage to Hong-Kong. There we went to reside at the New Mission House, along with our esteemed brother, the Rev. Wm. Gillespie.

By and by Mr. and Mrs. Young, who have been employed in the Mission at Amoy in connection with our Society, came here also; they were obliged to leave their station on account of Mrs. Young's delicate state of health, and are now on their way to England.

We remained at Hong-Kong till our brethren, Messrs. Milne and Cleland, came out; all the while I had been supplying the pulpit of the Union Chapel, attending to the Type Foundry work, &c.

On the 12th of September we left Hong-Kong, and after five days sail we arrived at Amoy. My own brother and all the other missionary brethren came on board to welcome us, and here we are still, very happy indeed, in labouring along with such amiable and loving christian friends as are associated together.

There are four chapels for Chinese

service, at which the missionaries officiate. My brother preaches every Lord's day in two of them, and I in the other two, the other services being conducted by Mr. Dohlman and Dr. Cumming.

In our own house there is a service attended by Chinese females every Tuesday afternoon; and every day my brother and I attend, the one in the morning and the other in the afternoon, at our own chapel, to discourse with the Chinamen who come flocking in, on the great salvation provided for all by Him who so loved the world. The Chinese here are a very friendly and easy accessible class of people, and generally listen with somewhat of seriousness to our message, to the glorious themes

on which we delight to discourse of to them. We know that many of them are now acquainted with the truths by which all who believe are saved; and it is our fervent prayer and hope, that the mighty Spirit of God may graciously crown our labours with his blessing, imparting to many life for evermore. We like the climate of this place very well, and trust we shall continue to enjoy good health here. Already, by the cold weather, our cheeks have assumed a ruddy hue, and Mrs. S. is much stronger than she was. She and my sister are the only European females on the island, with the exception of the Consul's wife.

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## FIRESIDE.

**A CHEERFUL HEART.**—I once heard a young lady say to an individual, "your countenance to me is like the shining sun, for it always gladdens me with a cheerful look." A merry or cheerful countenance was one of those things which Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in this world as they would spend their time if shut up in a dungeon. Every thing is made gloomy and forbidding. They go mourning from day to day, that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present for the evil that is to come. This is not religious. Religion makes the heart cheerful, and when its large and benevolent principles are exercised, men will be happy in spite of themselves. The industrious bee does not stop to lament that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit and a heart to praise God for his mercies, we may walk therein with great comfort, and come to the end of our journey in peace.

**A CHILD'S PRAYER.**—A drunkard who had run through his property, returned one night to his unfurnished home. He entered its empty hall—anguish was gnawing at his heart-strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak, he could not look upon them. The mother said to the little angel by her side, "Come, my child, it is time to go to bed;" and that little babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, slowly repeated her nightly orison; and when she had finished, the child (but four years of age,) said to her mother,—“Dear ma, may I not offer up one more prayer?” “Yes, yes, my sweet pet, pray.” And she lifted up her tiny hands, closed her eyes, and prayed—“O God! spare, oh! spare my dear papa!” That prayer was wafted with electric rapidity to the throne of God. It was heard on high—it was heard on earth. The responsive “Amen!” burst from that father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, “My child, you have saved your father from the grave of a drunkard. I'll sign the pledge.”



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1847.

## AN ATTEMPT AT A POPULAR EXPOSITION OF ROMANS VIII. 19—23.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

THE passage before us is one of confessed difficulty, and, as such, has been overloaded with commentary, criticism, and conjecture. To enumerate the variety of interpretations which have been put upon these verses would exhaust patience and tend to no profitable result. The chief conflicting principle in the leading expositions of this passage lies in the different meaning which they respectively attach to the word—for it is one and the same term—rendered by our translators, *creature* and *creation*. Let us in the first place, then, try to get at the meaning of this word, which may prove our master-key to the entire passage.

Some understand the word *creation*, or *creature* to mean here, the whole human race—mankind at large. And it is used in this specific sense in the following passages:—Mark xvi. 15; “Go, preach the gospel to every creature”—that is, to every rational creature—to all men. Col. i. 23; “Which (gospel) has been preached among all nations,” or, “to every creature,”—every rational being,—every man—“under heaven.” The same use of the word occurs in 1 Peter ii. 13. If, however, it is not *uniformly* used with this meaning by the New Testament writers—as we shall presently discover to be the case—we can only, at present, conclude that it is possible it *may* bear the same meaning in the passage before us that it does in those three just quoted. Our next step, therefore, will be to inquire whether, by so translating the term here, we can deduce a consistent and satisfactory meaning from the passage,—a doctrine, or a statement of fact, in harmony with other parts of the word of God. But here we encounter a startling objection in the very outset of our examination; for it immediately occurs to any one in the least acquainted with the doctrines of scripture, and the statements of the apostle himself,

whose words we are considering, to ask here, with what sense of propriety and consistency can it be asserted that the whole race of mankind wait with "earnest expectation for the manifestation of the sons of God?" Does not the uniform tenor of scripture represent that "manifestation," or fulfilment of the hopes and consummation of the blessedness of the righteous, as an object, not of indifference merely, but of aversion and dread to those who may not hope to partake in the consummated felicity of the sons of God? With what consistency can the apostle declare that in the day of this "manifestation," the whole human race are to be "delivered from the bondage of corruption into the glorious liberty of the children of God," when he has already told us, in this same epistle, that the day of glory, honour, and immortality "to the sons of God," will be the day of "indignation and wrath, tribulation and anguish," to "every soul of man that doeth evil?" How can it be affirmed of mankind, universally, that they were "brought into subjection not willingly?" Is not this latter declaration, indeed, fatal to the application of the term to human beings at all? Of no mere man since the Fall can it be affirmed that he has not willingly brought himself into subjection,—that he has not voluntarily done what has exposed him to sorrow and suffering and degradation. Moreover, what are we to make of this interpretation in connection with the declaration that "the creature was made subject to vanity, not willingly, but by reason of him," or, "by means of him who hath subjected it." If we understand the agent to be man himself, does not this sound very like a contradiction in terms? Mankind were made subject to vanity, not willingly, but by means of mankind!

Putting aside this interpretation as untenable, let us try what can be made of the term in some other sense. The word occurs in 2 Cor. v. 17; "If any one be in Christ, (he is) a new creature," or, "(there is) a new creation." Again, in Gal. vi. 15; "In Christ Jesus neither circumcision nor uncircumcision avails any thing, but a new creature," or, "a new creation,"—that is, a new act of creating by the Holy Spirit. On the authority of the usage of the term in these passages, and also of the verb-form of the word in such expressions as—"created in Christ,"\* "created after God,"† some critics interpret the word, in the passage before us, as signifying Christians,—the body of the regenerated,—the church of Christ. But this interpretation is not warranted by the actual form of the apostle's language: for here the term stands singly and alone, whereas, in the passages just quoted, the peculiar meaning is determined and clearly indicated by means of some adjunct term or expression, such as the adjective "new," or the phrases, "in Christ," "after God." Again, in this interpretation, what becomes of the distinction which evidently is meant to be kept up throughout the whole passage betwixt this something—this "creature," this "creation," and "the sons of God," or, "we who have the first-fruits of the Spirit,"—that is, the Spirit as the first-fruits or pledge of our hopes?

There is another use of the term now under examination among New Testament writers, who sometimes employ it to denote the material creation in general,—the created universe,—the system of nature, as it is called. Thus, Mark xiii. 19,—“For in those days shall be affliction such

\* Eph. ii. 10.

† Eph. iv. 24.

as was not from the beginning of the creation which God created until this time." See also chap. x. 6. Again, Rom. i. 25: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." And chap. viii. 39: "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Col. i. 15: "Who is the image of the invisible God, the first-born of every creature,"—that is, the prince and lord of all creation—the head of the entire system of created things—as is plain from the apostle's own exegesis on the word: "For by Him were all things created, that are in heaven, and that are in earth," &c. Heb. iv. 13: "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Rev. iii. 4: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God,"—that is, the Lord of the universe. From these passages it is abundantly evident that we are entitled to interpret the term, as occurring in the verses now under examination, in the sense of the creation in general—the works of nature, as the phrase sometimes is—provided this interpretation can be reconciled with the rest of the apostle's argument in this chapter, and a consistent meaning wrought out from the passage, by using the term in this specific sense. Let us then proceed, with this meaning attached to the word *creation*, to investigate the statement of the apostle.

The general theme, of which these verses contain an expansion and illustration, seems to be announced in the preceding, the 18th verse: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Or, "Moreover, I count not the sufferings of the present time as worthy of comparison with the glory which is to be revealed to us." The subject, then, is the future glory which is to be revealed to and enjoyed by believers, and the support under present affliction to be derived from its anticipation.

Verse 19. "For the earnest expectation of the creation" (we shall employ this term throughout the passage, instead of shifting from the use of *creature* to *creation*, or the reverse,) "waiteth for the manifestation of the sons of God." The word here translated "earnest expectation," signifies that emotion of intense desire and fond anticipation which is accompanied by a raising of the head and stretching of the neck towards something approaching us. We have thus a personification of creation, or nature, in these words. Creation is represented as a conscious animated being, in an attitude of expectancy, stretching the neck, and gazing forward with intense earnestness and passionate expectation to the approach of some highly desired object. The personification is doubtless a bold one, but not more so than those which occur in the prophetic writings of the Old Testament,\* and it is quite in Paul's manner, who has personified the law, and sin, and death with equal boldness. The object thus earnestly looked out for by creation is "the manifestation of the sons of God,"—literally, "the apocalypse,"—"the revelation of the sons of God;" that is, the time when the people of God shall attain the consummation of their salvation,—the fullness of their blessedness and glory; the period of man's entire and final restoration

\* Isaiah lv. 12; Psalm xcvi. 34; Ezek. xxxi. 15.

to holiness and happiness; when God's moral image being fully restored to him, yea, impressed in deeper and ineffaceable lineaments upon him, he shall be manifested or set forth to an admiring universe a "son of God," in a manner worthy of so high a title.

In the 20th and 21st verses, the apostle proceeds to show how it is that the creation takes so deep an interest in this manifestation,—longs so earnestly for the arrival of the period fixed by God for this purpose. The reason is twofold: 1st, Creation has been subjected to vanity,—to something which greatly distresses it, and from which it longs to be delivered; and 2dly, It has the hope of such deliverance in connection with the manifestation already spoken of.

The term here rendered *vanity* is of wide signification in scripture language. It signifies something frail and dying, or something sinful, or something useless and illusory. It seems well enough rendered here by our translators. It is the same word by which the Septuagint translators have rendered the Hebrew term in Job vii. 3, "Though a servant earnestly desireth the shadow, and a hireling expecteth a reward of his work, yet I am made to possess months of vanity;" and in Psalm xxxix. 5, "Every man at his best state is altogether vanity." Creation has been subjected to this vanity, that is, has been perverted, turned aside, in many things from its original constitution and purpose, and so rendered useless, vain, incapable of good; and that not willingly or voluntarily, or from its original and innate tendencies: for when God had finished the creation of all things, he "beheld every thing which he had made," and pronounced them "very good." Every thing was perfect in its own nature, and exactly fitted for its own uses, occupied its own place, and performed its own functions in the universal frame of things; there was nothing useless, and nothing jarring; all formed one harmonious whole,—a system in which every part was perfect, and the union of the whole constituted perfection,—the full realization of the Creator's beneficent idea. But man sinned, and sinning placed every thing that was subject to or dependent upon him in any form under the power and dominion of sin; he turned the creatures of God to his own sinful purposes; he made them minister to his own sinful inclinations; he perverted them from their original design and tendencies, and so they became subjected to vanity. The personification previously adopted by the apostle enables him to ascribe volition to inanimate and natural objects, and thus to describe creation, or nature, suffering constraint of will, an unwilling perversion, in being made subject to vanity. It has been reluctantly forced into its present position, as one forced by a superior power to do what he is disinclined to; and it only waits for the removal of this constraining force to resume its natural attitude, its native tendencies to what is good and perfect according to its kind.

We have some difficulty with the clause, "By reason," or "on account of him who hath subjected," or "put it in subjection, in hope." An eminent living biblical critic and theologian\* understands the person here spoken of to be the first Adam, whose "sin and apostacy was the occasion and means of this subjection." And this certainly appears at first sight the most obvious and simple construction of the words.



Another eminent living critic\* seems to feel no hesitation in understanding the reference to be to God himself, the Creator, by whose sovereign will, and by the arrangement of whose providence, creation was placed in this subjection to vanity. While there are other commentators again who consider Satan, the original seducer of man, and introducer of vanity into the creation, to be here meant. A good deal might be said for each of these interpretations; and there is really nothing in the original words themselves or in the context which determines the point with any thing like absolute certainty,—although our leaning is towards the first of these three interpretations. The leading argument of the apostle, however, is brought out upon the theory of any of these interpretations, his object being to represent creation as made subject to vanity, not by something always inherent in itself, but by a force exerted over it by a foreign agent, and for deliverance from which it earnestly looks; and it is evidently not the agent himself that the apostle is seeking to describe, but the fact that creation has been subjected to vanity, and is perverted in its properties and purposes. This agency was something external to creation, which had no innate or spontaneous tendency to vanity, and as such it is here represented.

Some, amongst whom appear to be our translators, connect the phrase “in hope” with the immediately preceding phrase “him who hath subjected,” as if the kind and degree of subjection exercised over creation was not unaccompanied, in the mind of the subjecting agent, with a feeling of hope or of apprehension of the final restoration of creation to its original and native perfection. Others, and, as we think, more correctly, connect the expression “in hope” with what follows; and read thus,—“In hope that” (the ordinary meaning of the particle here rendered *because*) “the creature itself also shall be delivered.” If this reading be adopted, it may be better to place the 20th verse within parenthesis, so as to bring the 19th and 21st verses into connection, thus,—“For the earnest expectation of the creature waiteth for the manifestation of the sons of God; in hope that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” It is scarcely necessary, however, to observe that the signification of the passage, under the view we are taking of it, is little affected by the proposed transposition and punctuation.

Verse 21. The hope then of creation is, that “it also shall be delivered from the bondage of corruption into the glorious liberty of the children of God,” or “into the liberty of the glory of the sons of God.” The “bondage of corruption,” in this verse, is evidently the same thing, or state of things, as the “vanity” spoken of in the preceding verse; and the hope of creation is, that it shall cease to exhibit any signs of vanity—any perversion from its original adaptation to good and wise purposes, under the agency of an external and coercive power, when the time of “the manifestation of the sons of God” shall arrive; that it shall then enjoy as perfect and complete exemption, according to its nature, from the influence of sin, or any vanity, as the beatified sons of God themselves.

Verse 22. “For we know that the whole creation groaneth and travaileth in pain together until now.” Here the apostle appeals to the universal traces of sorrow and desolation and perversion which appear throughout

\* Professor Stuart of Andover.

our world; and, in bold figure, represents Nature as sighing and groaning throughout all her regions, under the intolerable burden and stinging smart of the sufferings to which she has been thus subjected. Mr. Stuart, who endeavours to confine the meaning of the term *creation*, in this passage, to mankind in general, puts this question: "Suppose, now, that the natural world is here represented as sighing and sorrowing, from the beginning of the world down to the time then present, and this because it waited for its renovation, which will take place only at the end of the world, or after the general resurrection,—was this a thing so familiar to all, that the apostle could appeal to it by saying 'we know?'" Now it really does not seem at all difficult to extricate ourselves from the supposed dilemma of this question. We have understood the apostle all along to be personifying creation—and we are at no loss to understand what he means in this verse by the groans of creation. By the same figure of speech under which he had already ascribed volition to creation, he now endows it with sensation, and describes it as sighing and in agony. And we should think it a sufficiently plain and obvious truth, in the apprehension of those to whom the apostle was addressing himself, that creation is perverted and is languishing under the effects of man's sin—a truth quite as easily apprehended by and manifest to them as that the entire human race are groaning and suffering together, under any such sense of perversion and misdirection at least as that of which the apostle has been speaking. Sighing and groaning are the expressions of grief and indignant emotion, and fitly therefore attributed, in the personification, to a creature involuntarily alienated from its God, and longing to return to its allegiance. As to the knowledge or anticipation of such return, that is the doctrine which the apostle is illustrating. His assertion in this verse is not that creation sighs for "the liberty of the glory of the sons of God," but simply that it does sigh and that it does suffer, and that in all this we behold a state of great vanity or perversion from original tendencies in God's creation. It is as if he would say the thing is manifest, its evidences are before us and admitted—there is no denying the fact that creation has suffered and is suffering deeply from man's rebellion and apostacy. But how the objector gets over all this upon his interpretation of the term *creature*, we see not. That he should conceive of the apostle representing it as a familiar truth, that all men, without distinction, sigh and groan for the revelation of the sons of God—the time of universal judgment and of the restitution of all things, when God "shall render to every man according to his works"—is not a little surprising to us.

Verse 23. "And not only they"—or better, "And not only it, (creation,) but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." There seems little difficulty in apprehending "the first-fruits of the Spirit," here to mean that "earnest of the Spirit" which believers are represented as receiving: Ephes. i. 14, "Ye were sealed with that holy Spirit of promise which is the earnest of our inheritance;" that is, ye received the Spirit as a pledge that ye should surely attain to the inheritance. And here, ye received the Spirit as the first-fruits or the earnest of the glory, the manifestation, to be afterwards revealed in you. The redemption of believers is not complete until their final and public

adoption into the family of heaven in the day of judgment and of the resurrection of the body. Now, indeed, they are adopted, and truly become "the sons of God," but still in their present state they "do groan, being burdened," and the grave holds dominion over their mortal bodies, until that which has been sown a corruptible shall be raised an incorruptible body; and all sorrow and vanity and death shall be swallowed up in bliss and perfection and eternal life; then and not till then shall joy and peace fill the whole uncircumscribed vision of immortality.

The great doctrine then of the passage we have been minutely examining is this: That at the time of the manifestation of the sons of God, every thing that is capable of restoration shall be finally and fully restored; the footsteps of sin shall be effaced from every region, save those doleful shades where sin and sinners must for ever abide, far, far, and hopelessly apart from "the new heavens and the new earth wherein dwelleth righteousness." The apostle leads our delighted imaginations forward to a new order of things, like to that fabled golden age, when men warred not against nature, nor nature against men, but all was peace and harmony and joy—like, but oh! how far superior, how infinitely transcending all that human fancy ever dreamed of, or the unsanctified spirit of man ever longed to enjoy! A scene fresh and fair and radiant as that which stood forth before the admiring wondering eyes of a holy universe, when "the morning stars sung together, and the sons of God shouted for joy," spontaneously kindling into adoration as they beheld the glorious works of God in this our world, and its sinless inhabitant, man! A scene in which no imperfection shall have place, but nature, animate and inanimate, shall bear testimony to the Divine guidance, power, and supremacy; shall proclaim with one voice, the goodness and the glory of the Lord, and the triumph of holiness over sin, perfection over vanity, the incorruptible over the corruptible, the fixed and immutable over the ever-shifting and transient.

It is not indeed for us with the few lights we possess on the subject—which must to us, in this state of things, be one of imperfect knowledge—to push our speculations far into the regions of conjecture, or perplex ourselves with vain attempts to settle the exact nature and order of that new system of things of which we catch so many glimpses, faint, indeed, but still revelations to a certain extent, in the word of God. Yet, surely, we wander not entirely from the record when, from such passages as that we have now been considering, we venture to draw many pleasing anticipations of the glory not only to be revealed in us, but to be exhibited around us, in the times of the restitution of all things, when sin or the capacity of sinning shall exist no more; and gladden ourselves with the conviction, that the havoc which sin has been permitted to work upon the fair creation of God, shall yet be obliterated, and whatever was brought under unwilling subjection to vanity restored to its pristine perfection and fitness for setting forth the praise and the glory of God, as well as ministering to the delight of the sons of his adoption: the beauty and happiness of creation keeping pace with the return of man to his Maker's perfected image. • •

But the principal aim and design of the apostle in introducing this subject evidently is to excite the hopes and desires of believers for the glory to be revealed *in them*, to animate them to sustain any present

suffering patiently and as if they felt it not, by directing them to the hopes set before them—the riches of the heavenly inheritance—the fulness of the future adoption and redemption, in which their very fleshly bodies, once the subjects of death and corruption, should so gloriously partake.

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### EPISTLE TO DIOGNETUS.\*

As I see, most excellent Diognetus, that thou art exceedingly desirous of becoming acquainted with the religion of the Christians, and that thou inquirest concerning them, with the greatest accuracy and diligence, in what God they trust, and the manner of their worship, so that they all despise the world and condemn death, and neither regard those as gods who are so esteemed by the Gentiles, nor observe the superstition of the Jews, and what is that warm affection which they have to one another, and why at length this new class or institute has entered into the world now and not before? I approve of this eagerness of thine, and beg of God, who supplies to us grace both to speak and hear, that there may be granted to me indeed so to speak as that thou in hearing mayest be very much profited, and to thee so to hear as that the speaker may not be grieved.

Como then, having first purged thyself from all those reasonings which pre-occupy the mind, and having cast away that habit which leads thee astray, and becoming as an altogether new man, since thou art to hear of a doctrine which, according to thine own acknowledgment, is new. Behold not only with thine eyes but with thy mind, of what substance and of what form are those whom you call and esteem gods. Is not this one a stone like what is trodden upon? Another is brass not better than the vessels which are made for our use; another is wood, even already rotten; another is silver, requiring men to watch it lest it be stolen; another is iron destroyed by rust; another is earthen, nothing better than what is prepared for the basest uses. Are they not all perishing materials? Are they not fabricated by means of iron and fire? Did not the stone-cutter make one of them, the brazier another, the silversmith another, the potter another? Before they were moulded into the form of gods by the arts of these persons, was not every one of them transformed by each workman as is even now done? Might not vessels which are now made out of the same materials be made like such gods if they should chance to meet with the same artificers? And on the contrary, might not those which are now worshipped by you, be made by men, vessels like the rest? Are they not all deaf? are they not blind? are they not lifeless? are they not senseless? are they not motionless? are they not all corruptible? are they not all perishing? These things you call gods, these you serve, these you worship, and you make them altogether equal to God. For this reason you hate Christians, because they do not regard these as gods. But you who now suppose and think them gods, do you not cast contempt upon them much more than the Christians

\* We have much pleasure in presenting our readers with this excellent translation of one of the most valuable remains of christian antiquity. It is supposed to be the production of some writer of the second century, and is therefore interesting, as displaying christian life and feeling in the age following that of the Apostles.



do? Do you not much rather treat them with derision and contumely in worshipping the stone and earthen ones, without setting a watch, but shutting up the silver and gold ones by night, and setting a watch over them by day, lest they be stolen? But with those honours which you think you offer them, you rather punish them, if indeed they are endowed with sense; but if they are not, you prove this by worshipping them with blood and burnt flesh. Who of yourselves would submit to this? Who of you would suffer these things to be done to himself? Nay, verily, there is no man who would willingly endure this punishment for he has sense and reason, but the stone suffers it because it is senseless. You do not then show by your actions that it has sense. But as for the Christians not serving such gods as these, I might have much more to say, but if these things should appear to any one not sufficient, I reckon it superfluous to say more.

But further, I believe that thou art very desirous to hear how they do not worship in the same manner as the Jews. The Jews, then, although they abstain from the worship already described, and claim to worship the one God, and to esteem Him Lord of all, yet inasmuch as they offer to Him the same kind of worship as has been mentioned, are wrong. For as the Gentiles afford a proof of folly in the things which they offer to the senseless and dumb, so the Jews in thinking to give these things to God as if He needed them, might justly reckon it folly rather than religion. For he who made the heaven and earth and all things therein, and who supplies to all of us what we need, can Himself need none of those things which He affords to those who think to give to Him. Now those who suppose they perform sacrifice to Him with blood and burnt fat and burnt offerings, and that they honour him with such marks of respect, appear to me, in thinking to give any thing to one who needs nothing, not at all to differ from those who show the same zeal in behalf of the senseless which cannot participate in the honour.

Still further, with regard to their scrupulousness about food, and their superstition concerning Sabbaths, and their boasting of circumcision, and the pretence of fasting, and the new moon, things ridiculous and unworthy of mention, I do not think that thou requirest to learn from me. For as to those things which have been created by God for the use of man, what propriety is there that some of them should be received as rightly created, but others refused as useless and superfluous? To belie God as if He forbade us to do good on the Sabbath-day, what impiety is this? To glory in circumcision as a token of election, as if for that reason they were eminently loved of God, is not this ridiculous? To attend to the stars and the moon in order to the keeping of months and days, and to distribute the ordinances of God, and the vicissitudes of the seasons, according to their own pleasure, some for feasts and others for fasts, who will reckon this a proof of religion, and not rather of folly? That the Christians rightly abstain from the vanity and deceit which is common to mankind, and from the unprofitable occupation, and vain-glorying of the Jews, I think thou hast sufficiently learned. But the secret of their own religion do not expect to be able to learn from man.

For neither by country, language, nor usages, are Christians distinguished from the rest of mankind, for they neither inhabit cities of their own, nor use any strange dialect, nor practise a singular mode of life.

Assuredly not by any care or study of busy men was this discipline invented for them, nor do they plead, as some do, for a human doctrine. But inhabiting Greek and foreign cities as it may happen, and following the usages of the place in regard to dress and food and mode of living, they exhibit to us a plan of life admirable, yet confessedly strange. They inhabit their respective countries, but as sojourners. They take their part in all things as citizens, and endure all things as strangers. Every foreign country is as if it were native to them, and their native country as if it were foreign. They marry like others and beget children, but do not cast them away when born. They have a table common, but not unclean. Though in the flesh, yet they do not live after the flesh. They pass their time on earth, yet have their citizenship in heaven. They obey the prescribed laws, and in their own lives are superior to the laws. They love all, and by all they are persecuted. They are unknown, and are yet condemned; are put to death, and restored to life; are poor, and make many rich; are destitute of all things, and in all things abound; are in disgrace, and in their disgrace are in honour; are calumniated and vindicated; are reviled, and bless; are reproached, and return respect; doing good, they are punished as wicked; being punished with death, they rejoice as those who shall be restored to life; by the Jews they are treated with hostility as foreigners; and by the Gentiles are persecuted; and the reason of this enmity, those who hate them are not able to tell.

But to speak simply, what the soul is in the body, that are Christians in the world. The soul is spread through all the members of the body, and Christians through the cities of the world. The soul dwells in the body, but is not of the body, and Christians dwell in the world, but are not of the world. The soul being invisible is kept in the visible body, and Christians are known as being in the world, but their religion remains invisible. The flesh hates the soul and wars against it, although it has received no injury, because it is forbidden to gratify its desires; and the world hates Christians, not being injured by them, but because they oppose its lusts. The soul loves the flesh and members which hate it, and Christians love those who hate them. The soul is shut up in the body, but itself contains the body, and Christians are kept in the world as in a garrison, but they contain the world. The soul being immortal dwells in a mortal tabernacle, and Christians dwell in mortal tabernacles expecting the immortality that is in heaven. The soul suffering hardship as to food and drink is made better, and Christians suffering punishment daily increase in number. To such a post has God appointed them which it is not lawful for them to decline.

For, as I said before, this is not an earthly invention that has been committed to them, nor is it a mortal device which they think it right to guard thus carefully, nor are they entrusted with the stewardship of human mysteries, but He, in truth the Almighty, the Creator of all, the Invisible God, hath Himself from heaven placed the truth and the holy and incomprehensible word among men, and given Him a fixed place in their hearts, not, as one might conjecture, sending to men a servant, or angel, or prince, or any of those who administer earthly affairs, or any of those who are entrusted with jurisdiction in heaven, but Him who is the former and maker of the universe, by whom He made the heavens,

by whom He shut up the sea within its bounds, whose laws all the elements faithfully keep, from whom the sun has received the measure of his daily course to observe, whom the moon obeys to shine by night as He commands, whom the stars, following the course of the moon, obey, by whom all things are arranged and defined, and brought into subjection, the heavens and the things therein, the earth and the things therein, the sea and the things that are therein, fire, air, abyss, the things in the heights and in the depths, and in the intermediate space. This person He sent to them. Was it, then, as one might suppose, for the purpose of exercising authority and striking terror? By no means, but in gentleness and meekness. He sent him as a king sending the king his son; He sent him as God; He sent him to men; He sent him to save; to persuade, not compel; for force does not belong to God. He sent him to invite, not to drive; He sent him in love, not to judge. But He will send him to judge, and who shall abide His coming? Dost thou not see them exposed to the beasts in order that they may deny the Lord, and not vanquished? Dost thou not see that the more there are that are put to death, the more others are multiplied? These things do not seem the works of men, they are the power of God, they are the signs of his advent. For who among mankind knew any thing of God before he came? Can you receive the vain and frivolous discourses of the reputed philosophers. Of whom some said that God was fire, calling *that* God whereinto they themselves are about to go; others, water, and others some other of the elements created by God. Although, if any of these sayings be worthy of being received, it might be shown in like manner that every one of the other creatures is God. But these are the marvels and errors of impostors; for no man hath either seen God or made Him known, but He hath discovered himself by faith, to which alone it is granted to perceive God. For God, the Lord and Maker of the universe, who made and disposed all things in their order, was not only kindly affected towards man, but long-suffering. Yea, He was always such, and is and will be kind and good, and void of wrath, and true; and He only is good; but He conceived a great and ineffable idea which he communicated only to his Son. So long as he kept his wise counsel in secret and reserve, he seemed to neglect and disregard us, but when he revealed through his beloved Son, and manifested the things prepared from the beginning, he granted to us at the same time to see and enjoy his benefits. Who among us could ever have expected such things? But he knew all things together with his Son according to the divine economy.

God permitted us, however, previously to be hurried along as we pleased in disorderly courses, being led by lusts and appetites; not, by any means, as taking delight in our sins, but as forbearing; neither as having pleasure in the time of iniquity, but as preparing the present time of righteousness; that being convinced during that time by our own works as unworthy of life, we may now be deemed worthy through the kindness of God: and having shown the impossibility of entering the kingdom of God by our own power, we might be enabled to do so by the power of God. But when our iniquity was fulfilled, and it had been perfectly shown that punishment and death, as the reward of it, was awaiting us, the time came which God had purposed to declare his own goodness and power. Oh! what exceeding philanthropy! what love! He did not hate us, nor

reject us, nor remember our evil, but was long-suffering, was patient; He took our sins; He gave his own Son a ransom for us, the holy one for transgressors, the innocent for the wicked, the just for the unjust, the incorruptible for the corruptible, the immortal one for mortals. For what else could have covered our sins but his righteousness? By whom was it possible that we, the sinful and ungodly, could be justified but by the Son of God alone? Oh, the sweet exchange! Oh, the unsearchable plan! Oh, the unlooked for blessings! that the iniquity of many should be covered by the one righteous, and that by the righteousness of one, He should justify many transgressors. Having, therefore, convinced us during the preceding time of the impossibility of our own nature obtaining life, and now shown the Saviour able to save what else had been impossible to be saved, he would from both have us believe in his goodness, and esteem him our nourisher, father, teacher, counsellor, physician, wisdom, light, honour, glory, strength, life, and not be anxious about clothing and food.

If thou art desirous of this faith, then, thou wilt receive, in the first place, the knowledge of the Father. For God hath loved men on whose account he made the world, to whom he hath subjected all things that are in it: to whom he has given reason, to whom he has given understanding, whom alone he has permitted to look upwards to him, whom he formed after his own image, to whom he sent his only-begotten Son, to whom he promised the kingdom of heaven which he will give to those who love him. But knowing the Father, what joy do you suppose you will be filled with? Or how will you love him who first loved you? And loving him, you will be an imitator of his goodness. And do not wonder that a man can be an imitator of God. He may, if he will. For happiness does not consist in lording it over our neighbours, nor in wishing to possess more than those who are weaker, nor in being rich and subjugating the needy: neither in these things may any one imitate God. For his glory consists not in these things. But he who bears the burden of his neighbour, who wishes to benefit another who is deficient in that wherein he himself excels, supplying to the needy those things which he has received from God, becomes the God of those who receive from him. This man is an imitator of God. Then thou wilt see, being upon earth, that God in heaven administers affairs; then thou wilt begin to speak the mysteries of God; then thou wilt both love and admire those who are put to death because they would not deny God; then thou wilt condemn the deceit and error of the world when thou shalt become acquainted with the true life in heaven, when thou shalt despise that death here which is only apparent, when thou shalt fear the real death which is reserved for those who shall be condemned to the everlasting fire which will torment to the end those who are delivered over to it. Then thou wilt admire those who for righteousness sake endure the temporary fire, and wilt call them happy when thou knowest the other fire.

(The paragraphs that follow are thought to be spurious additions.)



## THE HOUSE OF THE LORD.

## PART I.—ITS FOUNDATION.

THE term “house” does not always, in scripture, mean a building for the habitation of the body. It is frequently used in the sense of family. The house of David, for example, is the family of David. It is also used to designate the tabernacle and temple. They are called the house of the Lord. But there is another sense in which the term is used in the sacred writings. The Apostle Paul, addressing Christians, says, “Ye are God’s building;” and the Apostle Peter, speaking on the same subject, uses these words,—“Ye also, as lively stones, are built up a spiritual house.” The church of the living God is a house, a building; and of it, it may be said with all appropriateness—“Except the Lord build the house, they labour in vain who build it.” We purpose, in this paper, to examine shortly the *foundation* of this house.

Every building has a foundation; no superstructure, except dreamy speculations, can dispense with it. But every building has not a *sure* foundation. Some houses are built upon the rock, but others are built upon the sand. When testing circumstances come, the former will weather the storm, because their foundation is secure; but the latter will shake, and sink, and fall, because their foundation is deceitful. So the church of God must have a foundation. And what is true of the whole is true of a part—every member of the church must have a foundation. But it is not every kind of foundation that will support the superstructure. That the church may stand, that she may weather all the storms through which her destiny leads her, she must have a *sure* one; and blessed be God for him who sustains this character. “Therefore, thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.” What the prophets were inspired to write concerning the foundation of the church, Jesus Christ applies to himself. When he had finished the parable of the vineyard, he thus addressed those who were present:—“Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner?” And Peter, being filled with the Holy Ghost, maintained in the presence of the rulers, and elders, and scribes, “that this is the stone—referring to Christ—which was set at nought by your builders, which is become the head of the corner.”

He is indeed a sure foundation. He is a tried stone. The Saviour’s character, and claims, and work, have been tested in every way calculated to disclose their true nature and value. His character as mediator is perfect. None could convict him of sin. He was holy, harmless, undefiled, and separate from sinners. He was the personification of purity, tenderness, and love. He completely established his claims as the Messiah promised to the fathers. The time of his advent was at the termination of the prophetic days. His character was the perfect counterpart of that which prophets had pictured in their glowing effusions on the great deliverer. His teaching and treatment were precisely of the nature predicted of him of whom Moses and the prophets spoke. His death and the consequences that flowed from it, are identical with those which Isaiah foretold would befall God’s “righteous servant.” All scripture was

fulfilled in him. Satan, the great adversary, tried him, but was compelled to desist, for he found nothing in him. In working out the salvation of his people, he encountered every circumstance of an annoying, provoking, discouraging, insulting, and dangerous nature. But he was equal to the mighty undertaking; with undaunted brow he faced every danger and braved every difficulty. In the view of death, death the most shameful and painful, his courage failed not, his love was not quenched. On the cross he died, but not before he could say, "It is finished." Brought under the dominion of death, had there been a flaw in his character or work, the grim tyrant would have retained his prey. The adversary would have claimed the victory, and justice would have rejected the sacrifice. But when on the third day, the appointed day, he came forth from the place of the dead, having spoiled principalities and powers, and appeared unto many, then indeed it was established on evidence of the most decisive nature, that the work was done, the atonement made, the foundation laid; and such a foundation as withstood the closest satanic scrutiny, and stood forth perfect under the piercing eye of Omniscience.

The foundation has been *proved*. Many have built upon it, and have experienced its soundness and stability. Sinners of every age, and clime, and grade in society have trusted in the Saviour; and in no instance have they been disappointed. Crimes of all shades have been forgiven by him; guilt the most enormous has been borne away by him. In him the troubled conscience has found rest; the heart, long accustomed to wrap itself in its own misery, has found peace; and the soul which erewhile was goaded to despair, has been inspired with hope. And this rest, and peace, and hope, have not been the experience of a day, but of a lifetime. Changes have occurred, trials have come, afflictions have arisen, and adversity has thrown her dark mantle over the soul, but still there was light, and peace, and hope. Resting on the Saviour it was well assured, that all things would work together for good. The rain has come, and the floods have descended, and the winds have raged, but the house fell not, because it was founded on a *rock*. But the most trying period of all is that in which the messenger of death approaches, changes the countenance, and sends the soul away. Many a foundation to which poor souls have clung all through life, becomes insecure and gives way then. For the first time they *feel* that there is danger; though frequently warned of it in days gone by, their eyes were fatally shut to it; and now no warning can avail. The house falls, and great is the fall. The fabric is dashed to pieces; the labour of years is lost; the soul is ruined. But how fares it with the man whose trust is put in God his Saviour? Far otherwise. He has built his house on the sure foundation, and awaits the change in holy confidence. He is not insensible to the pains that frequently accompany dissolution; he is not unmoved in the prospect of leaving behind him dear friends with whom he was wont to take sweet counsel—scenes in which he was wont to take invigorating pleasure; he enters not with levity into that mysterious world—the blessed home of redeemed souls. But he feels that all is well, and all is safe. Submissively, calmly, happily, often triumphantly, he breathes his spirit into the hands of God who gave it. How many strike up this song in the dark valley:—"O death, where is thy sting? O grave, where is thy victory? The

sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

Reader! you need a foundation on which to rest—you need a Saviour; "other foundation can no man lay than that is laid, which is Jesus Christ."

G. H.

HADDINGTON.

### CONSOLATION.

PILGRIM burthened with thy sin,  
Come the way to Zion's gate,  
There, till mercy lets thee in,  
Knock and weep, and watch and wait.  
Knock! he knows the sinner's cry;  
Weep!—he loves the mourner's tears;  
Watch!—for saving grace is nigh;  
Wait—till heavenly light appears.

Hark! it is the bridegroom's voice;  
Welcome, pilgrim, to thy rest;  
Now within the gate rejoice,  
Safe and sealed, and bought and blest  
Safe—from all the lures of vice,  
Sealed—by signs the chosen know,  
Bought—by love, and life the price,  
Blest—the mighty debt to owe.

Holy pilgrim! what for thee,  
In a world like this remain?  
From thy guarded breast shall flee,  
Fear and shame, and doubt and pain.  
Fear—the hope of heaven shall fly,  
Shame—from glory's view retire,  
Doubt—in certain rapture die,  
Pain—in endless bliss expire.

CRABBE.

### CHRISTIAN MISSIONS.

#### CHAP. V. DANISH MISSIONS TO GREENLAND.—CONTINUED.

Departure of the Missionary and the Colonists—Their arrival and reception—Disappointments and discouragements—Ravages of the Small-Pox—Mr. Egede's benevolent exertions appreciated by the people—He resolves to return home—Is prevented by his wife's illness—Her death—Testimony to her character—Mr. Egede returns to Denmark.

ON the 2d of May 1721, Mr. Egede, with his wife and children, embarked in "the Hope." The ship's company, including the colonists, consisted of forty persons. On the 12th, they weighed anchor, and after six week's sail, they became entangled in the ice, a violent storm arising at the same time, which threatened them with instant destruction. The captain gave up all for lost, and admonished them to prepare for death. But God had not brought his servant thus far to deliver him up to the devouring deep. About midnight the fog by which they had been enveloped all day was dispersed, and they found, to their surprise and joy,

that the storm, which had seemed to threaten their destruction, had been the Lord's messenger to deliver them from impending danger. It had driven them out from the broken fields of ice amongst which they had drifted, and set them in safety.

On the 3d of July, they landed near Kangek, at Ball's river, in latitude 64°. They immediately commenced building a rude habitation of stones and mud, of which they took possession on the 31st of August, having first held a solemn religious service on the occasion, and unitedly offered up their tribute of praise and thanksgiving "for the good hand of their God which had been upon them for good." At first, when the natives perceived that they designed to settle permanently in the place, they manifested great fear, and deserted the district for a time. By means of kind treatment, they were led gradually to receive those who visited them, and even occasionally to return their visits. They still, however, entertained the conviction that the colonists had come amongst them with evil designs, and their Angekoks, or conjuring priests, were required to exercise their vocation, by putting them under a malediction, that they might be compelled to depart. Perceiving that their arts availed nothing, the Angekoks reported that the Missionary himself was a great and good Angekok, and would do them no harm. To this the people gave heed the more readily, because they saw how zealous he was in seeking the good of his own people, and with how much respect they treated him. He now set himself with great diligence to learn the language of the country, and in the meantime endeavoured to instruct the natives as he had opportunity, by means of pictures, as children are now taught in infant schools. These pictures were executed by his eldest son, and consisted of such subjects as the creation of the world—the fall of man—the deluge—the miracles of Christ—his death—his resurrection, &c. From these he endeavoured to convey to their minds some ideas of divine things; but it was a laborious and not very fruitful undertaking. The son was by no means an expert limner, and the risibility of the learners was frequently excited by the rudeness of the sketches—a result by no means conducive to the seriousness which the occasion required. On the whole, the pictorial system of preaching was decidedly a failure.

About the beginning of the second year of their residence in the country, the provisions of the colonists began to fail. Disease also broke out among them; and as the storeship did not arrive so soon as expected, the people were loud in their complaints, and announced to Mr. Egede their determination to return in the ship in which they had arrived. By much persuasion he prevailed on them to wait till June, on the understanding that if the ship did not arrive by that time, they should be at liberty to depart. June came, and the greater part of it passed away, but no ship appeared. Their prospects were now so dark and unpromising, that the spirit even of our intrepid missionary himself failed, and he felt constrained to come to the resolution of returning home. Again in his extremity his wife's trustful spirit raised him from the depths. She absolutely refused to prepare for their departure, and when the people began to demolish their habitations, she remonstrated with them, and begged they would not put themselves to unnecessary trouble, as she had no doubt the expected ship was on its way, and would appear in due time. Her husband's faith in God was strengthened, and he resolved to wait patiently



the development of the divine purpose respecting the enterprise in which he had engaged. Scarcely had this resolution been formed, when the clouds were dispersed, and the prospects of the colonists began to brighten. A ship arrived from home, bringing all necessary supplies, and bearing also the welcome news, that the merchants of Bergen intended to prosecute the traffic notwithstanding the present unfavourable appearances, and that the king would support the mission to the utmost of his power.

Encouraged by these assurances, Mr. Egede plied his work with renewed zeal. His success, however, was not equal to his diligence. For a time, a few individuals would listen with apparent interest to his expostulations, and even submit to be instructed in the arts of reading and writing; but as soon as the novelty wore away, they would return to their former indifference, without appearing to manifest the slightest improvement in their dispositions or habits.

It would be a tedious task to record the many alternations of hope and fear by which our zealous missionary was from time to time elevated or depressed. For twelve years he continued unremittingly to labour for the spiritual good of the people; but though several persons during that period professed to believe the doctrine he preached, their conduct was such as to prevent him from crediting their profession. In 1733, the country was visited by small-pox, which made such fearful ravages, and so terrified the natives, that they frequently forsook the infected locality, and left the sick and dying to their fate. In these circumstances, Mr. Egede's disinterested services were invaluable. He received all the sick that fled to him. His self-sacrificing benevolence won the hearts of the people. They saw and acknowledged that he was more kind to them in their distress than their own countrymen were. One man, who had always derided him in the time of health, said to him before his death, "Thou hast done for us what our own people would not do; for thou hast fed us when we had nothing to eat; thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and told us of a better life."

Ere the close of this year, the district in which he laboured was almost entirely depopulated, and he began to think that his remaining in the country could serve no good end. Moreover, his children were now grown up, and he had no opportunity of giving them such an education as was necessary; and his own health had given way amidst his multiplied cares and duties. He therefore sued for his dismissal, which, after some delay, he obtained. But by the time he was at liberty to depart, his wife had become dangerously ill, and could not be removed. On the 21st of December, 1735, she entered on the joy of her Lord. In a memorial of her character, drawn up by her sorrowing husband, he says, "All the praise and panegyric with which I can crown her name, falls far short of what her piety and christian virtues deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful helpmate she was to me, and what a tender mother to her children. Let it suffice to mention, how willing and compliable she was to submit to my will, and to join heart and hand with me in my undertaking, and, like a faithful Sarah, to go with her Abraham from her own people and from her father's house, not to some paradise, but to a strange and disagreeable

heathen land. And it is known to many, with what patience, nay, with what alacrity, she put her shoulder with mine to bear her part of the labours and adversities we had to endure; nay, how often she comforted and cheered up my mind when it was disheartened and depressed by such reiterated obstacles and repulses."

Worn out with sickness, and oppressed with sorrow, Mr. Egede prepared for his departure. Thirteen years he had laboured, amidst much obloquy and reproach, to obtain the means of establishing a mission in Greenland; and fifteen years more he had laboured in the work of the mission, without perceiving any direct fruit of his labours. With a heavy heart he preached his farewell sermon from Isaiah xlix. 4: "Then I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God." On his arrival at Copenhagen, he was made superintendent of the mission in Greenland, and was ordered to found a seminary of students and orphans, whom he should instruct in the Greenland language, and from whom future missionaries and catechists were to be selected. His last years were spent in retirement, and he fell asleep in Jesus on the 5th November, 1758, in the 73d year of his age.

Let no one say that his life was a fruitless one, because the fruit was not seen in his day. It was his to prepare the soil, and to sow the seed, those who came after him reaped the harvest; and now, before the throne on high, he who sowed, and they who reaped, are rejoicing together.

## THE CHRISTIAN SOLDIER PUTTING OFF HIS ARMOUR AT THE GATES OF HADES.

(Ephes. vi. 13—17, and the parallel passages.)

### I.

HELMET of the hope of rest!  
 Helmet of salvation!  
 Nobly has thy towering crest  
 Pointed to this exaltation.  
 Yet I will not thee resume,  
 Helmet with the nodding plume,  
 Where I go, no foeman fighteth,  
 Sword or other weapon smiteth;  
 All content I lay thee down,  
 To gird my brow with an immortal crown.

### II.

Sword at my side! sword of the Spirit!  
 Word of God—thou goodly blade!  
 Often have I tried thy merit;  
 Never hast thou me betrayed.  
 Yet I will no further use thee;  
 Here for ever I unloose thee;  
 Branch of peaceful palm shall be  
 Sword sufficient now for me:  
 Fought the fight, the battle won,  
 Rest thou there, thy work is done.

## III.

Shield of faith! my trembling heart  
 Well thy battered front has guarded;  
 Many a fierce and fiery dart  
 From my bosom thou hast warded.  
 But I now no longer need thee,  
 Never more will hold or heed thee;  
 Fare thee well, the foe's defeated,  
 Of his wished-for victim cheated,  
 In the realms of peace and light  
 Faith shall be exchanged for sight.

## IV.

Girdle of the truth of God!  
 Breastplate of his righteousness!  
 By the Lord himself bestowed  
 On his faithful witnesses.  
 Never have I dared unclasp ye,  
 Lest the subtle foe should grasp me,  
 Now I may at length unbind ye,  
 Leave you here at rest behind me.  
 Nought shall harm my soul equipped  
 In a robe in Christ's blood dipped.

## V.

Sandals of the preparation  
 Of the news of peace!  
 There must now be separation,  
 Here your uses cease.  
 Gladly shall my naked feet  
 Go my blessed Lord to meet;  
 I shall wander at his side  
 Where the living waters glide;  
 And these feet shall need no guard  
 On th' unbroken heavenly sword.

## • VI.

Here I stand of all unclothed,  
 Waiting to be clothed upon,  
 By the Church's great betrothed,  
 By the everlasting one.  
 Hark! he turns the admitting key,  
 Smiles in love and welcomes me,  
 Glorious forms of angels bright  
 Clothe me in the raiment white,  
 Whilst their sweet-toned voices say—  
 "For the rest, await the day."

U.U.

## THE LANDS OF THE BIBLE.

[*The Lands of the Bible visited and described, in an extensive Journey undertaken with special reference to the Promotion of Biblical Research, and the Advancement of the cause of Philanthropy.* By John Wilson, D.D., F.R.S., &c. &c. &c. With Maps and Illustrations, 2 vols. 8vo, pp. 504 and 786. Edinburgh: W. Whyte & Co., 1847.]

Books of travel are of various sorts. Some are occupied with mere personal narrative; in these the supreme interest centres in the writer

and his party, and their details are engrossed with what befel the author and his friends—how they fared, and what they thought and felt as they journeyed along. Such narratives seldom do more than amuse the reader, and they need to be singularly well written not to annoy and disgust him. Another class consists of those in which the features of the country visited, the manners of its inhabitants, its resources, its antiquarian remains, and other objects of interest, form the topics chiefly dwelt upon in the way of description by the writer, and in which his personal adventures form merely the thread by which he strings together the more important results of his wanderings. This forms a higher class than the former, and possesses a value which renders the interest of the book greatly less dependent upon its mere literary attractions. But there is a higher class still; that in which the researches of the author are guided by science and learning, and are made subservient to the promotion of valuable branches of philosophical pursuit, literary inquiry, or benevolent effort. Of this class are some of Mr. Laing's, as bearing on the subject of social economics; those of Humboldt, Murchison, Darwin, and others, as illustrative of different departments of physical science; those of Wordsworth, Fellowes, Wilkinson, and Leake, as throwing light upon many points of interest in ancient classical literature; and those of Niebuhr, Lepsius, Tischendorf, Robinson, &c., as tending to illustrate the geography, archæology, language, and literary history of the Bible. To this last division of this highest class of travels, the work before us belongs, and we greatly mistake if it will not be admitted by all competent judges to deserve a place in the foremost rank of such works.

In the dedication of the work to the late Dr. Chalmers—a dedication which had just come from the press when the author received the stunning intelligence of the death of that great man—Dr. Wilson says, “I respectfully claim a place for my Work, from certain classes of readers at least, because of the extent of the journey which it narrates, and the objects which it was designed to subserve; because part of the land and ocean over which it is my wish to conduct my reader, has been but partially, if at all, noticed in late publications; and because, even on frequented tracts, I have exercised my own visual organs, and made my own observations and inquiries, without any thing like a slavish deference either to my predecessors or contemporaries.” To this claim we most cordially respond, for it is fully substantiated by the work on behalf of which it is put forth. The author seems admirably fitted for such a task as he has here undertaken. To great patience of research, and habits of accurate observation, he adds a mental furnishing for his work such as few of his predecessors have possessed, and none have exceeded. His long residence in the East as a missionary, his extensive acquaintance with the oriental tongues and the habits of oriental life, his great proficiency in classical and biblical literature, his sound native common sense, his enlightened piety, and reverence for God's word and truth, and his ready interest in all that connects itself with sound literature and the cause of humanity, combine to give him singular fitness for traversing the “Lands of the Bible.” The result is a work which cannot fail to acquire a standard value as a book of reference on all points connected with the geography and archæology of scripture. It is written in a perspicuous and natural style; occasionally, perhaps, a little too hard



and dry, and sometimes descending to colloquialisms which border on coarseness; but always conveying the meaning of the author directly and without ambiguity to the reader. We should also mention that the Maps and Illustrations are of a high order; indeed, the whole getting up of the book is as creditable to the publisher in his department as the contents are to the author in his.

Of a work so large and so replete with minute details and elaborate disquisitions, it is of course impossible for us to give our readers any sufficient analysis. We shall, therefore, merely indicate generally Dr. Wilson's route, and select such passages for quotation as may appear most likely to interest our readers, and give them some idea of the character of the work. It is one to which we shall probably have occasion frequently to revert in the course of our subsequent labours.

On the 2d of January, 1843, Dr. Wilson left Bombay, fortified with letters of introduction from the governor, from the elders of the Jews, from Arminian friends, and from others whose recommendation was likely to have weight in those countries he designed to visit. He was accompanied by one of his colleagues, by Professor Westergaard of Copenhagen, a distinguished oriental scholar, and by Dhanjibhai Nauroji, a Parsi youth, whom he had been privileged to admit into the church of Christ as the first convert from the faith of Zoroaster to Christianity, and with whose name our readers are already familiar.\* After a sail of eight days, the peninsula of Aden began to make its appearance, lifting its dreary, scorched, and sterile heights from the sea. Here Dr. Wilson landed, and remained for a few days, which were spent chiefly in surveying the country, and in making some visits of inquiry to the Jews who reside in or near the town. Having secured in India the services of one of this people, rejoicing in the venerable name of Mordecai, Dr. Wilson thus recounts the results of his

#### VISIT TO THE JEWS AT ADEN.

"Under the guidance of Mordecai, we proceeded to the quarter in which the Jews are located. We betook ourselves in the first instance to the residence of Samuel Nási, the second in authority in their community. He met us at the door of his house, and invited us to follow him to an apartment in the upper story. Some of the female members of the family, arrayed in no very cleanly habiliments, saluted us at the top of the stair, and immediately retired. After making a few miscellaneous inquiries at us, he showed us his library, consisting of a considerable number of works both in manuscript and print. He professed his deep regard for the Talmud; and informed us that the Jews of Yemen now use in their public worship the liturgy of the Sephardim, or Portuguese Jews. Of this work he showed me a copy printed at Sáfed, north of the lake of Tiberias, of the same edition as one in my own possession. He had on hand a stock of the Hebrew Bible, amounting to thirty-six copies received from the Bible Society in Bombay, at half-price, for retail among the Jews of the province. He declared himself unable to read Arabic except in the Hebrew character; but he accepted from me a copy of the General Assembly's excellent letter to the Jews,—which I had got translated into Arabic for distribution in my journey,—in the hope that some friend might read it in his hearing. On leaving his abode, we went to that of Moshe Menahem, the "ruler of the Jews," who politely walked with us to the synagogue. He is the only Israelite at Aden who reads and writes Arabic in its proper character; and I had pleasure in making him a little gift similar to that which I had put into the hands of the Nási. At the synagogue we found about twenty persons engaged in repeating

\* See Scottish Congregational Magazine for March last, p. 99.

the *קריאת התורה* or night prayers, some of whom were standing at the door and lobby, as if unworthy to enter the interior. The synagogue, which is the only public building which the Jews of Aden possess, is of the plainest description, being merely a square room of considerable height, but with scarcely a hole to admit the light. Its furniture is very limited, consisting of a small desk and three or four stools, a coarse mat spread over the floor, three or four tumblers used as lamps, and several ostrich eggs as ornaments, suspended from the roof. At the synagogue we were introduced to a Jew from India, who saluted us very cordially, and joined himself to our company. In the course of our wanderings and meanderings in the town, we came upon one of the three or four Jewish "schools," at which the young idea, as in most aboriginal seminaries in the East, is taught rather how to *shout* than to shoot. About a dozen boys, without either book or paper before them, were following their pedagogue in the recitation of some passages of the Hebrew Scriptures, bawling at the utmost pitch of their voices."

On the 11th of January, Dr. Wilson was again afloat on his way to Suez which he reached on the 20th. "Wo landed," says he, "about 11 o'clock in the forenoon, amidst the gabble of Arabs and Negroes, who welcomed us to the shores of Egypt with cordial cries for *bakshish*, before they had it in their power to render us any service." After a brief sojourn in Suez, he and his friends crossed the desert to Cairo in a van, which he describes as "a vehicle on springs, something like a Glasgow minibus," a description which, we fear, will prove more obscure to the majority of his readers than that which it is employed to illustrate. On reaching Cairo he took up his abode at the "first Eastern hotel," and set to work to prepare for his exploration of the Lands of the Bible. Among other things, he tells us, "he gave his razors rest," and used no "*barbaric* operations" until eight months afterwards, when he reached London, and found himself reduced to the level of common-place civilization. We highly commend this practice; no man who cannot do without shaving should set out as a traveller either in the East or any where else.

Dr. W. remained in Cairo till the 7th of February. During this time he was wisely engaged in preparing for his journey across the desert and his sojourn in Palestine, as well as in exploring whatever was of interest in the neighbourhood of the city. Among other things he made an excursion to the Pyramids, which he seems to have surveyed with much care, and describes with great fulness. From this portion of the volume we shall lay before our readers one or two extracts.

#### THE EGYPTIAN PASHA'S PRESS.

"I endeavoured, when at Cairo, to procure a set of the publications which have issued from this press. Some of them already cannot be obtained without difficulty; but through the kind exertions of Mr. Lieder, I was enabled to purchase the most important of them, though at prices considerably beyond those at which they originally appeared. The languages in which the different works, about a hundred in number, are printed, are Arabic, Turkish, and Persian, the type used, (which is not of the best form,) being the same in them all. Among those in the Arabic, ranks first, an edition, in two volumes, of the *Alif Leilah wa Leilah*, the *Thousand and One Nights*, or the *Arabian Nights' Entertainments*, which is reckoned the most complete and correct edition of that work, and has had an extensive sale both in Cairo and Damascus. Among the other works of fiction and poetry, are the *Gulistán*, the *Diwán 'Alí*, and the *Tales of a Parrot*, and a few more of the same class. The celebrated Dictionary entitled the *Kámús*, or *Ocean*, translated into Turkish, occupies three large volumes folio, and cost me 260 piastres. The *Burhán-i-Kátîá* or Persian Dictionary, translated into Turkish, costs 70 piastres; but I did not procure a copy of this work, as I happen to have one of the original,

beautifully lithographed at Bombay. There are several vocabularies and grammars. The historical treatises are devoted to the lives of the Khalifs, an outline of Turkish history, the biography of Sultán Suleimán, the Life of Napoleon, and an account of Russia under the Empress Catherine. The scientific works are principally translations from the French, and embrace the different branches of Mathematics, Geography, Chemistry, Anatomy, Physiology, Pathology, and Surgery. There are several Directories for the civil and military, and naval services, and public works, and forms of letters of business and general correspondence. One volume, entitled the *Ralah-Esh-Sheikh Rafaah*, contains the travels of the writer to Paris. On the whole, the press has been employed principally in producing works of a useful character, a circumstance which tells much to the credit both of Muhammad 'Alí and the Council of Public Instruction, by which it is superintended. It marks, too, the progress of education in Egypt, which, as promoted by a Turkish pashá, is quite remarkable, particularly in connection with the highest class of schools there, the polytechnic and special, and which I learned from my host Hasan Effendi, who is one of the teachers at that of Bulák, occupying what was Ismail Pashá's palace, are scarcely inferior in their curriculum to the military colleges in England."

#### THE SPHINX.

"Owing to the researches of Dr. Lepsius in removing the sand from the lower part of the sphinx, we had a better view of this enormous idol than is generally obtained. The face is that of a male, now wanting the beard, which was formerly pendant from its chin. Much has been said of the sweetness and placidity of the countenance, from the days of Arrian to those of Lord Lindsay, who, after having changed the sex of the figure, writes of it as a smitten lover. 'Her attitude bespeaks the calm repose of conscious strength,—her expression of countenance, benevolence—the *tout-en-semble*, strange, mysterious beauty, awful in its stillness. A monster she is, indeed, but not one to tremble at—oh no! you stand before her in awe and reverence, as before the wise but benevolent Simurgh; and oh! if one could but give her a tongue, what histories she would tell, what wisdom reveal to us!' The beard of the monster was discovered in the sand before it, by Colonel Vyse, but the character of the idol is more difficult to discover than its sex. It requires a considerable stretch of imagination now to read its moral or intellectual expression. The corrosive hand of time, and the no less destructive hand of man, have much injured it, and this to a great extent, if we may judge from a comparison of it as it now exists, with pictures of it in our books of travel, within the last century. I acquiesce in the propriety of the designation which is given to it by the Arabs, *Abu'l Hol*, or Father of Terror. It is admitted on all hands to represent the countenance of the Egyptian, or, perhaps, of the Negro race. If of the latter, which I scarcely think is that intended, this form of humanity must have been viewed with more favour by the Cyclopean statuarists of old, than by the enlightened members of the proud *leucocracies* of the new world. Pliny is among the first to mention the sphinx: 'Beside these (the pyramids) is the sphinx, even more to be wondered at as the rural deity of those residing near it. They suppose that King Amasis is buried in it, and wish it to be understood that it was brought thither. It is made out of the natural stone, and is smooth. The circumference of the head of the monster, across the forehead, is 102 feet; the length is 143 feet, the height from the belly to the crown of the head, 62 feet.' The oval of the fourth *Thothmes*, we are informed by Sir Gardiner Wilkinson, occurs in the hieroglyphical inscription on its breast. It is cut out of the solid rock, a small part of the back, where the rock is defective, and the fore-legs, which stretch 50 feet in front, being of hewn stone. Before it there is a paved dromos on which the paws repose."

#### A TURKISH DINNER.

"As our reunion turned out a tolerably good imitation of an Othmanli feast, I may be pardoned for mentioning the manner and method of our proceedings. When prepared to despatch the dainties which were provided for us, we squatted ourselves around a small circular table, or rather tray, raised about a foot from the ground. A call was then made to us to hold our hands over a metallic basin, that water might be poured on them by an Ethiopian urchin, begirt to serve us, so that, as we had to dispense with the modern implements of prehension and dissection, and conveyance between the platter common to all and the organs of mastication,

we might not offend our own or our neighbour's delicacy by any impurity of finger or fist. We then tucked up our shirts, that all freedom of action might be enjoyed by us in the serious operations in which we were to engage. Literally plunging our hands into the dish as occasion demanded, we partook—sparingly, of course—of eleven kinds of preparations of fowls, flesh, and fish, mixed with rice and other vegetables, and highly seasoned, and following one another in quick succession. The roast meat was served up in small bits, into which it had been cut before it had been applied to the fire; but the poultry and the boiled meats we had to divide with our digests. Our kind host had many interrogatories addressed to him as to the composition of the fare with which we were treated; and his prelections added not a little to the enjoyment of the festival, though they find no parallel among any class of easterns, whose diligent employment of the organs of deglutition entirely prevents their collateral use as organs of speech, and who act the part of the *fera nature*, rather than that of the *homo sapiens*, at the table."

Of his journey through the great desert to Jerusalem, Dr. W. gives a description at once deeply interesting and instructive. Many questions arise concerning the route of the Israelites, which are discussed by him with great perspicuity and learning. We have been especially pleased with his remarks on the crossing of the Red Sea, in which he controverts, and as it appears to us with success, some of the conclusions arrived at by Dr. Robinson on this point. We could quote many interesting passages from this part of the work. Our readers will, we believe, be interested by the following notice of

#### THE WATERS OF MARAH.

"About half-a-mile in advance of this conspicuous object, (the Hajar er-Rakkáb, or the 'stone of the riders,' a lofty rock,) we came to the 'Ain Hawárah, the 'well of destruction,' a fountain on a small knoll close to the tract, on its eastern side, which we were pursuing. It occupies a small basin about five feet in diameter, and eighteen inches deep, and to some extent it oozes through the sands, leaving, like the wells of Moses, a deposit of lime. I believe that I was the first of our party to essay to drink of its water; but the Arabs, on observing me about to take a portion of it, exclaimed, '*Murrah, murrah, murrah.*'—'It is bitter, bitter, bitter.' This fountain has been almost universally admitted by travellers, since the days of Burekhardt, who first precisely indicates its situation, to be the true *Marah* of Scripture; as it is found in a situation about thirty miles from the place where the Israelites must have landed on the eastern shore of the Red Sea—a space sufficient for their march, when they went three days in the wilderness and found no water. No other constant spring is found in the intermediate space. It retains its ancient character, and has a bad name among the Arabs, who seldom allow their camels to partake of it. Only one or two of our animals tasted it; and the Arabs left us to experiment upon its qualities alone, without even applying it to their lips. Though the murmurings of the Israelites, involving as they did a complaint against Providence, were sinful, it is not to be wondered at that Moses, considering the quality of the water which they here had to drink, cried unto the Lord for their relief. 'The Lord showed him a tree which, when he cast into the waters, the waters were made sweet.' The healing virtue of this tree probably flowed directly from God, who sometimes works by means, which, like the rod of Moses stretched over the sea, are merely the symbols of his power, or the indices of the commencement of its action. The Badawín of these deserts know of no process now of sweetening bitter water; but the credulity of rationalism can find one sufficiently potent for the purpose of effecting a change in a supply of the element required for the two million and a-half of souls comprising the hosts of Israel. Burekhardt has directed our attention to a plant, delighting, like the palm, in a saline soil, and growing near this and similar fountains. It is called Gharkad by the Arabs. The juice of its berries might be adequate, it is alleged, to qualify the nauseous liquid. But where, it may be asked, could a sufficient quantity of these berries be found to make a million or two of gallons of drinking syrup?"

Dr. W. contends against Dr. Robinson in favour of the traditionary



locality of the giving of the law. Dr. R. thinks that the peak of Tapsapah has preferable claims, but we certainly agree with Dr. W. in holding by the old opinion that it was on the Jebel Musa that the solemn scenes narrated by the Hebrew legislator most probably occurred. •

Our space compels us to break off here, but next month we shall return to this interesting work.

## DR. CHALMERS.

We are indebted for the following to the Editor of the *Glasgow Examiner*, in whose pages it first appeared. As many of our readers may not see that paper, they will thank us for bringing under their notice so just and affectionate an eulogium from the pen of one who in controversy was the selected antagonist, but in heart and soul the admirer and friend of him who is the subject of it.

### DR. WARDLAW'S FUNERAL SERMON FOR DR. CHALMERS.

*To the Editor of the Glasgow Examiner.*

DEAR SIR,—I comply with your request; merely premising, that the discourse from which the extract is made was composed chiefly in snatches of time, while in attendance on the meetings of the Evangelical Alliance; and that, in making the intimation to my own people on the previous Sabbath, I had no thought of its going farther, and was more than surprised on learning that it had found its way into more of the newspapers than one, and on being called, in consequence, to address myself to so unexpectedly crowded an audience. As I did not consider myself at all in the position of one who was preaching a *funeral sermon*, but only as paying what I should have felt it an act of self-denial, as well as of failure in duty, to have withheld, a tribute to the memory of a man towards whom I had ever cherished so large an amount of affectionate admiration and esteem—the reference to Dr. Chalmers is not, as a matter of course, estimated as it otherwise must have been. But, how unworthy soever of its object it may be in some respects, there is one attribute at least in which it is not wanting,—that of deep heartfelt sincerity. It is dictated by the same veneration and love which would not allow me to remain in Glasgow while others were attending his funeral obsequies in Edinburgh.

From the text—Gen. v. 24, “He was not; for God took him,”—after having briefly adverted to the connection in which it stands, and having just noticed the particulars included in the short but comprehensive description of Enoch's character—he “walked with God,”—I illustrated a little the nature of his translation, and the interesting lessons taught by it, and salutary impressions conveyed by it, both in heaven and upon earth;—and then the extract I now send you was introduced; and the discourse concluded with various practical inferences:—

“Next to *translation*,—to those who, by faith in Christ, are prepared for it, whose sins are forgiven, and whose hearts are renewed—stands *sudden, immediate death*. Not, indeed, when *merely sudden*. It must have another attribute; it must, at the same time, be *peaceful*. In very sudden death, when it has been the effect of any frightful accident, maiming and shattering the frame,—or when it has been accompanied by such intense agony as has left upon the countenance the strong and unequivocal traces of what has been endured, giving the conception of the spirit having been driven out by the very force of the sufferings,—there is something from which our minds instinctively and shudderingly revolt. And there are some spirits, well am I aware, whose piety, though deeply sincere, is, from constitutional temperament, or from sensitive tenderness of conscience, timid and self-distrustful,—to which the very idea of *suddenness* is in itself startling and overawing. Yet when the panting breath has been peacefully drawn, and the soul has taken its flight, leaving the serene smile of hope and joy on the lips—surely, to a child of God, to one

who, like Enoch, has been 'walking with God,' as all his children should ever be,—this must be the nearest approach to the description in our text—'He was not; for God took him.'

"And such appears to have been the death of that truly great and good man, whose recent departure has stirred so deep a feeling amongst all classes of society in our country. With the nearest possible approximation to truth might the terms be used of him—'he was not, for God took him.' He was *sought*,—sought with timid and trembling apprehension;—but 'he was not *found*; for God had translated him.' His bodily frame, indeed, was there. But that was not himself, that was not the man. The animating spirit had fled. All that constituted the interest of his being,—all that gave character to the living and intelligent man,—all that awakened admiration, all that inspired affection, was gone. It is very true, we are disposed to feel as if there were something unattractively dreary in the solitude of his departure:—no one by, to whisper in his ear a precious promise, or to catch from his dying lips the latest breathings of faith and hope! no one to close, with friendly hand, the eyes which death had fixed! And yet—it was not solitude. He had company with him. Man was not there; but God was there:—his divine Master was there. Earthly friends were absent; but his best friend was there. And, although there was no human lip to whisper a promise in his ear, *that* Friend, let us cherish the assurance, spoke by his Spirit to his heart—'Fear not; I am the First and the Last, and the Living One:—and I was dead; and behold I am alive for evermore, and have the keys of the unseen world and of death.' 'Fear not, for I am with thee!' And the smile of serenity upon his lips may have been fixed there, just while they were uttering the believing response to the promise—'I *will* fear no evil; for thou art with me!'—And angels of light were there. 'Are they not all ministering spirits sent forth to minister to them who are the heirs of salvation?' *They* were there,—in waiting, to escort the parting soul to its promised and prepared mansion in the realms of light and love.

"His spirit had fled. And what a spirit was that!—a spirit, which the God of *nature* had amply endowed with powers of intellect, of large expansion and commanding energy;—which the God of *providence* had afforded abundant means and opportunities of maturely cultivating, and fitting for effective use;—and which the God of *grace* had hallowed by the subduing, renovating, purifying power of his Spirit and truth, consecrating all its faculties and all its energies and resources, to himself. That noble and devoted spirit had fled. That very day, on the early morning of which God had suddenly, silently, secretly, taken it to himself, he was expected by his assembled brethren of the church of which he was so distinguished an ornament and so massive a pillar, to have appeared amongst them, with official communications, the product of his ever active mind, respecting the educational seminary of which he was the honoured head. But 'their Master had taken him from their head that day.' He had taken him to join a higher and holier assembly, the assembly of the spirits of the just made perfect 'and the innumerable company of angels,' in the sanctuary above. So that, instead of listening, as they had anticipated, with their wonted delight, to his own living voice, they had to hear, with heavy hearts, from other lips, the tidings of his death! 'He was not; for God had taken him!'

"It is not mine, nor is it at all my present purpose, to enter into any detail of either biography or character. I merely touch on two or three particulars. Passing over entirely his earlier course, I come at once to that most interesting era of his life, when, although in a somewhat qualified sense, it may be said of him as of Paul,—'it pleased God to reveal his Son in him,'—showing him by the illumination of his Spirit, the fulness and freeness of gospel grace,—the gratuitously saving virtue of the divine atonement,—giving him to discern and feel it as 'the power of God and the wisdom of God.' Then did the energies of his naturally ardent mind take their new direction, not only without abatement, but (as also in the case of Paul) with an augmented, though mellowed and sanctified, vehemence, proportioned to the sense he had of the unappreciable value of the newly discovered truth. When the glory of the scheme of mercy—free mercy through atoning blood,—of 'grace reigning through righteousness unto eternal life, by Jesus Christ our Lord,'—burst on his opening sight,—as the grand illustration of all the attributes of the divine character, and all the principles of the divine government,—together with its divinely perfect adaptation to the true position of man, and to all the

exigencies of his sinful and guilty nature,—a nature standing in equal need of pardon and of purification. When he came to see and to feel the incomparable superiority, in preciousness and in efficiency, of this ‘glorious gospel of the blessed God,’ to that system of so-called christian ethics which before he had held and taught,—a system, which, not being based in *grace*, wanted the most essential characteristic of Christianity. O with what exuberance of varied and vivid illustration did he expatiate in this new field!—and with what intensely glowing earnestness of spirit did he throw himself into the recommendation and diffusion of that truth, which was now, to his own mind, so full of divine glory and loveliness, and of living and life-giving power! I have now in my mind especially, the time of his coming to settle in our own city. No person who had the opportunity of marking the previous state of things, and the subsequent influence of his ministry, will for a moment gainsay the statement, that it was a new era in the history of religion in the city. There was a fresh life, and a higher tone, imparted, particularly in the church to which he then belonged, to the principles and the spirit of *evangelical* preaching and evangelical profession. By the attractive power of his eloquence, and the faithful and impassioned earnestness of his appeals, he eminently contributed to bring the doctrines of grace into better savour, and higher repute, especially among what are called the better classes of society. *Moderatism*, even among its previous admirers, declined in popularity, and was speedily at a discount; while *evangelism* rose in reputation and acceptance. And while such was the general effect, there were, at the same time, not a few to whom his ministry went happily farther, proving by divine grace, ‘the power of God unto salvation.’ An impulse was at that season given in the right direction, which continues to be felt to the present hour, although by many the origin of it is forgotten. His Astronomical, his Commercial, and other special series of discourses, brought the resources of scientific knowledge, and of acquaintance with the prevailing principles and practices of the business world, to bear upon the interests of true religion with a striking and most beneficial effect;—aided, as these resources were, by the power of an oratory, which, how defective and objectionable soever, in some points of critical detail, when tested by the strict rules of rhetorical propriety, had in it, notwithstanding, a fascination, a charm, an arresting might and mastery, which drew and riveted the breathless interest of his audiences. Of the general character of his composition and eloquence, amplitude and variety of illustration and appeal formed one of the chief peculiarities. And this, which has usually, and to a certain extent justly, been considered as the effect of an exuberant imagination merely, was yet in part (as I know from his own lips) the result of a principle,—and a principle which, within due limits, is a more than legitimate one;—the principle namely, of running over in his mind, while composing his discourses, the various classes of his hearers, and multiplying modes of illustration and appeal, as by those classes, respectively, might appear to him to be required, whether in order to clear apprehension or to effective impression.

“One most interesting feature in the character of Dr. Chalmers was, the beautiful combination of the great with the amiable. His greatness was lovely greatness. He was above the littleness of vanity and affectation. He knew nothing of the distance and stateliness of an unapproachable self-sufficiency, or the haughty and scornful airs of an oracular loftiness. He was open, easy, affable, kind, ever accessible, ready to listen as well as to speak, uniting a childlike simplicity, and even playfulness of character, with genuine christian dignity. When quite at ease, in a little *coterie* of friends, those who enjoyed his conversation were to be envied both the pleasure and the profit, from its united vivacity and instructiveness:—but when invited to numerous and formal parties, convened for the purpose of his being looked at and listened to, he was most likely to have his lips effectually sealed, to disappoint his company, and even, possibly, to leave on the minds of some a very erroneous impression of his disposition.

“Who, that knew any thing of Dr. Chalmers, did not know him as *the friend of the poor*? The whole world is aware to what an extent his mind, his time, his personal efforts, under the united impulse of heart and conscience, of an ardent benevolence and an imperative sense of duty, were devoted to the improvement of both their temporal and their spiritual condition. And, in either of these departments, whether his principles and his plans were approved or not, who could withhold his admiration of the expansive christian philanthropy by which he was animated, and

which, how questionable soever it might by some be thought in regard to one or other of its means of operation, was really productive of so great an amount of practical good. And in other points too, as well as this, even those who most widely differed from him could not but give him credit for an invariable honesty of purpose, and 'singleness of eye.' Nay, even when he dissented, or seemed to dissent, from himself—when, on different occasions, under the power of different impulses, he propounded sentiments which it was felt not easy to harmonise, there was still even in the real or apparent inconsistency, the same sound-hearted integrity, what Paul denominates 'simplicity and godly sincerity.'

"In domestic and private life, all that we have heard and seen, impresses us with the conviction that this eminent and much lamented servant of Christ was, universally and thoroughly, loving and loved. In the family circle, where all the warm affections played around his heart, and diffused their happy influence on all its members, realising the cheerful blessedness of a *Christian Home*, the loss sustained by his sudden removal is felt with a special tenderness, a tenderness proportioned to the sweetness of that spring of pure delight which his departure has sealed: with more of tenderness, but not with greater sincerity and depth, than in the church of Christ. And, when I use the designation, 'the church of Christ,' let it be remembered, I am not to be understood as meaning the particular religious denomination with which he was more immediately identified. I refer to the entire community of the faithful, in all its sections, many and various, and yet, in the highest sense, one. He was the property of the whole. And, despite the tenacity with which he held his own convictions, and laid himself out for the special benefit of his own portion of the community, he was the warm-hearted and liberal minded well-wisher of the whole.

"He was indeed 'a burning and a shining light.' The church below mourns its extinction; except in as far as it continues to shine in the valuable writings he has left behind him. But we do not like to think of it, and to speak of it, as extinguished. It is *not* extinguished. It is but removed. It has but changed its place. It still shines—shines with a purer, brighter, steadier, and more permanent lustre, in another and higher sphere. It shone on earth; it shines in heaven. And He who has been pleased to transfer it from earth to heaven can kindle other luminaries by light from heaven, to supply the loss of its shining on earth."

Should you still, on reading the above, retain the desire to give it a place in your columns, it is thus at your service. My heart enjoys the thought of giving any degree of greater publicity to a testimony which, however imperfect, its own inmost affections spontaneously dictate.—I am, dear Sir, yours sincerely,

RALPH WARDLAW.

## NOTICES OF BOOKS.

*The German Reformation of the Nineteenth Century; or a Sketch of the Rise, Progress, and Present Position of those who have recently separated themselves from the Church of Rome; with a Short Notice of the State of Protestantism in Prussia, Austria, Bavaria, and the Prussian Baltic Provinces.* By the German Correspondent of "the Continental Echo." 12mo, pp. 469. London: J. Snow. 1846.

THE author of this volume was the first to announce to the British public the great movement which led to the formation of the German Catholic Church. This she did in the pages of the "Continental Echo;" where, also,

from time to time, further notice of the movement appeared from the same pen. She was thus abundantly qualified, by interest in the movement, and acquaintance with its details, to become its historian. The work before us is full of information upon the subject—perhaps too much so; for considering the unhappy turn the German Catholic Church has taken towards Rationalism, we fear there are not many readers who will care to wade through the mass of documentary illustration with which its pages are filled. Much of the information communicated, however, is very valuable; and as it cannot so easily be obtained elsewhere, we cordially recommend the work to those of our readers



who are interested in the state of religion on the Continent.

*The History of the Revival and Progress of Independency in England, since the Period of the Reformation; with an Introduction, containing an Account of the Principles of Independency in the Age of Christ and his Apostles, and of the Gradual Departure of the Church into Antichristian Error, until the time of the Reformation.* By Joseph Fletcher, Editor of the "Select Works and Memoirs of the late Dr. Fletcher," &c. Vol. I. sm. 8vo, pp. xx. 284. London: J. Snow. 1847.

WE have much pleasure in introducing this work to our readers, and that for several reasons:—1. The subject is very interesting and important; 2. The part of it before us is well executed—sound in principle, able in development, clear and vigorous in style; and 3. The work is published at a price so small that it is brought within the reach of all classes of purchasers. As the volume before us contains only the introduction mentioned on the title-page, we forbear further remarks at present. Only we would say: Independency greatly needs a historian, —here is one who promises well; let him not faint for lack of due encouragement.

*Sermons Preached in the Tabernacle and Tottenham Court Chapel, London.* By John Campbell, D.D., and Rev. Joseph W. Richardson. Sm. 8vo, pp. 170. London: J. Snow. 1846.

THESE Sermons are on the subject of "Self." They are ten in number, and are supplied in equal proportion by the two respected ministers whose names appear on the title-page. Which has done his part best we shall not attempt to determine; suffice it to say, that both have done excellently, and that the volume is one well calculated to arouse the careless, to warn the unwary, and to instruct the ignorant. The subjects of the Sermons are Self-examination; Self-deception; Self-approval; Self-condemnation; Self-denial; Self-indulgence; Self-distrust; Self-confidence; Self-preservation; Self-destruction. In these days of latitudinarianism, it is really refreshing to get hold of a book which is as stirring and impressive as the most ardent revivalist could wish, and yet as

sound and scriptural as the best theologian could demand.

*Tales of the Covenanters.* By Robert Pollok, A.M., Author of "The Course of Time." With a Biographical Sketch of the Author, by the Rev. Andrew Thomson, Edinburgh. Fourth Edition, 18mo, pp. xxxviii. 344. Edinburgh: W. Oliphant & Sons. 1846.

WE suppose most of our readers are already familiar with the Tales of the Covenanters of the lamented Pollok. These, therefore, we need not recommend; only we may say that the present is the best edition of them which has yet appeared. Of the Biographical Sketch with which it is enriched, we have only to say, that it is in every respect admirable. He narrates clearly and minutely all the noticeable events of Pollok's history. Its criticisms upon his merits as a writer are acute and just; and the reflections which it suggests on different points are natural and improving. We are sure all Pollok's admirers will thank Mr. Thomson for this unpretending but most successful sketch.

*The Works of the Rev. Alexander Carson, LL.D. Vol. I. Miscellaneous Treatises.* 12mo. pp. 454. Dublin: William Carson. 1847.

THE late Dr. Carson was a man of no small power. He possessed learning and acuteness beyond the average of even well-educated and able men; he was endowed with much vigour of grasp in the apprehension of principles, and much power of expression in the propagation of them; he was ardent, not to say violent, in his attachment to what he thought truth; and he had long habituated himself to theological research and controversy. It is to be regretted that his writings so often betray a bitter, a censorious, and an overbearing spirit; that as a controversialist he too often descended to vituperation and unscrupulous misrepresentation; and that his views on many points were narrow, illiberal, and bigotted. But he has written much which will bear the test of time, and we, therefore, hail with pleasure the republication of his works, of which the first volume is now before us.

The treatises contained in this volume are nineteen in number; many of them being published now for the first time. They are all upon subjects of general

interest to the Christian; and will well repay a careful perusal. We commend especially to the notice of our readers the first treatise, on the Nature and Importance of the Gospel; the fifth, on the Truth of the Gospel, demonstrated from the character of God, in a letter to Mr. Richard Carlile; and the eighth, on Evangelical Preaching, in letters to a writer in the Edinburgh Review.

*The Excellent Woman, as described in the Book of Proverbs*, Chap. xxxi. 10—31. pp. 158. London: Religious Tract Society. 1846.

WHAT criticism can we pass on this beautiful book but "Excellent! excellent! excellent!" It is excellent in its subject, excellent in its matter, excellent in its style, excellent—yea, super-excellent, in the pictorial illustrations with which it is adorned. Each verse of the chapter is expounded with much wisdom and propriety, and to each is prefixed an exquisite engraving, characteristic of the excellent woman in the ease to which the verse refers. It is altogether a book for graceful and godly women; beautiful enough for the boudoir, simple and homely enough for the peasant's shelf. Of that noble Society by which it is issued, we are moved to say what Solomon says of its subject:—"Give her of the fruit of her hands, and let her own works praise her in the gates."

*The Face of the Earth*. Religious Tract Society.

ANOTHER admirable production, issued by the same Society; not so splendid as the preceding, but equally suited to the class for which it is designed. In a

pleasing style the author describes the leading phenomena on the Face of the Earth, and by suitable reflections seeks to lead his youthful readers to rise from Nature up to Nature's God. The book, however, is not so minutely accurate as is desirable. Ben Nevis, which the author places in *Dumbartonshire*, is in the shire of *Inverness*. We learn also for the first time from this book, of the existence of innumerable small lakes among the glaciers of the Alps. (p. 22.) We suspect this is a *fancy* feature of the Earth's face.

*The Oath of God, a pledge of Missionary Success: a Discourse delivered before the London Missionary Society, at Surrey Chapel, on Wednesday, May 12, 1847*. By George Smith. 8vo, pp. 48. London: J. Snow. 1847.

TEXT, Numb. xiv. 21. A very excellent sermon. The author dates from "Trinity Parsonage," but lest our readers should infer from this that he is a Church-of-England man, we beg to assure them that he is only a Congregationalist.

*The Princes of the Earth: or Christ's Kingdom perpetuated by Succession and adorned by Superiority: a Sermon preached to the Juvenile Members of the London Missionary Society, May 14th, 1847*. By the Rev. S. Martin. 18mo, pp. 36. London. 1847.

It is well that the body of this Sermon is more intelligible than the title, else the Juvenile Members of the Missionary Society would have been little profited by it. Bating some affectation, it is a good pious sermon.

## CHRONICLE.

I.—ORDINATION AT HADDINGTON.—Mr. George Wight, pastor of the church in Donne, having received a unanimous invitation from the church in Haddington to take the pastoral oversight of them, the service of recognition took place in the chapel at Haddington on Wednesday the 16th instant.

Mr. Wight of Edinburgh presided. The introductory service was conducted by Mr. Mann of Musselburgh. The usual questions having been put by Mr. Andrew Russell, formerly pastor of the church, Mr. Wight gave a full and

highly satisfactory statement of his views in entering upon this new scene of labour. A faithful, affectionate, and impressive charge was delivered to the pastor, by Mr. Knowles of Linlithgow, who was succeeded by Mr. Swan of Edinburgh, who set forth, with great discrimination and fidelity, the duties of the church in the relation which had just been formed. Mr. Campbell of Edinburgh concluded the service.

In the evening a fruit soiree was held in the chapel, when addresses on various subjects of importance were delivered

by Messrs. Campbell, Mann, Swan, Wight, and Knowles. On the Sabbath following, Dr. Alexander preached in the forenoon, and Mr. Wight in the afternoon; and in the evening, Dr. Alexander preached in the Free church, which had been kindly offered for the purpose, to a large and attentive audience. May the blessing of God rest upon the connection which has thus been formed! Dr. Alexander of Edinburgh spent the following Sabbath with the church at Haddington, and introduced Mr. Wight to his new sphere of labour.

II.—COMMITTEE FOR MAINTAINING THE CIVIL RIGHTS OF CONGREGATIONAL DISSIDENTS.—Following the pattern of the United Presbyterian Church, a Committee under the above title has been formed *ad interim*, until the next meeting of the brethren in Glasgow, in April, when it is hoped it will assume a more permanent shape. In the meantime the following Resolutions have been issued by it:—

1. That whatever differences may in other respects separate the Whig from the Tory party in this country, there is none as it respects their relation to Dissenters—both parties being alike opposed to Dissenting principles and hostile to Dissenting interests.

2. That under these circumstances it is in the highest degree undesirable that Dissenters should mix themselves up with the interests of any candidate who comes forward simply as belonging to one or other of these parties, as in this case they would be using their electoral influence to return to Parliament a decided enemy of principles and interests which every enlightened Dissenter will hold dear, and which every honest Dissenter should feel himself bound to uphold.

3. That the course which both sound principle and sound policy dictate for Dissenters to pursue is that of reserving their votes for such candidates as are in favour of Anti-State Church principles; and where no such candidate appears, that they should stand aloof, conscientiously refusing to have any part of the responsibility of returning to Parliament one who pretends to legislate for the interests of this country without a distinct recognition of the line which

separates the domain of things civil from the domain of things sacred.

4 That the proposal to support a candidate who will go no further than to pledge himself against the granting of additional endowments is to be repudiated, as calculated to entrap Dissenters into a course inconsistent with their principles, and fatal to their interests, inasmuch as—

I. Supposing the candidate to hold the principle that it is the duty of Government to provide for the religious instruction of the whole community by the establishment and endowment of one selected sect, it is manifestly inconsistent and absurd in him to propose to withhold from the established sects in the United Kingdom such further endowments as are absolutely requisite for the full accomplishment of the object for which he believes they ought to exist.

II. Supposing him to hold the principle that it is the duty of Government to endow the religious teachers of all sects, it is clearly inconsistent on his part, as well as on his principles unjust, to refuse the extension of such endowments to any religious teachers in the empire, at present unendowed, who will accept of them.

III. Supposing him to hold the principle that all civil establishment and state endowment of religion is inexpedient and improper, it is manifestly a dereliction of principle on his part to shrink from the conclusion to which such a conviction necessarily leads, and to content himself with simply opposing the extension of endowments, whilst he will use no means to terminate the system of endowments itself, though professing to regard it as injurious to the interest both of church and state.

IV. That as it is thus evident that such ground cannot be consistently occupied by any intelligent candidate, there is abundant reason for believing that the only inducement which leads any man to assume it is to gain some party end, to get over some party difficulty, to secure the aid of Dissenters without conceding any of their claims, and thus to make them the instruments of their own defeat, and auxiliary to the perpetuation of our own humiliation.

JAMES M'LAREN, *Chairman*.

## FIRESIDE.

**FORGIVENESS.**—A little blind boy was asked what forgiveness was? He replied, "It is the odour that flowers breathe when trampled upon." Did not this sweet youth, to whom the world was dark, who could never more see the pleasant light of the sun, give the true idea of forgiveness? It is not difficult to feel kindly toward those that love you and confer favours upon you. But to have a store of good wishes and kind deeds for those that abuse and treat you ill—to be like the cinnamon tree that sheds a sweet perfume around the axeman that wounds it, this is hard! But it is what the meek and lowly Jesus did, and what his true children do. Here, then, little folks, is a test to know if you love Christ. "If ye love them" only "that love you, what thank have ye?" How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so you are "the children of your Father which is in heaven, who maketh his sun to rise on the evil and on the good." Remember now that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica was questioning the little black boys on Matt. v. and asked, "Who are the meek?" A boy answered, "those who give soft answers to rough questions." This accords with what Solomon says. "A soft answer turneth away wrath, but grievous words stir up anger."

"Then deem it not an idle thing,  
A pleasant word to speak;  
The face you wear, the thoughts you bring,  
A heart may heal or break."

**SINGING IN THE FAMILY.**—We visited at the house of a friend not long ago, where the members of the family all sing regularly at worship, and we could not help wishing that the practice was more general. It adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place, even to those who have not learned to render to God the service of the heart.

Besides, singing in the family circle has a good influence directly on the

affections. The moral influence of vocal music, especially music of a sanctified character, has always been happy in the extreme. It exercises a hallowed power over the soul—it sweeps the secret strings of virtue and purity there, and sets them all in harmonious vibration. As it drove the "demon" from the depraved and wretched monarch of Israel, so it will banish from the chambers of the soul the dark spirits of vice and crime, and excite a purer and holier feeling.

Show us the family where music, good music, is cultivated as it ought to be—where the parents and children are accustomed often to mingle their voices together in song—and we will show you one in almost every such instance, where peace, and harmony, and love prevail, and where the grosser vices have no dwelling places. Indeed, we have often noticed that a decline in the taste for music, especially sacred music, where it had been cultivated, and a decline in purity and morality, went hand in hand; and that before the poor victim of vice falls into the lowest abyss, he is forced to make war with the genius of melody. This, indeed, is just what we might anticipate. Music, like an angel from the courts of paradise, can throw around the soul a thousand heavenly influences, and charm it almost into the paths of virtue.

**WHITE LIES.**—There is nothing more harmful to virtue, than the habit of dwelling always on the confines of vice; for as we find the borderers in all countries do speak a sort of bastard tongue, which savoureth of both the neighbouring languages; so he who liveth always in the vicinage of evil, will hardly keep his good pure and unmixed. I have, therefore, many times wondered how the phrase of "white lies," came into so common usage; for, if I mistake not, falsehood hath so much of the *Æthiop* about it, that no soap will wash it white. Nay, even its progeny at three or four removes, will still retain an ugly mulatto tinge.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1847.

## A BRIEF PROTEST AGAINST THE POPISH CLAIM OF INFALLIBILITY. •

THAT the Church of Rome is infallible, is an assertion continually made by Romanists, and it constitutes indeed, in their estimation, the main prop of their system. Now that it would be a main prop, were it actually true, there can be no doubt; but to assert it, is not to substantiate it, and it is a claim which never has been, and never can be proved. For what is to be the standard of appeal in such a case? Is it *reason*? or *scripture*? or *history*? or the *Church of Rome itself*? If it be *reason*, then must it be shown first in what object this infallibility resides, and next, that it enters into the very *idea* of that object that its dictates are infallible. It is in this way we prove the infallibility of scripture. We first point out what that is in which the infallibility of scripture lies—viz. its *inspiration*, and then we show that to be infallible enters necessarily into the very idea of inspiration. Now, are Romanists prepared to meet these two conditions of a proof from reason of the infallibility of their church? Can they tell us in what that resides? In the Pope? or in the Bishops? or in the body of the clergy? or in the entire church as a church?—And when they have fixed upon the object in which the infallibility resides, are they prepared to show that it enters into the very idea of that object to be infallible, so that it is impossible for it to exist and not be infallible? On neither of these points can they give us any satisfaction. They are not agreed as to the object in which the infallibility resides. Some say it is in the Pope; others say it is in the Pope associated with the Bishops; others attempt a compromise, and say it resides properly in the body of pastors, joined with their head; and others tell us it is undoubtedly in the church, but in what part of the church, it would be very presumptuous to inquire. Amid this diversity of sentiment, the doctrine of infallibility certainly looks as if it had got into strange company; for it cannot be said to present a very edifying spectacle for the members of a church calling itself infallible, to be thus uncertain as to where its infallibility resides. And even supposing this difficulty got over, there remains the still greater one of showing that the object fixed on is *necessarily* infallible. This, we may say, never can be

done. One can conceive of a Pope or a council that is not infallible; and this being the case, there is nothing in the *idea* of them which shuts us up to the admission of their infallibility. The question is thus placed beyond the jurisdiction of natural reason.

Shall we appeal, then, to *scripture*? But where is the passago in the whole Bible which affirms that the Church of Rome is infallible? where is the passage from which it may be justly inferred that any church is infallible? That the Church of Christ shall never be destroyed—that the gates of hell shall never prevail against it, is predicted by Christ himself; but what right has any one to infer from this that any *individual* church shall never err, never go astray, never be corrupted, never need any reformation? May not our Lord have a spiritual people in this world, though every *visible* church on earth has fallen into error and corruption?—But, not to enlarge on this, the Church of Rome has herself precluded any appeal to scripture in support of her infallibility, by assuming, in virtue of that infallibility, to tell us what is scripture, and what is the *meaning* of its statements. In this case, to argue that she is infallible from any passage of scripture, is to argue in a circle. The argument falls back upon itself for support. The infallibility of Rome is made to rest upon the authority of the Bible; the authority of the Bible is made to rest on the infallibility of Rome. Rome is infallible because scripture says so; and the scripture says so, because Rome tells us it says so; and the scripture must be believed because Rome tells us it is divine; and Rome must be believed because she is infallible. We thus arrive at the conclusion that Rome is infallible because Rome is infallible; against which conclusion we protest as an insult to our reason.

If the appeal be made to *history*, it will abundantly appear that in spite of the boasting of the Romanists, all sorts of errors have found their way into their church, and that the church itself in its most solemn decrees has erred. In affirming this we do not appeal to any *outward* standard of truth by which to judge the Church of Rome; we appeal to the fact that she has differed from herself, and therefore must have been in the one case or the other in error. Popes have excommunicated Popes, councils have censured councils, sects have encountered sects in fierce debate, and the highest authority has sided now with the one, now with the other; and even the same Pope has sided, first with one party, and then with its opposite. To speak of such a church as infallible, we protest against as a gross abuse of terms, and an outrageous absurdity.

The most convenient standard of appeal for the Church of Rome is the Church of Rome. Where this is allowed, her infallibility is easily proved. The church is infallible, for the infallible church has said it. But for *us* this will not do. We are here again asked to assent to a vicious circle in which the conclusion is successively assumed into the premises. The church we are told is infallible, because it has been so declared by the Pope or a council, and the decree of a Pope or council is infallible, because the church has declared it to be so. Let those admit such reasoning who choose; *we* protest against it, as an insult to our understanding, for the purpose of subverting our privileges.

Besides being unreasonable, unscriptural, unfounded, and absurd, the claim to infallibility of the Romish Church appears to us objectionable in another point of view. We cannot but regard it *as tending to cast doubt*

*and uncertainty upon the entire system of Christianity.* It will be at once allowed that no man can have more certainty of a position, than he has of the grounds on which that position rests. I cannot have more certain assurance of the doctrines of natural science, than I have of the facts and axioms on which these are built; and as little can I have more certainty of the truths of religion, than I have of the grounds on which these truths are received by me. It follows, that if I am cast into uncertainty as to the *grounds* of my religion, I must be cast into no less uncertainty as to *my religion itself*; if I doubt the one, I must doubt the other; if I cannot prove the one, I cannot prove the other. Now what are the grounds on which the Catholic is taught to build his faith? Simply and solely on the church's infallibility. On this the entire body of his opinions—the whole superstructure of his faith and hopes rests. Remove this, and all that is most dear to him in religion falls to the ground; shake this, and the whole edifice of his faith is shaken and made to totter. Now where is the Catholic who is *sure* on *good* and *solid grounds* that his church is infallible? We venture to affirm *not one*; for as the thing is incapable of proof, it is impossible that any man can have an *intelligent* belief in it, however firmly many may believe it blindly and uninquiringly. Observe then on what a precarious and unstable basis this doctrine places the whole faith of the Christian. It reminds us forcibly of the Hindoo cosmogony. The earth, say the Brahmans, rests on an elephant, and the elephant on a serpent, and the serpent on a tortoise; but if you ask them on what the tortoise rests, you ask them a question of which their philosophy has not dreamt. Just so must it be with the Romanists. Christianity rests upon the infallibility of the church; and the infallibility of the church rests upon—no man knows what. The faith of honest inquirers is thus shaken, and our true and holy religion held up to the scorn of the sceptical and the profane. An insult this to our faith, and to its founder, against which we can never cease loudly and indignantly to protest.

We conclude in the plain and pithy words of Luther. "When the church and the fathers act so as to follow the Lord Christ, the Bridegroom, Saviour, and Shepherd, all stands well, and I follow them right gladly. So hath the Lord admonished us. For he saw that the Devil would play this game in the church, and that great power would accrue to the Pope, from teaching that the fathers and the church are infallible; yea with this hath the world been sadly cheated. Let us take warning by the past, and walk by the exemplo of Christ our Lord, taking all the good we can from others, but reposing implicit belief in none.\*

W. L. A.

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## NOTICES OF THE WALDENSES.

By DR. CHEEVER.—No. I.

I VISITED this romantic and secluded region in the month of September. It is one of the most interesting excursions that can be taken in all Europe. Although I had just come from a summer's pedestrian tour through the very sublimest portions of Switzerland, closing with the passage of the Splügen, the lake of Como, and the cities of Milan and

\* Werke, Bd. VII. s. 1799.    ?

Turin, with the rich plains of Lombardy, I was not disappointed in the scenery. The mind is excited at once by the beauty and magnificence of nature, the thrilling historical associations connected with the mountains, the vales, and the villages, together with the character, manners, habits and feelings of the people, the contrast of oppressor and oppressed, and the striking picture of primitive simplicity and truth, supported side by side with an intolerant and dominant superstition. The people will sustain a favourable comparison with any part of the population of the Swiss Alps, and are superior, altogether, to the people of Italy. They are grave, hardy, industrious, patient, cheerful. They are remarkably forbearing towards their oppressors, not rendering railing for railing, but contrariwise blessing, which is a truly primitive apostolic trait. They speak of the evils they have to endure at the hands of evil men—more in sorrow than in anger. They do not exaggerate their own hardships, nor are they fond of enumerating the modes of persecution in which they are harassed by the Romish Church. They are sober and temperate. They are well instructed in the scriptures. Their pastors are an excellent body of men, and among their laymen are some of eminent piety and large intelligence. You meet with individuals who recall to mind the Covenanters and the Puritans, and entering their churches the appearance is of men who would, if need be, worship in dens and caves of the earth rather than receive “the sign of the beast” in gorgeous cathedrals. We were pleased in finding among the individuals with whom we conversed, as we met them at work upon the mountains, so many who cherished the hopes and expressed the feelings of personal piety. Their pastors are evangelical men, and their young students who are training for the ministry seemed to be endued with much of the grace of God. We had deeply interesting conversations with some of them concerning the religious prospects of their church and people. They were thoroughly impressed with the importance of a revival of God’s work among them, and seemed to hope that such an inestimable boon was about to be granted. Some of them possess largely, we may hope, the spirit and qualifications necessary to make them successful instruments in such a work. They long for the time to come that the little church in the wilderness shall make aggressions on the multitude of her enemies; but to do this in the face of such fearful obstacles, they feel that a revival of piety is greatly needed in their churches.

We were surprised at the poverty of the people, and the comfortless character of their houses; for some of them abide in rough mud and pebble dwellings, with furniture and appliances of life no better than the gipsies, and there is a striking contrast between the intelligence of the people, and their external depression in the world; but when we learned the nature of the exactions to which they are subject, the very small portions of land possessed for their subsistence, and the very few ways they have of getting any money, or any means of bettering their condition, our surprise ceased. The earth does but barely give them nourishment from her bosom, for although the soil by great industry is almost everywhere made productive, yet the limits of their territory being drawn not according to their numbers, nor any provision made for their increase, but according to the encroaching policy of the Romish authorities, and with intent to straiten them on every side, it follows that they must be subjected



to an anxious and precarious existence. Were it not for the elevating influence of their religious faith, and the knowledge and refinement which the precious Word of God communicates, they must have been a more degraded and miserable population, if possible, then even the Roman Catholic inhabitants of the Valley of the Rhone. But amidst all this misery they have taken care of the mind and heart. Their parish schools are faithfully kept and attended, and in them the children receive a good education in the truths and duties of religion, in reading, writing, arithmetic, sacred music, French grammar, and orthography. They baptize their children in infancy, and they are thence considered and trained up as members of the church. Their school system has been greatly perfected under the earnest care of the benevolent Col. Beckwith, by whose generosity, in connection with a small contribution from the inhabitants of each parish, new and good school-houses are in the way of being provided.

They speak the French language, as also a vernacular patois, composed apparently of Latin, Italian, Spanish and French. Efforts are making to render the French the predominant and native tongue of the people, though Italian is the language of the kingdom of Sardinia. We never encountered a peasant who could not speak French, but the language in which they sometimes conversed with one another we found it impossible to understand. Their vernacular patois resembles the language in which the most ancient books of the Waldenses are written, and is probably the same language, with additions and corruptions. It has so great a resemblance to one of the dialects of the Spanish language, that it has been sometimes called the Catalan dialect; a fact which is interesting in connection with the knowledge which we have from history, that at the time when the oldest Waldensian manuscripts are dated, that is in the twelfth century, there were religionists in the north of Spain as in the south of France, whose religious opinions corresponded with those of the Waldenses. We have also information respecting the Gothic Liturgy of certain provinces in Spain, in which, (says Allix in his remarks upon the ancient churches of the Albigenses, page 73;) "*We read that there are divers flocks whereof each bishop is the pastor;*" a striking indication as to the equality of the ministry. From this fact the argument for the non-Episcopal constitution of the ancient as well as modern churches of the Waldenses, receives an incidental confirmation which is not without weight.

The same impressions which I have noted in regard to the character of the Waldenses, have been made upon the most candid travellers who have visited them. The first American clergyman who ever visited those vallies, we believe, was the Rev. Dr. Dwight, who went there in the year 1826. He said he felt as if he had gone back to the generation of the Puritans. As he stood in the house of one of their pastors, and looked down through the opening valley upon the far plains of Piedmont, a thick mist covered all the region as far as the eye could see, while in the Waldensian valley, and where they then were standing, the sun shone brightly, and the air was clear. That, said the American clergyman, is a symbol of the difference which God in his mercy has made between you and your oppressors. You are in the clear shining light of the gospel, they are beneath the thick mists of error. You walk in the sun, they grope in darkness. With all your poverty and persecution your lot is the happiest.

Happiest by far, for what is life worth, when un-irradiated by the *light* of life! What is life worth cut off from the springs of truth divine, which nourish the soul and prepare it for the life of heaven? Yes, far happier the oppressed Waldenses, with all their persecutions, happier even in the fiery crucible, where the blasts of Satan have sometimes blown the fire upon them, than their darkened and bigoted oppressors. The oppressed are always happier than those who cause them to suffer, for it is better to receive evil than to impose it, and there is to be a time of reckoning, when every injury unrepented of is to have its retributive reward. There is to be a time when, whatever frightful or agonizing cruelties men have had to endure in this world at the hands of the oppressors, the tyrant will wish that *he* had been the sufferer, and the sufferer will thank God that he was not the oppressor. And if the oppression and the woes were endured for Christ and the truth's sake, they are the germs and seeds of glory, and there is to spring from them a harvest of blessedness, whose eternal fruit shall shake like Lebanon.

The benevolence of Col. Beckwith is of a rare and interesting character. He is a man of distinction and of property, a retired soldier who had been severely wounded in the service of his country, a Christian who wishes to do good. Having had his attention some years ago providentially directed to the condition of the Waldenses, and thinking that he saw in them a community whom God would prepare and make use of for some great movement in the advancement of his kingdom, he took up his abode in their secluded vallies, and devoted himself with a most persevering enthusiasm to their improvement. He has recently been advanced in his own country to the rank of a General. His reputation and distinction in England have caused him to be regarded with great deference in Sardinia, so that the community of the Waldenses have almost felt as if God had sent him among them as their guardian angel. They have his picture, with that of the Rev. Dr. Gilly, another of their excellent English friends and benefactors, in almost every house; so that the Romanists, against whose worship of images and saints they maintain such unabated repugnance, retort the charge upon them, and say to them that they also have their saints, and worship their pictures. General Beckwith's efforts have been much and wisely directed to the establishment and improvement of their schools. The children used to have nothing but the roughest, most uncomfortable places, in which to be taught their lessons, though they have been kept learning in spite of all obstacles. Gen. Beckwith feels as if God were training the rising generation in these vallies for some great purpose, which in his own time he will accomplish. This is the reason for the great efforts he expends upon them.

### AN ALLEGORICAL ECLOGUE.

"LIGHT IS SOWN FOR THE RIGHTEOUS."

"DARK lowers the night around us;  
Still ruder grows our way;  
Those murky shades surround us;  
Here let us rest till day."

“ No, brother, falter not ;  
 But fearless hasten on !  
 This hope may cheer the darkest spot,—  
 For us the ‘ light is sown.’ ”

“ Hark, the night-storm wildly rushing !  
 No friendly aid is near :  
 Hark, the hill-founts wildly gushing !  
 Fain would I tarry here.”

“ No, on, still onward press !  
 They never are alone,—  
 God’s strength is with their helplessness  
 For whom the ‘ light is sown.’ ”

“ No star, no moonbeam, scatters  
 The mists with cheering ray ;  
 They roar, those maddening waters,  
 To snatch their helpless prey.”

“ Calm, timid one, thy fears ;  
 Nor dastard spirit own ;  
 A quenchless ray their pathway cheers  
 For whom the ‘ light was sown.’ ”

“ Dread gulfs are round us yawning ;  
 Fierce things are prowling nigh ;  
 O when will break the dawning  
 Through yonder pitchy sky !”

“ Still shrink’st thou from the way,  
 Thou fearful faithless one ;  
 Calmly they wait returning day  
 For whom the ‘ light is sown.’ ”

“ I fall, I sink, my brother !  
 The dark waves o’er me roll !  
 Another, and another !  
 What horrors seize my soul ! ”

“ Shame, pilgrim-warrior, shame !  
 Where is thy courage flown ?  
 Unscathed they pass through flood and flame  
 For whom the ‘ light is sown.’ ”

“ Oh, dark and dreadful river !  
 I cannot dare thy wave,  
 Still deepening, deepening ever !  
 O save me, Saviour, save !”

“ Courage ! the stream is past ;  
 Lo, stable ground is won !  
 Away night’s shadows hasten fast ;  
 For us the ‘ light is sown ! ’ ”

“ What pearly ray is streaking  
 Yon rolling troubled sky ?  
 Joy, joy ! the day is breaking !  
 The blessed day is nigh ! ”

“ Day dawneth calm and bright,—  
 Brighter for sorrow known,  
 Now know we how, through darkest night,  
 For us the ‘ light was sown ! ’ ”

## AN EARNEST MINISTRY.

"Of the times and seasons, brethren," said one, "ye have no need that I write unto you." Either the circumstances of his friends gave the apostle assurance that they were duly apprised of the facts of their day, and prepared to take advantage of those facts; or, it may be, he knew them to be too deeply engrossed in the Master's work, to care for things in their nature ephemeral. Be that as it may, were he living in our day, he might, with great propriety, commence an epistle thus: Of the times and the seasons, brethren, ye have need that I write unto you.

What are the characteristics of the present time?

Great activity is one. The current of human life is greatly accelerated. Men and things go by railway and telegraph.

Intense devotion is a second; men are absorbed—but not in godliness.

Susceptibility to impression is greatly diminished; devotees to one idea are quite too selfish to listen to the claims of any but their own one fact.

Other characteristics might be named; these will suffice for our present purpose, namely, to suggest *the necessity for an earnest ministry*.

Every one knows that the most solemn and momentous truths are not only stripped of their power, but even made ridiculous by ill-timed and injudicious exhibitions. Thus it is trite, and tame withal, to proclaim a crisis for the universal world upon every occasion which may chance to touch the sensibility of one or two observers. Yet it is true—and a momentous truth withal—that the history of our day is the history of a succession of crises. The church and the world have, from our earliest remembrance, been "voyaging through the most perilous navigation. To change the figure, mankind—the patient—has been sick, nigh unto death, since we knew the race. He has passed from one stage of disease to another, each has been critical, and the present is, for us, who assume the responsibility, the most critical of all. What shall we do?

When the myriads of Xerxes were about to inundate Greece, it was felt that an earnest ministry must oppose their bodies to the flood. Three hundred men did the work. Let those who have eyes to see, discern the signs of the times. The flood of the ungodly rushes on with speed and vehemence. What shall we then do? We answer, preach the word; be instant, urgent, in season, out of season, always abounding in the work of the Lord.

Men who love the work of the Lord will need but the conviction that this is the way to accomplish it. Others may need to be reminded that as knowledge is much increased, in proportion to his own assiduity is each man's contempt for a sluggard in the vineyard of the Lord. The andante movement of by-gone days permitted religious inefficiency to pass unnoticed with the rest. It is no longer so. Every merchant, mechanic, lawyer, and doctor, feels the pressure of the times, and knows well that to fall behind the movement of the age is to forfeit his position and his income. The ministers of Christ whom love constrains, need no persuasion from man. On the contrary, they require often to be reminded of their duty to husband their strength. Of such we bear witness that to their strength and beyond their strength, they have been willing and forward



to meet the necessities of our day, and to minister to the spiritual wants of men.

Our appeal is to those who, conscious of the activity of the age, are unconcerned to oppose to it their own activity; to those who contemplate the absorption of mankind with little or no great strength of determination to combat it; to those who have not resolved on unwearied pains and ceaseless ingenuity in endeavours to awaken new susceptibility to religious impression.

To all such we must cry, Awake, O sleeper, and call upon thy God. You are a disciple, an apostle of the Son of God, can you not watch with the Master in such an hour as this? Say not within thine heart, "I am opposed to certain measures"—the exhortation is not to measures, but that ye should be filled with the Spirit, and with a manifold activity, as the Holy Ghost teacheth. Remember Paul.

AMICUS.

## CHRISTIAN MISSIONS.

### CHAPTER VI. MISSIONARY EFFORTS OF THE WESLEYAN METHODISTS.

John Wesley—The gospel spread by means of emigrants—Missionaries sent out to Philadelphia—Their success—Present statistics of Methodism in North America—The West Indian Islands—Labours of Mr. Gilbert in Antigua—John Baxter, the christian shipwright—Striking interposition of Divine Providence—Missionaries stationed in the different Islands—Present statistics of West Indian Methodism—Formation of the "WESLEYAN MISSIONARY SOCIETY"—Its constitution—Its progress and present state.

Few names occupy a more honourable place in the history of the church of God in modern times than that of John Wesley. It is not for us to write his eulogy. His praise is in all the churches—his record is on high. From the indefatigable zeal with which he and his adherents laboured to spread the knowledge of the gospel at home, it might have been expected that they would not be indifferent to the state of the perishing multitudes abroad. Nor were they so. In the year 1763, several members of the Society having emigrated from England and Ireland, settled in various parts of North America; and a few years after, two local preachers began to labour in the gospel, the one in New York, and the other in Frederic County in Maryland. Their preaching was owned of God; so that, in a short time, many gave evidence of being turned from darkness to light, and were united together in christian fellowship. About the same time, an officer in the army, by name Mr. Webb, was engaged in preaching with great success at New York and Philadelphia. Encouraged by the tokens of the divine blessing, he wrote to Mr. Wesley, imploring him to send out missionaries. In answer to this application, two missionaries were sent, who, on landing at Philadelphia, (1769) found a society of about 100 members, who had been brought to the knowledge of the Saviour through the instrumentality of Mr. Webb and the other brethren. The missionaries were received with open arms, and their ministry was attended by great numbers, who heard the word gladly. One of them afterwards went to New York, where he preached to a congregation of not fewer than 5000 souls. So encouraging were the prospects of the mission, that in 1771 two other missionaries were sent from England, and in 1773 two

more. These met with the same cordial reception as their predecessors; and by this time there were, at the several American stations about a thousand persons united together in christian fellowship, six or seven of whom had become preachers. The Lord still continued to bless their labours, and in the course of about four years afterwards, the number of preachers had increased to forty, and that of members to nearly seven thousand; besides some hundreds of the negro race, who appeared to have received the love of the truth, though (from what cause is not stated,) they had not been joined to the Society. The Societies under the care of these missionaries seem to have enjoyed a continued season of revival. It might truly be said of them, that "the hand of the Lord was with them, and a great number believed and turned to the Lord." Our authorities state that "during a quarterly meeting at a place called Mayberry Chapel, which lasted two days, the congregation being about 4000, some hundreds were awakened, and it is hoped 150 savingly converted. In July, 1777, there was a very remarkable awakening at the town of Petersburg in Virginia, and parts contiguous thereto. In Amelia county, in the course of the summer, 800; in Sussex county, 1600; in the county of Brunswick, 1800 were converted to God, as appeared evident from their subsequent holy life." These good effects were not transient. Eighteen years afterwards we find it stated that "the number of preachers employed was 400, besides many hundred local preachers; that the number of white persons in the societies was 51,694; and of blacks, 13,814; amounting in all to 65,508, who unite in close fellowship, exclusive of the many thousands who are regular attendants on their ministry."

Such was the origin, and such the early progress of Methodism in North America. What has been its progress since? Let the following fact answer:—There are at the present time in that country no fewer than 6322 travelling preachers, upwards of 8000 local preachers, and 1,255,249 members united in society. Connecting with this mighty result, the small beginning of Methodism in America, by the humble labours of the two local preachers in 1763, who can refrain from exclaiming with joy and gratitude, "What hath God wrought!" To Him be all the glory!

But the efforts of the Wesleyans in this good work were not confined to America. At a very early period the West India Islands attracted their attention, and in them also the Lord graciously gathered "a people for himself." In 1760, Mr. Nathaniel Gilbert, speaker of the House of Assembly in the Island of Antigua, began to assemble a few persons in his own house on the Lord's day for prayer and exhortation, and finding that the divine blessing accompanied his labours, he enlarged his sphere of action by commencing to preach to the negroes. Amidst much reproach, he persevered till the time of his death, when there were 200 persons who had been gathered into society through his instrumentality. These were now left as sheep without a shepherd; but the Chief Shepherd and Bishop of souls was, in a remarkable way, preparing a successor for his devoted servant. About the year 1780, "John Baxter, a ship-wright in the royal dock at Chatham, and a local preacher in the Methodist connection, went to this Island to work for his majesty in the English harbour, and being constrained by the love of Christ, soon after his

arrival he openly preached the gospel, by which means he collected the scattered remains of Mr. Gilbert's labours. For seven or eight years, with surprising assiduity, he walked through the evening dews when his daily work was over, to instruct the slaves in the plantations. The Sabbath he devoted entirely to this labour of love, and enduring very great opposition and persecution, he continued in it till he had raised a society of at least a thousand persons."

And mark how the Providence of God wrought on behalf of this truly apostolic labourer. In the latter part of the year 1787, four missionaries sailed from England, with the intention of proceeding to Nova Scotia. After being ten weeks at sea, the captain of the vessel was forced by stress of weather, to bear off for the West Indies. The missionaries landed at Antigua, on Christmas day, and we can easily conceive how their hearts would be filled with gratitude when they witnessed the glorious results of the zealous labours of John Baxter; and how they would be constrained to recognize the hand of God in the storm, which had driven them to this unsought shore. One of these missionaries remained in the island, and under his ministry the number of the disciples multiplied greatly, between two and three thousand persons being united in society. The other missionaries proceeded to St. Vincent, St. Kitts, and St. Eustatius, in all of which the Lord gave countenance to the word of his grace. From the last mentioned island, however, they were shortly after compelled to withdraw, in consequence of a violent persecution raised against them by the government. In 1788 several other missionaries were sent to the West Indies, who proceeded to occupy Barbadoes, Nevis, Tortola, and shortly afterwards, Jamaica, Grenada, and St. Domingo. In all of these islands, as well as in others which were afterwards occupied, the Spirit was poured out from on high, so that the word of God grew and increased, and the deserts began to rejoice and blossom as the rose. And this prosperity has continued to the present time. According to last year's report of the Missionary Society, there are now in the West Indian islands no fewer than ninety missionaries and assistant missionaries, besides a large body of local preachers, catechists, and teachers; the number of full and accredited church members is 57,153; the number of children attending the schools is 17,873; and the whole number of attendants on public worship, including members and scholars, 108,570. What an encouragement to missionary exertion!

In the year 1816 the present "WESLEYAN METHODIST MISSIONARY SOCIETY" was formed. Its object, as stated in the "LAWS AND REGULATIONS," is "to excite and combine, on a plan more systematic and efficient than has heretofore been accomplished, the exertions of the societies and congregations of the Wesleyan Methodists, in the support and enlargement of the Foreign Missions, which were first established by the Rev. John Wesley, M.A., the Rev. Thomas Coke, LL.D., and others; and which are now, or shall be, carried on under the sanction and direction of the Conference of the people called Methodists." Every person subscribing one guinea annually, or presenting a donation of ten pounds, or collecting to the amount of one shilling and upwards weekly, is considered a member of the society. A general committee, to which is entrusted the management of the affairs of the society, is appointed by the Conference. This Committee consists of the president and secretary of the Conference

for the time being, and of forty-eight other members, of whom one third, at least, must be selected from the country circuits.

From its commencement this society has been one of the most prosperous. Its resources have continued steadily to increase; its operations have been carried on with untiring zeal; the blessing of the Most High has abundantly crowned the labours of its agents; and at this moment it exercises an influence for good, the amount of which eternity alone will be able to unfold. During the past year its income reached the munificent sum of £115,762 3s. 2d., being nearly equal to that of the Church (of England) Missionary Society, and about £40,000 larger than that of any of the others. The following is a general summary of its missions, as exhibited in the report presented to the public meeting of the society in May, 1847:—

Central or principal stations, called circuits,	-	-	294
Chapels and other preaching places,	-	-	2,597
Missionaries and assistant missionaries,	-	-	417
Other paid Agents, as Catechists, Interpreters, &c.	-	-	771
Unpaid Agents, as Sabbath-School Teachers, &c.	-	-	7,074
Full and accredited church members,	-	-	102,330
On trial for church membership,	-	-	4,115
Scholars,	-	-	72,000
Printing establishments,	-	-	8

## LANDS OF THE BIBLE.

### [SECOND NOTICE.]

AFTER some time spent in Jerusalem and its vicinity, and in making short excursions from it, Dr. Wilson set out on a lengthened tour, in the course of which he visited most of the interesting localities in the Holy Land. Proceeding northwards from Jerusalem, he passed through the district of the Samaritans to Tiberias, where he remained part of two days; he then prosecuted his journey by the sources of the Jordan, and across the Lebanon to Beirut, and after remaining here some time, he returned to Jerusalem, by way of the coast, visiting Tyre, Sidon, Acre, Joppa, &c., by the way. From this part of his work we select the following extracts:—

#### JEWS AT TIBERIAS.

“We have already had considerable intercourse, one way and another, with the Jews, since we arrived at Tiberias; but this morning, according to arrangement, we met them at their synagogues, and the houses of the chief rabbis.

“In the Sephardim synagogue, we found a considerable number of Jews—men, but not women—engaged in reading the prayer-book, according to their daily custom in this place. When they had finished their devotions, we were very kindly received by the chief rabbi, Haim Masur, alias Renben, who took us to his house, and led us into a large, clean room, neatly fitted up with dwáns, chairs, and carpets. His whole establishment seemed to have completely recovered the effects of the earthquake, and was altogether of a highly respectable character. He offered us the usual tokens of the hospitality of the country, pipes, coffee, and sherbet, the two latter of which we accepted from him.

“We endeavoured to get from him, and the elders of the congregation who were present, the information which we wanted respecting the Jews of Tiberias. The number of houses of the Sephardim, they estimated at 150, and their inmates



at about 500 souls. They are mostly natives of Tunis, Morocco, and Fez, in the north of Africa. A few of them have come from Bagdad, Damascus, and Aleppo, and other places belonging to the Asiatic provinces of the Turkish empire. One or two individuals are from Turkey in Europe. They have only one synagogue, but it has two or three apartments. They have three *yishvi'oth*, or reading-rooms, close to one another, which are merely public rooms for the accommodation of books, and for the convenience of such persons as may choose to resort to them for the purpose of study. They have appointed three teachers for the younger members of the community. They have no wish, they said, to have any school conducted under auspices different from their own. They speak among themselves the Spanish, Hebrew, and Arabic languages, particularly the Arabic, which is vernacular to most of them. They converse in Hebrew with their brethren of the Ashkenazim. Only two or three of them know the Arabic letters; and to these we gave copies of a suitable tract in that character. To some others, we privately gave a copy of the Old and New Testaments in Hebrew.

"The Sephardim Jews of Tiberias are under the authority of their own Hákím. They are seldom interfered with by the authorities of the pashalik of Acre, to which Tiberias belongs, and they are left to settle their own religious affairs among themselves. They pay a tax of 3500 piastres annually to the Turkish government. The Jews, they said, began to return to Tiberias within the last hundred and five years. For seventy years preceding, there had been few or none of their community at the place. They have little direct communication with the Jews of Europe. Sir Moses Montefiore, however, is still mindful of their claims to remembrance. He had just sent a draft for £10 to the chief rabbi, which he showed to us, gratefully acknowledging his obligations to the kind donor. It was accompanied by a letter in Hebrew.

"A residence at Tiberias is highly valued by the Jews because of the former renown of the place in connection with Jewish literature; and because they expect that the Messiah will make his first appearance in the parts of Galilee bordering on the lake of Tiberias. They found, I believe, their hope in reference to the Messiah on Isaiah ix. 1, 2. May they speedily understand the application which is made of this passage in the Gospel, in reference to the very neighbourhood in which they now dwell."

#### CHRISTIANS AND DRUZES AT HASBEIYA.

"A number of the Christians of the place called upon us in the course of the day. Finding many of them able to read, I opened a box which I had brought from Egypt, containing copies of the Arabic Bible and New Testament, and publications pregnant with plain statements of evangelical truth. I was engaged for some hours in meeting the demands which were made upon my stores, both by young and old. Among the Arabic books which I distributed, were several copies of a Life of Luther, and other Protestant publications. When the Greek priests saw them in the hands of the people, they became quite infuriated, and sent an agent to beg me to order their restoration. I told the people, that as a friend of religious liberty, peaceable discussion, and prayerful inquiry, I left the matter entirely in their own hands. They declared that they would keep what they had received at all hazards; and they heard the threats of the agent of the priests and their attendants without being moved. Mr. Smith, my fellow-traveller from Bombay, who took a deep interest in the affair, and who strenuously defended the rights of the people, remarked to me, that more would afterwards be heard of this matter,—an anticipation which, as will appear from another part of this work, has been most remarkably fulfilled. Before we left Hasbeiyá, a Druze of considerable intelligence told us, when we were quietly seated with him on the roof of his house, that a considerable number of persons in the town had for some time been anxious to declare themselves *Protestants*; and that, if we could promise them protection from England, a hundred families, he was sure, would immediately join our communion. The effects of the ministrations of the excellent missionaries from America, stationed at Beirút, who had occasionally visited the town, and at one time maintained a school for the instruction of its youth, had thus begun to appear. As will be afterwards mentioned, these effects, as far as Hasbeiyá is concerned, have proved to be of a decided character.

"The Druze to whom I have now referred, was a person of very considerable

intelligence. From the ideas which we had formed of the general secrecy observed by the class of religionists to which he belonged, we were surprised to find him not at all indisposed to converse with us about the peculiarities of his faith and practice. He seemed to make very light of the differences which exist between the creed and observances of the Druzes, and those of the orthodox Muhammadans. 'The only real distinction, he said, between us and the Muslims, is that we wont say, 'Lá-hí, Lá-hí.' He expressed a wish that missionaries should devote themselves to the instruction of the Druzes, who are anxious to have the countenance of England in the same way that the Maronites and other Papal Christians have that of France, and the members of the Greek Church that of Russia."

#### TYRE.

"Before entering the gate of the town, we passed over a considerable space of ground, covered with sand, and noticed two fountains from which the town is supplied with water. We went for lodgings to the house of the English Consular agent, Georgio Anatola, a native Christian, who received us with much kindness. From the roof of his house we had an excellent view of the village. Though it has considerably revived during the last century, previous to which it had been reduced to a few fishermen's huts, and contains a considerable number of houses, it is still a most miserable representation of the queen of the seas. The exact situation of the place will be observed from the plan on the margin of our map of the Holy Land. It occupies the north-eastern corner of the peninsula, its greatest length being north and south, and double on its western what it is on its eastern side. This is owing to the peninsula's being of the form of a boot, the toe part of which points to the north. The ancient port, which was surrounded by a mole, was protected by the extension of land running to the north. The houses are, generally speaking, rather mean and unsubstantial; but that in which we were accommodated and a few others, were tolerably respectable. The population our host reckoned as follows:—Christians, 2500; Maronites, 2430; Turks and other orthodox Muslims, 70; giving a total of 5000. Judging from appearances, I should think that he is not far wrong in his estimate. We were sorry to learn, that the government of the Turks is here, as in Lebanon, much more unacceptable and disadvantageous to the Christians than that of Muhammad 'Alí. They seemed surprised that England had not kept possession of Syria. They quite overlooked its alliance with its coadjutors in war.

"Of monuments of antiquity, we found in our perambulations in the evening, few or no remains, except, perhaps, in the broken columns and pillars which are here and there visible along the shores. The old cathedral is the most remarkable ruin in the place. One of its staircases is tolerably entire; and we had a better view from it than from the roof of the consular agent's house. The prospect hence is very correctly described by Maundrell. Two enormously large pillars of red granite, lying near the northern entrance, are particularly worthy of attention. One of them, at least, is not perfectly round, being hewn so as to form part of a wall, as well as to serve for an ornament and support of its extremity. It is very probable that these pillars were turned to account in the cathedral; but the entire disproportion to them of the other remains, suggests the idea, that they may claim a much higher antiquity. In the basin of Tyre,—for it does not now deserve the name of a harbour,—we observed a few small fishing-vessels, and one of larger dimensions. Commerce it has none, in the proper sense of the term. It is impossible to divest the mind, when visiting it, of all reminiscences of its past greatness; but they have their origin in historic associations, and are not prompted by present appearances. Literally and awfully have descended upon it the judgments of God, according to the denunciations of the prophets, which with the allusions to its former manufacturing and commercial greatness, we read with much interest in the evening. Even Volney, the infidel, after quoting Ezekiel, says, 'The vicissitudes of time, or rather the barbarism of the Greeks of the Lower empire, and the Mahometans, have accomplished this prediction.' The same writer, finding in the notices of Ezekiel a 'historical fragment which contains descriptions the most valuable, as they present a picture of distant ages, perfectly similar to that of modern times,' deigns to 'cite the words of the writer in all their prophetic enthusiasm.' Dr. Vincent, who, in his *Commerce of the Ancients*, illustrates the subject at great length, says, 'It is not only the most early, but the most authentic record

extant, relative to the commerce of the ancients.' The elevation of Tyre, however, is only brought to our notice, that we may be the more deeply impressed with the greatness of its fall. The splendour and majesty of the vessel replenished with every precious ware, are minutely described to us, that we may more signally mark the judgment of God upon her, when her rowers bring her into great waters; when she is broken by the east wind in the midst of the seas; when her riches, and fairs and merchandise, and mariners, and pilots, and calkers, and the holders of her cargo, and all her men of war, and her company, are overwhelmed in the midst of the seas; and when city and suburbs shake at the cry of her ruin, and pour forth their throngs, to devote themselves to wailing, lamentation, and mourning, because of her perdition."

At Jerusalem, Dr. Wilson remained on his return only a few days; after which he again set forth on an extended journey by way of Damascus and Baalbek to Tripoli, whence he passed to Beirút, to take shipping for Europe. During the earlier part of this journey, his route nearly coincided with that which he had pursued on the former occasion; but from Safed he entered upon an entirely new territory. In the course of this tour he visited many interesting Biblical localities, such as Bethel, Shiloh, Nazareth, Mount Tabor, &c. We subjoin one or two extracts in which we think our readers will be interested:—

#### BETHEL.

"The ruins of Bethel principally lie at the extremity of a low ridge, with a slight shelving on each side of it, and surrounded by higher ground. They consist of numerous foundations, and broken walls of no great height, and loose stones, some of which are of a considerable size. Among the enclosures may be the remains of churches or public buildings. A large tank, about 100 paces by 75, is close to the site. It is constructed in the regular Indian fashion, with its *band* or principal dam of large stones on the south, and with walls, on the two sides joining to this. It seems to have been fed, partly from the elevated ground contiguous to it, and partly from springs in its bottom. East of the ruins which I have noticed, and about a quarter of a mile distant from them, is the Burj Beitín, or 'Tower of Beitín,' at which also there are the remains of a Greek church. South of this, about the same distance from it, are the remains of another church. 'But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba, for Gilgal shall surely go into captivity, and Bethel shall come to nought.'"

"At Bethel we repeated the beautiful paraphrase,

'O God of Bethel! by whose hand  
'Thy people still are fed,' &c.

And ere many hours had passed, we felt our peculiar need of the 'covering wings' of our covenant God, to which it so touchingly alludes. We had given orders to our servants to have our tents pitched for us at the 'Ain Yebrú, a pleasant village with a fountain about forty minutes to the north of Beitín, on the eastern road to Nábulus. When at the dusk, we arrived at the place where we hoped to have rested for the night, we received the unpleasant information that our auxiliaries,—not considering the place safe for our lodgement, on account of the bad character of the people,—had proceeded onwards, imagining all the while, in their ignorance of our plans for the day, that we were close upon their heels. Away they had gone, we knew not whither, and nothing was left to us but to do the best we could to hunt after them. From the 'Ain Yebrú we struck across to Yebrú itself, which, in passing, I would say, is a very thriving village; but no tidings there could we get of the fugitives. Darkness had now settled down upon us; but the place of our rest was still unbound. Dismounting from our horses, lest we should fall and injure ourselves among the roughnesses of the broken way, we dragged them along. We had some hopes of finding the delinquents at the 'Ain el-Haramiyah, the 'fount of the blackguards or robbers,' about three miles farther to the north; but they were not there. A light at Sinjil, four miles beyond this village, kindled our expectations; but they were again disappointed. But farther than this village, neither man nor beast, after our unwonted toil, was able to move.

"The light which we had noticed on our approach to Sinjil, proceeded from a large fire blazing in the midst of the village, around which we found seated a band of surly-looking Arabs, three Turkish soldiers of cavalry, and a Jew from Jerusalem. They were somewhat astonished at our appearing among them about ten o'clock at night; a late hour in these parts of the world; but we thought it best to be sparing at first of explanations. At length we found an opportunity of telling the soldiers, that we had fallen behind our servants and tents, and that we should be glad to remain under their protection till the morning. They readily promised to do what they could in our behalf; but they told us, at the same time, that we were not in the best company. We stretched ourselves on the ground, with our feet to the fire, and with our heads upon a stone, or what else we could find, for a pillow; but their perpetual talk and unceasing tricks, prevented us from getting any repose. One of the Turks happened to be a ventriloquist, and he kept the whole company in roars of laughter with his imitation of the action and cries of different birds and beasts. Sometimes he would give us the impression that a cock was crowing in the fire, that a horse was finking behind us, or a dog barking at our ears, or a camel chewing the cud, and performing its abominable deglutition to absolute choking, right under our noses. The Jew, in particular, he assailed to his utter torment. The cravings of hunger, meanwhile, were becoming somewhat keen in our case; for we had tasted nothing since breakfast. We arose and confessed our wants; and the Turks, to their credit be it spoken, gave us access to their tin canisters. We found in them some mutton which had been boiled in milk; but we could get no bread. We were thankful for the cheer which was afforded to us; and on mentioning this to our hosts, they declared that we were indebted for it to the kindness which the English had shown to the Sultan! This intercommuning of Christians with Muslims, however, the villagers could not tolerate; and one of their number, a grisly dirty lubbard, called out to the soldiers, 'What kind of Muhammadans are you? These are Nazarenes, no better than swine, and yet you allow them to plunge their snouts into your dish!' One of our number found some stirrings of spirit within him; and he sprang forward to him and said, 'Certainly, we *are* Nazarenes.' The blusterer got quite frightened, though there was no intention to injure a hair of his head; and he slunk away like a dog, growling as he went. His companions followed him, and we were left with the Turks, who told us that they apprehended that some evil would befall us ere the morning, as the Arab cultivators of this part of the country were notorious for their mischief, and were loud in their threats. We were very much disposed to agree with them in opinion.

"24th May.—'Discretion is the best part of valour.' At two o'clock in the morning, we got astir with the Turks, and taking hold of our horses, we led them out of the village as quietly as possible. Not a single individual at that hour seemed to be on the watch for us, and we met with no impediment on our departure. We had a most unpleasant trudge of it in the dark, till we came to the Khān Lebībān, which we reached at the break of day. Here we found the lost tents, with our servants in great concern for our long absence. As there was a guard at the khān, we considered ourselves safe for the present; and, after thanking God for his renewed mercies, we lay down upon our mats. We slept till ten o'clock, having given orders, that on no account we should be disturbed till that hour."

#### GIPSIES.

"Near Majdel we observed a number of huts made of dried reeds, unlike any which we had seen elsewhere in the country. We dismounted at them, and entered into conversation with some of their inmates, or rather owners, for they were working in the plots of ground contiguous to them. We found that they were gipsies; and on my addressing them in one or two of the dialects of the north-west of India, they declared to me, through the same media, that I was one of their brethren. When I answered them in the negative, they cast their eyes on Dhanjibhāi, and said, 'Then, he is a Nawar.' They set us down at once as friends, and called to their companions at a little distance to join our company. We sat with them for half-an-hour, the greater part of which I spent in writing down a list of some of their words. These, with others which I acquired elsewhere, I give in another part of this work. The Indian scholar will at once admit that the



gipsies must have originally come from the banks of the Indus. When we told them that their language is still there current, and that their ancestors must have come from that locality, they gave us implicit credit, though they had no distinct traditions of the fact. In the valley of Genesareth they have been settled for years, though hitherto they have not been brought to notice, or observed by any travellers in these parts. They act as tinkers and musicians, having some rude instruments of their own, as well as cultivators. They also make fans and large wooden needles for sale. They say that there are many persons of their kin in Syria, but only forty or fifty near Tiberias. They are all Muhammadans."

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DAMASCUS.

"Among the bázars we took a walk in the evening, as we did not fail afterwards to do at other times. They are among the greatest curiosities of the place. They are generally covered or uncovered arcades, with a row of shops on each side, separated from one another by wooden partitions, open in front, and capable of being closed with wooden palmiers. There is a separate bazar for almost every commodity exposed for sale,—for all kinds of eatables and drinkables, chewables, blastables, and smellables; for all sorts of apparel; and for personal, domestic, professional, civil, and military instruments, and implements of convenience, amusement, offence, defence, and destruction; for accoutrements for asses, horses, and camels; and for fittings and furniture for doors, windows, and apartments of houses, kháns and cafés. Their possessors are both Christians and Muhammadans. They sit more than stand in their shops, making a long stretch of hand to help their customers. They have an air of gravity, dignity, and politeness about them, which show both their self-command and their desire to please. In the actual matter of sale, they make their demands, in the first instance, as far as possible above the price, and the first offer is as far as possible below it; and before the seller and buyer can come to terms, there is much speaking, arguing, protesting, and often swearing. These bázars scarcely form such a Babel, however, as those of India. They are patrolled by multitudes of confectioners, and dealers in ices and cooled sherbet, whose readiness to accommodate all purchasers, shows that there is little in the place corresponding with the distinction of caste in India.

"The costume of the men on the streets is rich and varied. It is, however, almost all Syrian or Arabian; the quota of Turkish habiliments found in Cairo being greatly wanting. Great numbers of pleasure-hunters are at all times found lounging in the cafés, drawing their pipes and hubble-bubbles, sipping coffee, swallowing sherbet, sucking sweetmeats, bolting fruits, and, above all, talking scandal. Some of these cafés are in the most frequented streets; and some of them, tolerably good imitations of rustic bowers, are in the gardens, where abundance of shade and verdure, and artificial waterfalls, and playing fountains, conspire to enhance the luxuries which they afford. Some of them are connected with the baths of the town, in which men, maids, and matrons, too indolent to perform their own ablutions, or unwilling to forego the privileges which they enjoyed in the baby's nursery, suffer themselves to be stripped, stewed, sponged, soaped, sudded, soured, scrubbed, scraped, and swaddled, by the hands of the most pitiable of menials.

"The houses of Damascus, generally speaking, are nothing else externally but cottages of clay, through which, as in the land of Job, the thieves may dig in the dark. They are of this material, we had no doubt, as being much cooler in the hot season than they would be if of stone. The rains of winter, when followed by frost, as is sometimes seen, must be very injurious to them, and lead those of them which are not well bound together, to fall into crumbs. The aspect of their interior differs *in toto* from that of the exterior. Many of them may be considered as so many miniature oriental palaces. They are of a quadrangular form, enclosing a court paved with marble, ornamented with beautiful trees and flowering bushes, and having copious fountains playing in the centre. The lower rooms on each side of the court are raised above its area, open in front, covered with carpets, and seated with diwáns in the eastern fashion. Their roofs are highly ornamented with figures of flowers and inscriptions, and a variety of Arabesque devices."

and the Danube, and arrived in Edinburgh after an absence from Scotland of fifteen years, and a journey of nine months from India.

The latter half of his second volume is directed to General Researches into the condition of the different religious bodies in the East, the Christians, the Jews, the Samaritans, and the Muhammadans, including notes on Idumea and its inhabitants, on the Joktanites, and on the Hemyaritic Inscriptions of Arabia Felix. These are full of sound learning, accurate research, and valuable information. We can only commend them and the other contents of these valuable volumes anew to the attention of our readers.

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## MARTYRS TO THE FAITH IN BELGIUM.

### NO. III.—FRANÇOIS VARLUT AND ALEXANDER DAYKE.

FRANÇOIS VARLUT enjoyed the great privilege of being the son of parents who were early called to the knowledge of the truth, and who had brought him up from his infancy in the fear of God. When he reached the years of intelligence, he went on in the same good course, using more and more all the means in his power for advancing in pure doctrine, and profiting by those pious services which are practised in the Reformed Churches. Nor were his efforts in vain, as we shall see in the subsequent details of his history.

Having left the place of his nativity with the consent of his parents, he went to Geneva, travelling from town to town, and supporting himself by the way by his trade, which was that of a worker of cloth stuffs. Habitual attendance on Divine worship enabled him to overcome the temptations of poverty, and the snares which Satan is wont to spread before the eyes of those who are in a foreign country, for the sake of amusing them and turning them from good. After passing some years in that city with great benefit to his soul, he determined, for the sake of change of air, as he was reduced by ill health, to settle at Orleans, which he did in the year 1559. Here he associated with the believers, and made confession of his faith in the midst of the Church to the entire satisfaction of all. The principal men among them, perceiving the excellent endowments of the young man, though without learning, earnestly advised him not to bury in the earth the talent the Lord had given him, but, without going out of his place and calling, to use it for the consolation of his countrymen. Varlut, led by the spirit of liberty, acquiesced in their exhortation; and learning that a number of believers were to be found in his native town of Tournai, he resolved to go thither and labour for the advancement of the spiritual edifice, which, from day to day, was rising there. On his arrival, he joined the body of the faithful, and in the space of a year and a half, he ceased not to lead poor ignorant sinners to Jesus Christ. As he was in the flower of his age, he had a prodigious influence over the youths of Tournai, the greater part of whom, attracted by his example and his exhortations, were not only instructed, but also withdrawn from their vain and foolish pleasures to such a change of life that all were filled with surprise. Hence, it was not long until he was placed on the list of those whom the enemies of the gospel held in abhorrence.

Not finding, however, sufficient pretext for attacking him, and fearing the people, they allowed him to go on unmolested, till 1561, when, during a persecution which was raised in the above-mentioned city, on account of the people having assembled in the market-place to sing the Psalms of David, he was eagerly sought for by his enemies, in order to be committed to prison, on the charge of riot and sedition. Disappointed in their efforts to secure him, he was banished, by public proclamation, out of the dominions of the King of Spain, on pain of death if he returned. Upon this he retired to France, where, since the beginning of 1562, by the edict of January, a certain degree of liberty had been granted for the declaration of the Word of God. Here he was urged, by the ministers of Rouen and Orleans, to devote himself entirely to the study of the holy scriptures, with a view of being employed as a preacher of the gospel; such men as he, meek and courteous in disposition, being much wanted for the instruction of the ignorant.

Some time after, having formed the resolution of returning to the Low Countries to watch over those who had been brought to the knowledge of the truth through his instrumentality, one of his brothers-in-law, his sister, and some friends, who had taken refuge in Orleans during the persecution, represented to him the danger to which he would thereby expose himself; his only answer was, that he felt himself impelled to do it, and that he could not resist the Spirit of God. Accordingly, he left Orleans, and visited the believers in Tournai, Lille, Ypres, and other places, comforting and instructing them for the space of four or five months, till at last, being found so employed at Tournai, he was apprehended by the enemies of the truth.

Alexander Dayke, a fellow-labourer with Varlut, suffered in the same cause. He was born at Braine-le-Château, a small town situated on the confines of Brabant and Hainault. His youth was spent at Brussels; but, getting tired of the servitude of the court, the ardour of youth impelled him to repair to Rome. Here he remained about three years, during which he learned the trade of shoemaker, in the house of ———. But the Lord, who reserves for himself those who seem fit instruments for testifying his truth before men, by degrees began his work in the heart of Dayke. The great irregularities, the dissoluteness, the shameful improprieties, which he saw practised at Rome, and, amongst others, by the Jesuits, inspired him with such a horror of the doctrine of the Pope, that he left this seat of Sodom, came to the country of the Grisons, where he heard the gospel, and afterwards removed to Geneva to gain more instruction. It is unnecessary to dwell on the progress which he made here; sufficient testimony is given to it by his subsequent actions, and the happy issue which God granted him; neither need we tell with what boldness, on his return to his country, he spoke to every one of what the Lord had taught him, because the tokens and rewards which the world is always ready to put upon those who engage in the excellent work of preaching the gospel were soon his.

His enemies instituted a search for him, but not having found him, after the usual forms, he was banished the country on pain of death, at the same time that François Varlut was driven from Tournai. The great goodness of God, and his watchful providence towards the youth of that city, are here very remarkable; for Dayke having arrived after the

departure of Varlut, from that moment continued to reclaim, console, and instruct, with great zeal and holy boldness, till he was confined in Tournai with Varlut, by the enemies of the truth. Although much commotion was raised in the town on his account, and many threats were uttered against him, he continued to the end to prosecute his work.

On the 6th of September, 1562, Varlut and Dayke, followed by a party of about a hundred persons, composed equally of men and women, had gone out from the town of Tournai, to accompany a foreign minister who had given them several holy instructions from the Word of God on the preceding days. It was agreed that, before leaving them, he should give them still some exhortations in a small wood in the neighbourhood. In quitting the town a peasant perceived them, who, wondering at seeing so many people go to the fields, suspected the cause of it, and went directly to make it known to Mr. D'Oignie, grand vicar and coadjutor of the bishop of Tournai. He was a cruel man, and a mortal enemy to the doctrine of the gospel. He immediately set to work to surprise the meeting, and for this purpose gathered together all the forces in the town, including some individuals who were attached to his chapter, so that a large number of cavalry and infantry was assembled. In the meantime, the poor Christians, suspecting nothing, were listening with great delight to the preaching of the gospel in the wood, when suddenly they heard their enemies, who rushed in a great rage to seize them. The Christians who remained in the town had used every effort to warn the meeting, but their messengers had not been able to get the start of their enemies, so sudden was their march. On their arrival, the whole company were immediately dispersed; some succeeded in running away, others concealed themselves in the thickest parts of the wood, and about twenty-five of them were taken to be conducted to the castle. Varlut, seeing the rage of the enemies who ran upon them, cried to his companions—"Courage, my friends, 'living or dying, we are the Lord's,'" Then, finding himself surrounded by the others, and wishing to pray together before going beyond the entrance of the wood, the vicar of the bishop and his servants opposed him, saying, that they should pray in the castle. Varlut and the others, who had already bent their knee to pray, were forced to abandon this sacred occupation. They then commenced to walk two and two towards the castle. The affair had already made so much noise, that the people who, for a long time, had shown themselves much attached to the Word of God, came out from the town to see what was to be done. Now those who led the Christians seeing the multitude, began to abate their threatenings, allowing them to go without being bound, and without any restraint, fearing to excite a disturbance, they followed them as the butcher follows the sheep which he drives to the slaughter-house. The inhabitants of the town then spoke to the Christians and comforted them, without any hinderance, and even drew away some without any opposition on the part of the enemies, who feigned not to see it, so great was their fear. All the captives might easily have escaped, had it not been that God, who opened to them the way to flee, disinclined their hearts to profit by it, his providence having ordered other things for them. Varlut, in the midst of the two rows of captives, comforted both, preferring to keep company with them, and to strengthen them, than to think of his own safety; and as the people were on the



point of delivering them by force, Varlat strove to admonish and console those who had been seized with him, speaking to them a little after in these terms—"Brothers and sisters, be strong in the Lord, and let us prepare for battle, since our captain, Jesus Christ, calls us to it, whom we ought to serve faithfully. Do we not see that so many soldiers in this world put both their body and soul in danger for their prince, ignorant as to whether they fight for a good cause or not, and that for four crowns a month; and *we*—should we be unfaithful to our duty? No! for we know that we serve a good prince, and that his cause is good; and the reward that we expect is not gold or silver, but a whole kingdom. We have this advantage, that we do not fight by chance, for the victory has already fallen into our hands, which will make us enjoy the celestial inheritance for ever; and for that, do not be thinking that you are simple people, and as yet possessing little learning, for there is no occasion for profound wisdom in order to unravel the artifices of our enemies. Let us keep hold of this only sure foundation—the truth, that Jesus Christ, in dying for us, has blotted out all our sins, so that all those who have recourse to the merit of the obedience which he has rendered to God, his Father, shall be saved. His one sacrifice has for ever sanctified his elect, so that there is no more any condemnation to those who are in Jesus Christ. Shall we doubt whether we have enough of theology in that to conquer our enemies, since that itself is sufficient to justify us before the high majesty of God?" This exhortation inspired the whole company with courage; and to show with what love they were animated, they began to sing psalms, Alexander Dayke leading the music. Thus praising God they entered the castle, to be retained prisoners there, accompanied by many people in tears, who continued to follow them. The enemies thought they had taken the chiefs of the assembly—that is, the minister and the precentor—in the persons of Varlat and Dayke. At the first attack, they cast them all together into a tower of the castle, which was a consolation and a joy to them that softened the horror of the entrance to the prison. The next day, after having been examined one after the other before the magistrate, they were separated.

*(To be Continued)*

## SIR ROBERT PEEL AND THE BIBLE SOCIETY.

SPEECH OF SIR ROBERT PEEL AT THE MEETING OF THE TAMWORTH AUXILIARY  
TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE following admirable address was delivered by the late Premier on taking the chair at the meeting above specified. We present it to our readers, not more for the interest which the name of its distinguished author will excite, than for the admirably just and well-expressed sentiments it contains:—

"The annual meeting of the above society was held at the Town Hall of Tamworth, on Wednesday, August 18. At noon, the Right Hon. Sir Robert Peel, accompanied by the vicar of the parish, Mr. Pye, Rev. J. C. Miller, Birmingham, and several other gentlemen, entered the large room, and took his seat as chairman of the meeting. After prayer,

"SIR ROBERT PEEL rose and said:—Ladies and gentlemen, I have had the

honour for several years past of filling the chief office in connection with the branch Bible Association of this town, and which is connected with the General Bible Society. When I accepted that office, I considered the acceptance of it implied a careful consideration of the arguments in favour of the simple distribution of the Scripture; of the objections that were urged by some against that simple distribution, and acquiescence in the principles of the society; and I arrived at the conviction that the advantages to be derived from the simple distribution of the Scriptures greatly preponderated over the objections that were urged against it. Having accepted the office of patron after that careful consideration, and with that conviction, I have felt it my duty to give another proof of my continued approbation of the principles of this society by acceding to the unanimous wish which was expressed to me on behalf of the committee of the association, that I should be present on this day, and take the place which I was entitled to take as the patron of this society. You are aware that we have recently had in the town meetings in which a great part of the inhabitants were assembled. We had a meeting for the purpose of celebrating one of those triumphs of mechanical skill and display of great industry and great talents which now every day presents itself—we have had a meeting to celebrate that work which will shortly place us in direct communication with the important and extensive manufacturing districts of the north. We have had a more recent opportunity of assembling to witness the performance of that trust which the constituencies of this town and neighbourhood have been called upon to discharge, by the election of representatives to speak their opinions and advocate their interests in Parliament; but we are assembled to-day for a far more sacred purpose—we are assembled for a nobler and higher purpose—for the purpose of aiding the operations of that society, which has been well described by one of its most eloquent advocates when he said, ‘it was admirable for the simplicity of its principles—sacred in its object and the magnitude and extent of its operations.’ We are assembled to-day for the purpose of co-operating in the great work of spreading the knowledge of divine truth, and bringing home to the people of this country, and to the people of the most remote regions, the revealed will of God. It is impossible to look at the condition of society in this country without being convinced that great and important changes have taken place in many districts. By the spread of manufactures many villages of little importance, and scarcely known by name, have become immense manufacturing towns, comprising thousands and tens of thousands of population, and it must be quite obvious that the means of pastoral superintendence in these districts are exceedingly limited in proportion to the population, and I know no mode in which we can so effectually aid the exertions of those who are labouring night and day in the performance of their spiritual duties than by giving them that assistance which the Bible Society proposes to give, by enabling them to circulate amongst that population the Divine Scriptures. Independently of that there is another consideration which calls for increased exertions and assistance. I have alluded to one of the great works in progress in this neighbourhood, the railway to connect Rugby and Stafford, and throughout the whole of this land similar works are in progress. Now, one of the effects of such undertakings is to diminish very much the force and efficacy of pastoral superintendence over a large portion of the population. The effect is to bring together a great mass of the population, who will not be under that pastoral superintendence to which they have been accustomed. You have congregated together thousands who are now deprived of that restraint naturally attaching to a fixed residence, who may, perhaps, have ceased to feel the responsibility of good character, which they would prize in a fixed spot; that portion of the population in the enjoyment of many of those comforts others are deprived of, because enabled to demand ample remuneration for their labour, are deficient of pastoral superintendence. Depend upon it you cannot remedy that defect more effectually than by enabling the ministers of religion, who are daily devoting their exertions to the spiritual care of their fellow creatures, to supply that portion of the population at the cheapest rate, if necessary, with copies of the word of God. There is another matter of still greater importance, requiring great exertion and consideration. There is a great movement of the public mind relative to public education; all parties, of whatever creed or religious denomination, are beginning to be convinced that there has been upon the part of all of us a great deficiency in that respect—we have permitted our religious differences to operate against education, and it has now become necessary that that great object of national education

shall be obtained by a sacrifice on the part of all of us of some of those scruples which have hitherto prevented it. Be the character of that education what it may, whether complete religious instruction constitutes a part of it, whether, to accommodate some, the religious instruction may not be so complete, whether the instruction be complete or deficient, believe me, it is absolutely necessary to provide for the distribution of the word of God. If youths are educated with a knowledge of the word of God, it is necessary that they should have access to it in after life, and if they are not so educated, it is the more incumbent upon us to provide them in after life with the means of receiving it. Whether the system of public education be religious or not, the necessity of giving access to the word of God remains the same. So far respecting this view of the subject. But the object of the Bible Society is to circulate the word of God in the most remote regions; and you are aware that in consequence of recent relations with the Chinese government, we have received increased facilities for the distribution of the word of God in that country. If we can place confidence upon the reports from the missionaries labouring in China—and I know we can—we have every reason for believing that a great moral revolution may be effected in that land; and it may be that the present is that special occasion when the knowledge of divine truth is to be conveyed through those missionaries to that immense region, if they had the means of distributing the word of God. This may be the special occasion upon which millions and hundreds of millions may be converted from heathenism to the knowledge and word of God, which will make them wise unto salvation. Again, we are now founding in different parts of the world great empires. In New Zealand, and other parts of the world, we are laying the foundation of new societies; and the future character and moral tendencies of those societies which may spring up into great kingdoms may be, and no doubt will be, determined by the basis of moral and religious instruction upon which we now establish them. If, at their first institution, there be no pains taken to instil into their minds the principles of true religion, in place of becoming great and valuable kingdoms, the inhabitants may become pests to all around them, corrupting all within their reach; but if, in laying the foundation of their future empire, we shall sow the truth of real religion, hereafter this land may claim for itself the proud and high distinction of having propagated the knowledge and word of God, and of having laid the foundation, not only of great, but moral kingdoms. Upon all these grounds there is sufficient for believing that new exertions are required upon the part of the parent society, and that the society is fully justified in making new demands upon our liberality. I cannot conclude these observations without expressing my most cordial satisfaction that this meeting is not composed exclusively of any one denomination of Christians. I do most cordially rejoice that all those connected by this bond of unity and adherence, in the comprehensive sense, to the Protestant faith—I do rejoice, I say, that we are met here, forgetting mere differences, and aiding in this common object. We make no compromise by meeting for this purpose. I would not meet here to-day if I thought I was making a compromise of my religious opinions. I avow that I am most decidedly in favour of the established church—I am in favour of that form of Christianity established in this country; I give a decided preference to its forms, to its doctrines, and its episcopal order; and I make no sacrifice of my principles by cordially uniting with others who differ with me upon these points, but concur with me in that high principle, that the Bible contains the word of God. That principle has been so powerfully described by one of the ablest men, that I cannot do better than repeat his own words:—‘By the religion of Protestants, (says Chillingworth,) I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augsburg or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions—that is, the Bible—the Bible, I say, the Bible alone is the religion of Protestants.’ I cannot help thinking that, having entered upon this great object, having united in taking our stand against infidelity, and, having assisted in disseminating religion in foreign countries, I cannot, I say, help thinking our condition must be materially improved. I admire those who steadfastly adhere to their own faith, and, it may be, who vehemently and conscientiously vindicate what they conscientiously believe to be true; still, it is almost impossible that in this controversy some asperity must not result. I think, however, that those

asperities are more likely to be softened by having been united for such an object as that which has this day convened us together. I cannot help thinking that that charity dwelt upon in that beautiful prayer we heard offered up here to-day, will exercise its salutary influence over us after we have closed the proceedings of this day. Let us, then, retain our own opinions in favour of our religion, but let us co-operate in this great object, and having done that, let us leave this room and close the proceedings of this day, forgetting as far as we can the differences between us, but studying as far as we can to prevent these differences from operating against each other, in our intercourse through life. I shall not detain you any longer from hearing that report, which I am sure will be most gratifying, and shall, therefore, call upon the vicar to read the report."

## NOTICES OF BOOKS.

*Baptism, the Designation of the Catechumens, not the Symbol of the Members of the Christian Church. A Reply to the Lectures of the Rev. Charles Stovel, and to the Strictures of the Rev. Dr. Wardlaw. By Robert Halley, D.D., p. 8vo, pp. 213. London: Jackson & Walford. 1847.*

RATHER more than one-third of this volume is devoted to Mr. Stovel; the remainder is allotted to Dr. Wardlaw. In dealing with the former, Dr. Halley has occasion to reply to some exceedingly petulant and offensive criticisms offered by Mr. S., upon his Lectures on Baptism, and to point out some very ridiculous mistakes into which that gentleman has fallen in connection with these criticisms. This duty Dr. H. has executed in a way which must have tended to make our Baptist friends not a little ashamed of their champion, had it not been that, perceiving his incompetency, the more judicious of them had formally renounced his championship beforehand. We marvel at the patience and good temper with which Dr. H. has dealt with his antagonist. His *exposé*, however, is complete, and perhaps will be felt all the more severely that it betrays no angry feeling on the part of the author. We have not been able to read Dr. Halley's remarks without a certain sense of the ludicrous continually mingling with our admiration of his ability and our indignation at his antagonist. Never, we believe, has any man been more thoroughly ventilated since Jacob D'Orville made a poor Pavo of John de Pauwe, in his *Vannus Critica*, than has Mr. Stovel in this reply.

The points in controversy between Dr. Halley and Dr. Wardlaw relate to the identity of John's baptism with Christian baptism, and to the proper subjects of infant baptism. Dr. Halley, in his Lec-

tures, had asserted that the baptism of John was essentially the same as that of Jesus and his Apostles; and he had maintained that all children, who may justly be regarded as disciples, (in the sense of scholars or learners,) are the fit subjects of the baptismal rite. On both these points Dr. Wardlaw differs from Dr. Halley, and hence was led to offer some strictures, in reply to what the latter had advanced, in an appendix to the recent edition of his Dissertation on infant baptism; and it is to these strictures that Dr. Halley refers in the volume before us.

For reasons sufficiently obvious, we decline attempting to arbitrate between our two honoured friends in this controversy in which they have embarked. Of one thing, however, we are sure, that the argument has been conducted with so much ability and good feeling on both sides, that, let the victory rest with whom it may, no painful reminiscence will rise up to mar the satisfaction of success on the one hand, or to increase the discomfort of defeat on the other.

It may be permitted to us also to say, that on the hypothesis of either party we have our difficulties, which we should like to see cleared away, if possible. From Dr. Wardlaw, for instance, we should like some distinct proof of the position that baptism is the sign of the new covenant. In attempting this proof for ourselves, we get involved in a circle from which we cannot escape. Baptism, it is argued, (as we understand the reasoning,) is the sign of the covenant under the latter dispensation, because it occupies the same place in relation to that covenant as was occupied by circumcision in relation to the same covenant under the former dispensations. But, then, we ask ourselves—How is it known that baptism occupies the same place, &c.? and the only answer to this we find



anywhere given is—Because both were appointed as signs to what was substantially the same covenant. Now, this will not do; such proof is naught; and we would fain know what better to put in its place. We should also like the question answered—Seeing our Lord expressly tells us, that the cup in the Lord's Supper is the new covenant (*i.e.*, of course, the *sign* of the new covenant), how can baptism *also* be the sign of that covenant? These difficulties, among many others, occur to us on Dr. Wardlaw's hypothesis. On Dr. Halley's, our great puzzle is to find out what can be the *use* of baptism in a Christian country. We do not mean to ask what it *signifies*, for that Dr. H. has already answered; but of what *advantage* is the practice of it to any body in a country where Christianity is generally professed? Only three hypotheses present themselves to our mind by way of answer to this:—1. That it is a medium of directly conveying Divine-regenerating grace to the child.—2. That it is useful as a means of announcing gospel truth to the parents of the child: and 3. That it is useful as an occasion of exacting a solemn pledge from the parents, that the child shall be brought up as a disciple or learner of Christianity. Now, the first of these Dr. Halley rejects, along with all true Protestants. As to the second, we would observe that, supposing the parents ignorant of gospel truth, this rite will never, of itself, teach them that truth; and if they be required to show their acquaintance with Divine truth before their child is admitted to baptism, a condition is enforced incompatible, as it appears to us, with Dr. Halley's hypothesis. And, with regard to the third, it is only upon the supposition that the parents are *already pious* and *under church discipline*, that the pledge exacted from them is worth a rush; for in any other case, neither are they in circumstances, intelligently and honestly, to give the pledge required, nor is the officiating minister furnished with any means of enforcing the fulfilment of it. What, then, we should like to ask Dr. Halley, is the use of baptism in a Christian country? We say in a *Christian* country, because we can easily picture to ourselves how, in a heathen country, on his hypothesis, great advantages might result, to the general interests of the church, from conversion being solemnised by the administration to the convert and his household of a rite, expressive of his renunciation of his former religion, and his putting on of the

new. But in a country where Christianity already prevails, and where all are assumed to be Christians who do not openly avow the contrary, we must say we are very much at a loss, on Dr. Halley's principles, to conjecture what useful end baptism is to serve.

We trust our readers will read carefully both Dr. Wardlaw's book and Dr. Halley's. Important interests are at stake on the decision to which, as a body, we come on the point mainly at issue between these writers. If Dr. Halley be right, then have the Scottish Congregationalists very unwarrantably limited the application of a divine ordinance, and very unnecessarily stood in the way of their own advancement in regard of numbers. On the other hand, if Dr. Wardlaw be right, our English brethren have fallen into a fearful laxity of practice in the administration of this rite; and we ourselves are guilty of no small inconsistency in receiving their members *simpliciter* into our fellowship, and, indeed, of receiving any one as a member whom we do not also baptise without in the first instance having proof of the piety of his parents, and the consequent validity of the baptism he has received. It is any thing but a satisfactory conclusion to have forced upon us, that whether the *theory* of Dr. Halley or that of Dr. Wardlaw be right, the prevailing *practice* of our churches must be pronounced wrong.

*The Unknown God Revealed: A Sermon Preached at the Fifty-third Anniversary of the London Missionary Society, on Wednesday, May 12, 1847. By James Parsons, York. London: John Snow*

This Sermon is marked by the author's well known excellencies. Upon a basis of solid scriptural truth he raises an eloquent appeal to the hearts and consciences of his readers, and brings the whole to bear very impressively upon the interests of that cause of which he appeared as the advocate.

*The Karen Apostle; or a Memoir of Ko Thah-Byu, the first Karen Convert, with Notices concerning his Nation. By the Rev. Francis Mason, Missionary to the Karens, pp. 120.*

A FINE piece of missionary biography and history, full of important facts, and written in an agreeable style.

*The Seaman and his Family; or Storms and Sunshine, pp. 150.*

A GRAPHIC, touching, and instructive story.

## OBITUARY.

**MR. JOHN W. KNOWLES.**—The family of our esteemed brother, Mr. Knowles, of Linlithgow, have recently been called to sustain a very painful loss in the death, by drowning, of his third son, Mr. John W. Knowles. Of this distressing accident, and of the strong public feeling which it called forth, the following notices have appeared in the *Edinburgh Courant* and the *Glasgow Herald*; both, we may remark, written by parties not related to the deceased, but who knew him in the way of business, and who unsolicitedly took this mode of expressing their respect for his character:—

*"Fatal Accident at Linlithgow.*—The inhabitants of this ancient burgh were thrown into a state of deep distress on Friday evening by the occurrence of an accident which has deprived them of one of their most promising fellow-citizens. On that afternoon, Mr. John W. Knowles, the accountant of the Commercial Bank's branch at Linlithgow, accompanied by Mr. Howison, one of the magistrates of the town, and formerly a shipmaster, was sailing in his pleasure boat on the Loch, when, about half-past seven o'clock, a squall upset the frail bark while befring up the channel between the promontory under the Palace and a small wooded islet. The boat righted again, but immediately sunk at the stern, and settled at the bottom of the Loch, a small portion of the mast alone remaining above water. To this Howison clung, and was ultimately saved, though much exhausted. A different fate awaited his unfortunate companion, for he almost immediately sunk, though a delusive hope was for some time entertained that he had not done so, from the circumstance of his hat remaining above water. Every exertion was immediately made by a number of boats, which crowded to the spot, to recover Mr. Knowles's body, but it was not got for upwards of half-an-hour, and the usual restoratives were resorted to in vain. The loss of Mr. Knowles, in the prime of his youth, is universally felt by the community among whom he lived, whose respect and confidence he had gained by an exemplary rectitude of conduct, a gentlemanly deportment, and the intelligence and fidelity with which he discharged his public duties. He was the third son of the Rev. Mr. Knowles, the congregational minister of

Linlithgow, and the deepest sympathy has been shown towards his worthy parents and the other afflicted members of his family, who have thus suddenly been bereft of one who gave the promise of increased usefulness and advancement in this world, had it pleased the all wise Disposer of events to spare his life."—*Courant*.

"On Wednesday, the remains of this much and justly respected gentleman, were followed by a large and respectable company of mourners, many from Edinburgh, Glasgow, and other places, and laid in the tomb. Business in the town was completely suspended, and all the shops were closed while the procession moved slowly along to the burial ground. Here and there along the line of procession, groups of the inhabitants were to be seen congregated to sympathise with, and share in the grief of, the chief mourners. In the decease of this gentleman, a blank has been caused in this royal and ancient burgh which will not be soon or easily filled up."—*Herald*.

The first feeling of our readers, we doubt not, on perusing the above, will be one of deep sympathy with the bereaved parents thus suddenly and painfully deprived of a child so full of promise, and who being the only member of the family stately resident with them, must have been regarded by them, as in a peculiar measure, the stay and the solace of their advancing years. Such a trial only parents can imagine, and even for them it must be experienced to be adequately estimated. Happily our dear brother and his partner have not a source of solid and sure consolation yet to seek. Knowing in whom they have believed, they can flee to that tender Shepherd whose power is not more unbounded than are his love and skill; who can bind up the broken heart, and stay the swellings of the overburdened spirit; and who often selects the season of deepest earthly agony as the occasion of the sweetest heavenly comfort. May He be with them in this their hour of grief, making all his goodness to pass before them, and cheering them with the blessed prospect of an eternal union with their departed child! Through grace they can entertain of him the pleasing and imperishable conviction that though death came upon him soon and suddenly, it did not come before he had found an

interest in that blessed Saviour who "hath abolished death."

Another feeling that must be suggested by the perusal of the above notice, is one of respect for the memory of one who so young in years could in the place of his nativity call forth so general, so spontaneous, and so marked an outburst of respect and affection. When it is remembered that the deceased was only twenty-five years of age, and that there was nothing of rank, connection, or happy accident to give adventitious interest to his character, it will be strongly felt that there must have been a singular amount of moral worth manifested in his entire deportment to give occasion for such a demonstration. No doubt part of the feeling called forth was due to the high esteem in which his honoured father is held in that town, where he has so long and so faithfully laboured; but without omitting to give due weight to this, we feel nevertheless sure that had there not been singular excellence of character in Mr. John Knowles himself, such general and unusual marks of respect would not have been shown. We are the more anxious to call attention to this, because of the valuable lesson it suggests to young persons entering upon life. Here was a young man without rank, wealth, or family influence, who rose at an early period to a situation of great trust and responsibility, and who so secured the affections of his fellow-townsmen, that when he was taken from amongst them by a sudden and fatal blow, they paid to his youthful memory an homage which is hardly ever accorded, save to men of the foremost class—men of many days, high station, or large performance. How came this to pass? Where lay the magic by which he wrought out such a

result in so short a space? So far as we can see, simply in this, that he was virtuous, diligent, and courteous—that he faithfully did his duty and preferred it to his pleasure—that he was content to work the work that was before him till Providence opened for him something higher, not being hasty, or impatient, or petulant, or self-important, or self-seeking—that he liked to oblige and to show kindness when in his power, whilst at the same time he took care in all things to put duty and fidelity before kindness—that, in short, he was painstaking, and conscientious, and good-hearted, and so mingled all together in their due proportion, that his employers found it their interest to confide in him—observers respected him, and those who knew him could not but love him. This we take it was the secret of his success; and it has in it, we again say, a moral and a lesson which we would leave all our readers, who are standing on the threshold of active life, and want to succeed, to ponder.

And oh! is there not another lesson taught by this melancholy event, which the young—which all—should lay to heart! Does it not again speak, loudly to us of the uncertainty of life? Does it not report to us the needful warning, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May God grant that to many it may utter this lesson not in vain.—*Ed. S. C. M.*

DEATH OF MR. FRANCIS DICK.—Just as this sheet was passing through the press, we received intelligence of the sudden death of our old and honoured friend, Mr. Dick. He died at Edinburgh on Monday morning, the 23d August. We hope to be able to furnish some particulars of his useful and laborious life.

## CHRONICLE.

I. DENOMINATIONAL. — 1. *Itinerant Society of Perth, Angus, and Mearns-shires.*—The half-yearly meeting of this Society was held at Arbroath, on Wednesday and Thursday, the 7th and 8th July.

On Wednesday morning a prayer meeting was held in the Congregational chapel, to implore the Divine blessing on the churches connected with the Society, the efforts of this Institution, and the cause of God in general.

At three o'clock P.M., the ministers met for mutual edification, when an

important practical subject was introduced and discussed. •

In the evening, Dr. Russell, of Dundee, conducted public worship in the Congregational Chapel, and preached an excellent sermon, to a respectable audience of various denominations, on Isaiah xl. 11,—a discourse well calculated to edify the under-shepherds and the sheep of Christ who were present, and to induce others to enter his fold.

On Thursday morning a prayer meeting was held in the Chapel; and

At 11 A.M., the Committee of the Society met in the vestry for business. The labours rendered for the Society since last meeting were reported, considered, and approved. The state of the funds was ascertained; and the agents directed as to their fields of labour, and the amount of labour requested of them during the current half year.

At seven o'clock P.M., the *public meeting* for the Society was held in the Chapel.

Dr. Russell, the president, occupied the chair. After praise, he called on the Rev. Charles Rattary, missionary from Demerara, to pray. The chairman then gave an account of the objects and labours of the Society; and called on the Secretary to give a statement of the exertions of its agents since October last.

From the statement then given, it appeared that *Mr. Tait* had laboured in the service of the Society in the districts of Strathardle and Blackwater, north and west from Blairgowrie. The *Secretary* had been engaged in visiting the railway labourers, on the line between Perth and Forfar, chiefly in the parish of Redgorton and neighbourhood, distributing English and Gaelic religious tracts among them, and conversing with them through the day (especially at meal times), and preaching in the evening at stations convenient for their attendance. Mr. M'Kinnon, of Sauchieburn, had laboured also for two weeks, chiefly among the railway workmen in the county of Moarns, observing a similar plan, viz., by tracts, conversation, and preaching. Mr. M'Farlane, of Montrose, was engaged, chiefly among the same class, between Montrose and Brechin on the Sabbath days, when he had good meetings to address in preaching the gospel. Mr. M'Laren, of Aberfeldy, had laboured among the railway workmen between Perth and Blackford. He distributed many tracts, English and Gaelic; and, as many of the labourers, being Highlanders, did not understand English, he often preached a sermon in English and one in Gaelic at the same meeting. He laboured for a longer period than any of the other agents, and with various degrees of encouragement to hope for success.

The Committee had requested their agents to visit the railway labourers as much as possible, as generally standing greatly in need of such services. This they studied to do; while the regular inhabitants of the districts also attended,

and frequently co-operated with the preachers in their work. It is to be regretted that many of the railway labourers did not care about hearing the gospel, and required much entreaty to induce attendance. With some, no means could succeed to bring them under the sound of the word of God. Some of these were Roman Catholics from the Highlands. Yet, very few refused the tracts, and when they got a trial of some, they seemed eager for more. The carelessness and obstinacy of many of these labourers were discouraging to the agents, but in other respects they were a stimulus to the work, seeing they had so much the more need of such visits, private converse, and entreaties to consider their ways; they have the encouragement, also, that "publicans and harlots" often enter the kingdom of God before the self-righteous; and where outward encouragement is defective, they must fall back on the consideration that God can "do everything."

After the statement of the last half-year's labours, Mr. M'Kinnon addressed the meeting on "The necessity of piety to usefulness in proclaiming the gospel;" Mr. Hamay, of Dundee, on "The necessity of regeneration to Godliness and Salvation;" Mr. Cook, of Dundee, on "The obligation of all the Golly to seek the salvation of their kindred, neighbours, countrymen, and all;" Mr. Tait, on "The obligation to cherish and manifest love and co-operation with all God's children;" Mr. M'Furlane, of Montrose, on "The necessity of wrestling, persevering, hopeful prayer for the success of the preaching of the gospel;" Mr. Mason, of Brechin, on "The supreme importance of the work of this Society, as seeking the salvation of *immortal souls*." Mr. Swan, of Edinburgh, then gave an interesting address, as suggested by what he had seen and heard on this occasion; and the Chairman summed up the business of the meeting with some impressive remarks, and concluded the services by prayer, praise, and the benediction.

The meeting was respectable in number, and very attentive to the addresses given, which, as they were very suitable and impressive, and attended with prayer for the divine blessing, it is hoped, have not been listened to in vain.

2. ORDINATION.—Mr. R. H. Craig, of Lerwick, having received a unanimous and very cordial invitation from the church in Dunfermline to take the oversight of them in the Lord, was publicly



recognised as pastor of that church on Thursday, 15th July last. Mr. Russell, of Stirling, commenced the services by reading the Scriptures and prayer. The usual questions were proposed by Mr. Swan, to which suitable and satisfactory replies were given; after which, Mr. Craig was set apart by prayer and "the laying on of the hands of the Presbytery." Dr. Alexander, of Edinburgh, gave the charge to the pastor, founded on Col. i. 28, 29, which was distinguished for rich Scriptural illustration, and much solemnity and affectionate earnestness. Mr. Knowles, of Linlithgow, in his usual impressive manner, addressed a variety of important counsels to the Church, from 1st Cor. xvi. 10; after which, the services were concluded with prayer by Mr. Campbell, of Edinburgh.

In the evening, a fruit soiree was held in the chapel, which was numerously attended. Mr. Craig, the newly-settled pastor, occupied the chair. Prayer was offered by Professor M. Michael, of the United Presbyterian Church. Addresses were delivered by Messrs. Russell, Campbell, Knowles, Philip, of the Free Church, Dunfermline, and Dr. Alexander. The concluding prayer was presented by Mr. Philip. It was pleasing to observe present, on the occasion, both ministers and members connected with various religious denominations in the town, who thereby testified their best wishes for our young brother and his new charge. May the union that has been formed be greatly blessed, both to pastor and to people.

3. *Recognition of the Rev. James Cameron, at Colchester.*—The recognition of the Rev. James Cameron, late of Dumfries, as pastor of the church assembling in Head-gate Chapel, Colchester, in the place of the Rev. Alexander Fraser, lately removed to Glasgow, took place on Tuesday, the 29th of June. The Rev. T. W. Davids, of Colchester, delivered a very able and introductory discourse. The ordination prayer, with laying on of hands, was offered up by the Rev. R. Burls, of Maldon, and a very appropriate and affectionate address was given to the pastor and church by the Rev. Henry March of Newbury, from 1st Thess. ii. 11 and 12. At the close of the morning service, about 100 ladies and gentlemen dined together in a large public room near the chapel. The same evening addresses were delivered to a crowded congregation on "Prayer," by the Rev. R. Robinson, of Witham; on "Individual effort in the cause of Christ,"

by the Rev. W. P. Lyon, of Stowmarket; on "The Prospects of the Church," by the Rev. T. W. Davids, of Colchester; on "The Spirituality of the Churches, their true Strength," by the Rev. Samuel Higgs, of Sudbury; and on "The Religious training of the young," by the Rev. John Kay, of Coggeshall. Other ministers were engaged in the devotional exercises of the day. It was pleasing thus to see both the present and a former pastor of the church in Lime-walk taking parts in the services at the induction of a pastor over this infant church, which lately sprung from the former by a secession of members principally from its communion.

#### II.—TIDINGS OF THE HARVEST.—

After a season of scarcity and dearth, the Lord has graciously heard the cry of His people, and has vouchsafed a plentiful supply for the wants of the community. The reports from all quarters are such as cannot but fill our mouths with thanksgiving, and our hearts with gratitude and joy. We subjoin a few extracts out of hundreds from the public prints, which will show our readers how general the good tidings are.

**SOUTH DEVON.**—We have had another week of most seasonable weather, showers and sunshine alternately, and the corn, potatoes, and apples, have felt the benefit of it. Harvest has commenced in various places; and in the course of a week, should the weather be favourable, it will become general. The dreaded potato disease has not yet appeared, the partial blight of the leaves being from some other cause, and many of the early kinds are now ripe. The quality, as well as the quantity, has not been equalled for many years past. The greatest probability of a failure is in the crop of turnips.

**FLIGIN.**—The weather is dry and warm, and if it continues as favourable for another fortnight a good deal of barley will be fit for cutting. The oat crop is ripening fast, and where it was laid by the rains we had ten days ago, has recovered, and promises to be an abundant crop. Potatoes never looked better, and where they have been tried, are found of excellent quality, and will yield well.

**LIMERICK.**—All our crops look well, and promise abundance and cheapness. Potatoes coming to market in large quantities, and daily falling in price. No appearance of disease, and the late planted continue a sound good-looking crop. The yield is greater than for

many years past, for the quantity of ground occupied with them.

SLIGO.—As regards the potato crop, I never saw a better appearance, but the quantity planted is small. Up to this period there is no disease, although many assert the contrary.

POSEN, JULY 20.—The harvest has commenced in many parts of the Grand Duchy of Posen, and is everywhere singularly abundant. The prices of corn have, consequently, fallen considerably, though by no means to the nominal standard, nor has there as yet been any reduction in the price of bread in our city.

DRESDEN, JULY 19.—In Saxony also the harvest is in full operation, and the produce the most abundant known in the memory of man.

A general feeling of thanksgiving to the Author of all good for this timely aid, prevails among all classes, and this abundant blessing so immediately following after the scarcely terminated famine, has caused a firm trust in the care and superintendence of Divine Providence to take deep root in the hearts of the people. Even a thoughtless, worldly man of this place was heard to exclaim "Truly we cannot be sufficiently thankful to God for this harvest;" and then, as if half-ashamed of what he had said, tried to qualify it by observing, "This is such a usual mode of speech, that on occasions like the present, we are involuntarily apt to make use of them." "True," exclaimed a bystander, "it is on occasions like the present, that the heart, whether in joy or sorrow, is deeply affected."

III. THE GOSPEL IN BELGIUM.—There is perhaps no field of evangelical labour in Europe more interesting than Belgium. In this Roman Catholic country, religious liberty exists in fact, not merely in name, as in France; and though much opposition from the clergy and great ignorance among the people are to be met, still there is much that is hopeful and encouraging.

The Society has lately undertaken a new mission in this important field; and two colporteurs, superintended by an excellent minister of the gospel, have begun their labours. It is hoped that the number may soon be increased. The following letter from this minister to our Committee at Geneva, gives some account of the state of things in Belgium.

"In accordance with the orders transmitted to me, I have employed another colporteur. This new agent of your

Committee appears well qualified for the work he has undertaken. He is the father of a family, a pious and sincere man; he came forth from the darkness of Romanism some years ago.

"It would seem wise for the present not to exceed this number of labourers; we must see what direction, and what development and extension, the cause of colportage is yet to assume in Belgium.

"It may be said, in general, that a great many prejudices against the Scriptures have been destroyed. The minds are better disposed, and begin to perceive that it is for their own good that the Bible is carried to them, and that if the priests burn it, it is simply because they fear lest the eyes of the people should be opened to the idolatry of their church. A large number of individuals whom the priests had deprived of the Word of God to throw it into the flames, have bought it again, with the firm resolution not to let any one, were it the Pope himself, deprive them of it again.

"In conclusion, I must remark that the path of the colporteur in Belgium is not strewn with roses, any more than in other countries; there are thorns also here.

"Priests and fanatics are to be found everywhere; and our friends have to endure their opposition. Sometimes they meet with infidelity, which is to be repulsed with energy; and at others, we find a priest commanding his parishioners to drive away these venders of books, with blows and stones.

"Yet, thanks be to God! our friends are not discouraged; on the contrary, they are happy to be found worthy of suffering for the Master."

"At V.," writes a colporteur, in Belgium, "I sold a Testament to a man from whom the curate had taken a copy which another colporteur had sold him some time before. He told me that he greatly repented having given up his book, in the study of which he had spent so many happy hours. I exhorted him to be wise in future: not to give up his Testament; and to profit by this second appeal which God was making to his conscience by again sending him his precious Word.

"At P., I met a well-disposed family. They have long possessed the Bible. I conversed with them, and am convinced that our interview did some good.

"At E., we went to the quarries to offer our books to the workmen. Shortly after our arrival, the mayor of the parish appeared; we offered him the Bible, but

he rejected it, saying that it was a perverted edition, that the curate forbade its being read, and that it said nothing about purgatory. We replied that the Word of God says nothing at all about purgatory, and that for the best of reasons; 'for,' I added, 'if there really were a purgatory, the expiation made by Christ would be of no use, since everybody would go to purgatory to expiate the sins which no one in this world of misery can blot out. Purgatory is but a human invention designed to fill the purses of some people.' In spite of the presence of the mayor, we succeeded in selling five Testaments and ten religious tracts."

"I met, lately, a poor old woman," says another agent, "to whom I said much about the love of God in Christ; she wept as she listened to me. As I was about leaving she insisted on paying me; she could not understand how I could act so differently from her curate, and could say so much and pray so much with her, without making her pay, as he does."

"In another family I was equally well received. The mistress of the house made me sit down, and constrained me to take some refreshment. I spoke to her about her soul, and the necessity of being born again.—*Q. Paper of the For. Evangelical Society.*

IV. A USEFUL CHRISTIAN. Mr. Miller, a city missionary, had been employed in this service for seven years. Never was there a more truly missionary spirit possessed by any individual. He was constantly devising schemes of usefulness, and seemed to live for other people rather than for himself. On the morning of his death, he received the intelligence of the death of his mother. He was at that time busied with a public meeting of a ragged school, which he had established in his district of Broadwall, Blackfriars-road, at which Lord Ashley had kindly consented to preside on the following Thursday; and he had an appointment to see his Lordship on the subject of the meeting on that day. He kept this appointment, arranged other matters which his unexpected call from London on the eve of this meeting, rendered needful, and left London by the mail-train in the evening to attend his mother's funeral. The train, on arriving at Wolverton, by some unaccountable conduct, not yet explained, on the part of the policeman, (who has since been convicted of man-slaughter,) was turned into a siding, which brought it into so fearful a collision with the carriages

there, that seven persons were killed in the collision, and among them the Broad-wall missionary. From a survivor, it appears that, at the time, the party were engaged in singing the Evening Hymn. They little expected, however, death to be so near, as they sang—"Teach me to live, that I may dread," &c.

It had been also agreed that prayer was to be offered, and the day thus closed. When he was searched, after death, his pockets were found filled with papers, containing plans of usefulness in his work.

How important an event was the conversion of such a man! It appears that, walking one Sunday morning with some of his shopmates, as they passed Tottenham Court chapel, a mangled woman, leaning on a stick, and bent with years, asked him if he would receive a tract; its title was—"A Wonder in Three Worlds." This revived impressions made previously. It appears that his own change of conduct and earnest appeals were blessed to the conversion of his wife. In one department he appears to have been particularly favoured with success. Not less than twenty young women, who were living in sin, have been recovered by his faithfulness and perseverance. Some have been restored to their parents, others are married and living consistently; some have died triumphantly in the faith, and others are conducting themselves with great propriety in situations which were obtained for them. Lord Ashley said of him, "I can testify, from long acquaintance, that a more worthy, diligent, kind, and useful person could not be found in the whole circle of those who are engaged in the service of the poorer classes."

An infant school was established, which his (present) wife efficiently conducted, and a ragged school in the evening of the day, in the same building, where evident good has been accomplished. He was secretary to the Jurston-street Sunday evening school about two years. As might be supposed, when the news arrived in the district, the distress was great. The poor felt that they had lost a friend, and the friend of their children. Tears stood in many eyes, while in groups they bore testimony to his labours and kindness. Here, then, is a man always poor—with no education but what he obtained at a Sunday school—without influence or patronage but that which he gained by zeal and love to the souls of men—qualified to serve Christ—to win souls—and to bless his generation.

## FIRESIDE.

**THE GOOD WIFE.**—How much of this world's happiness and prosperity is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good or evil, is altogether irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom and courage, and strength and hope, and endurance. A bad one is confusion, weakness, discomfiture and despair. No condition is hopeless, when the wife possesses firmness, decision, energy, and economy. There is no outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influence. Man is strong; but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are lacerated to the utmost point of endurance by perpetual collision, irritations and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort, and his soul renews its strength, and again goes forth with fresh vigour to encounter the labour and troubles of the world. But if at home he finds no rest, and there is met with bad temper, sullenness, or gloom, or is assailed by discontent, complaint and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

**SOME THINGS WE HAVE WONDERED AT.**—We have seen pious parents permitting their children, for a series of years, to attend dancing schools, public balls, theatres, and other places of worldly and sinful amusement, giving as a reason, that it was impossible to put old heads upon young shoulders, and that, after a while, they would of themselves see the folly of these things; and then, when a revival in their church occurs, and God converts the children of others, we have heard them expressing great astonishment that their children should appear so perfectly indifferent upon the subject. We have wondered at it, for God hath told them, "to train up their children in the way in which they should go, and when they are old they would not depart from it;" but they have said, we will train them in a way in which they ought not to go, and when they become old we hope they will depart from

it. Did they expect God to cause his own declarations to turn out to be false? Let God be true, and every man a liar.

Again, we have seen pious parents suffering their children to choose, as their constant companions, those who had no fear of God before their eyes, who were continually trampling under foot his laws, sneering at his religion and at pious people; and then, when those children grew up to be immoral, and opposers of true religion, we have heard them mourning over it, and trying to resolve it into the sovereignty of God, who has mercy on whom he will have mercy, and whom he will he hardeneth. We have wondered at it, for God hath told them that "evil communications corrupt good manners," that "the companions of fools shall be destroyed." He had shown them, in the case of the sons of Eli, that he had no respect to the children of pious parents, when those parents were not faithful in restraining them from vice, but that he would destroy them with as fearful a punishment as he would the children of the most abandoned. Did they expect that he would make himself out a liar, merely to gratify their parental fondness? As they have sown to the wind, they must reap the whirlwind.

Again, we have known Christian parents to suffer their children to pore over the Christless and polluting popular literature of the day, covering their parlour tables until they almost groaned under the burden of novels, and then, when they have attempted to interest their minds in the truths of the word of God, we have heard them expressing astonishment that they manifested an aversion to the Bible and all serious books. We have wondered that they expected any other result. Did they not know that the books which are read exert an influence over the mind analogous, if not superior, to that which is exerted by the companions with whom we are associated? Have they not discovered that the natural aversion of the carnal heart to holiness is fostered and developed by these novel writers; and if they suffer their children's minds to come under their bewitching power, what else could they expect, than that it would cause them to hate their Bibles and all religious subjects? Has not God asked them the question, Can a man take coals into his bosom and not be burned?



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1847.

## THE HOLY INQUISITION.

BY THE REV. JOHN LORD, OF BOSTON, U.S.

IN the year 1216, the monk Dominic received letters patent from the Pope, creating him Inquisitor-general, which letters were confirmed by a Lateran council.

The Dominicans established their first court in a nobleman's house, in the vicinity of Narbonne. They offered their converts the remission of their sins, plenary indulgence, and other privileges, while the obstinate were branded, imprisoned, and tortured.

At first the Dominicans had not the power of punishing heretics themselves; they had only to see who were heretics, and wherefore—they had no tribunal—they merely made inquiries. But gradually an institution was formed, for the express purpose of rooting out heresy, to examine and punish heretics—and this institution was entirely intrusted to the management of Dominican and Franciscan friars, though in general to the former only.

This institution was called the Holy Inquisition; the place where their examinations were made and deliberations settled, was called the Holy Office; the men who acted the part of tormentors and executioners were called Holy Inquisitors; and these men were entirely Dominican and Franciscan monks. I am glad that I can include no other monks—no other officers of the church in that age, among their number; I am glad that the curses of the human race, to all posterity, will rest on the Dominican monks, and not on any other body of the Catholic Church; I am glad to say that their institution was opposed, from the beginning, by the laity—that it never had an existence in some Catholic countries, and that it has no more bitter foes than Catholics in all countries at the present day; I am glad to say, that no Catholic that I ever saw, or that, I believe, exists in England at this time, defends that hateful court, or thinks it can ever be again revived in any land. Yes, it was an institution of the dark ages. Let no one stigmatise all the Catholics of that time, with its enormities—our censures fall, and can chiefly fall, on that body of men who were its defenders and promoters.

The greatest enormities were committed in Goa, in the East Indies, a Portuguese settlement, and in the mother country, and also in Spain. The Inquisition was favoured by Isabella, persuaded to it by her husband—who, notwithstanding this error, was, in other respects, pious, charitable, amiable, and humane. It was favoured as an engine against the Moors and Jews, who suffered immeasurable calamities—1,000,000 of the former were banished at one time, and 600,000 of the latter at another, besides the injuries they received in other respects.

This court was established in Germany, through the patronage of Frederick II., in Italy, and also in France. Still, in that country it never was permitted to be carried to a great extent. In England it never had any existence. In Spain it achieved its greatest triumph, inasmuch as the king himself subjected himself to its powers before he took his coronation oaths.

No laity were admitted as officers in this court, and not even the secular clergy. At first, bishops partly composed it, for form's sake: they had no real power. The power was placed by the Pope of Rome—to whom all were subject—in the hands of the Dominicans themselves; and well did they repay the Pope for the power he granted to them.

The Inquisitors were appointed for life, and had the rank of bishops. The magistrates were bound to obey their orders, be they what they might. The Inquisition had the power of excommunication: they could apprehend heretics, though they fled to the churches for protection; they were exempted themselves from punishment; they could proceed against all persons, even priests—all except bishops and the legates of the holy see,—all rulers, magistrates, and nobles; and kings were sworn to assist the tribunal—even compelled to revoke any law offensive to the Inquisition. The officers of this holy court were permitted to have armed attendants, and had power to punish all who injured them by word or deed. They had the license and prohibition of all books; and among the prohibited ones were all Bibles in the vulgar tongue, and all books even suspected of heresy.

As this tribunal was instituted to put down heresy, it may be well to allude to what was considered heresy, and that is easily answered,—every thing in poetry, or philosophy, or religion, contrary to the opinions of the church—nay, *suspected* to be contrary, even in spirit. And these Dominicans were the judges of what *was* contrary to the opinions of the church.

But they had power not only to apprehend persons for even suspected heresy, but all who were obnoxious to them. Their proceedings were in secret. None knew what they did; but all the powers of the State and Church were subservient to their will. None dared disobey their orders,—resistance was ruin; none dared to even question their doings. Complaint would subject them to a secret and hostile, and implacable tribunal. There were no judges over them—no legal inspection of their doings. Apprehensions took place so suddenly and so secretly, that a father, and his three sons, and his three daughters, were all carried to the prisons of the Inquisition from the same house, without one of them knowing any thing about the rest—whether they were even in prison itself.

The holy office could confiscate the property of the condemned—could disinherit children—could render them infamous—could search for heretics

in places which were open to malefactors, and could subject their prisoners, of whom no one dared even so much as inquire, to torture and to death.

Nor had the prisoner a knowledge of his accuser,—he had no real means of defence,—he was not furnished with a copy of the charges against him,—he was arrested on suspicion alone,—two witnesses were enough for his condemnation, and all persons were admitted as witnesses except mortal enemies,—nay, parents were compelled to give testimony against their children, and children against their parents. The prisoner was left only to guess at the charges which were made against him—he was not told of them—he was tortured on the rack to confess what he was not guilty of; and confession of the heresy or crime would avail nothing, for it was held that, should one give proof of genuine conversion, even he ought not still to escape the punishment of death. Yes, people who read, as they supposed, a book not liked by the Inquisition, even in secret, were subject to torture and death. No man felt safe even with his bosom friend. His very expression of countenance was enough to excite suspicion, and suspicion of heresy—that is, of any thing not agreeable to their tribunals, which was tantamount to heresy itself. The officers of this holy court would enter, and did enter, into the most sacred retreats of families—drag, without help or resistance, the offending persons—perhaps the hoary sage—perhaps the meditative saint—perhaps the youthful maiden, beaming with beauty, and lovely in the consciousness of innocence, to horrid subterranean prisons, where every outrage on humanity was inflicted—where mercy, even in the jailor, to the bestowing of a few crumbs of bread and drops of water, would be punished as the greatest of crimes and violation of his oaths; and then, when human nature was almost exhausted by suffering and suspense, were the miserable victims questioned on every action of the past life—made to confess—made by the most diabolical treachery and art, to confess crimes of which they were innocent; and then, if no confession was made, subjected to the most cruel tortures—tortures more cruel and ingenious than even savages have ever invented; and finally, condemned on the testimony of persons of whose name, even, the sufferers were ignorant, and doomed to the procession and burning of an *auto da fe*!

This was the holy court at which the Dominican monks presided, which was established in every village and every town of Spain and Portugal—a court which condemned, in the single city of Toledo, in one year, 17,000 to disgraceful punishment, and 3,000 more to death. In the reign of Philip V., 14,000 people were condemned to death, and 2,000 were burned.

No wonder that, with such powers, the Dominicans were enabled to extinguish heresy—to put down all that was liberal in the countries where they flourished, and to support any system which they wished to perpetuate.

Having this object in view they were wise. Such accomplished agents rarely make mistakes. It was no use to talk against liberal or even infidel opinions; it was no use to punish people mildly for them; it was no use to wait until real evidence could be brought against those they suspected,—all this would be a half measure. They knew it well. They knew that all would be in vain short of utter and total extermination. They

aimed at that; and when they thrived they accomplished that. They succeeded in what they attempted, and how fearful—how awful was their aim!

We need not stand in uncertainty as to the objects at which they aimed, and which they, so unfortunately for humanity, accomplished. Would absolute monarchs, and kind ones too, have submitted to such a stretch of power, such assumption of the dignity of their crowns, had they not known they had really nothing to fear from the Dominicans—had they not known that they would prop up their despotism? As the ministers of absolutism they encouraged them, for they all alike hated any thing like liberal tendencies among the people. I never read or heard of an absolute monarch who did not detest the spirit of inquiry, and would not put it down, if possible, or divert it. I never heard of an absolute prince who had any real hearty sympathy with a popular movement. It is not for their interest; it is fatal to their power; and the same may be said of the Popes. So far as their empire was despotic, so far were they ready to uphold a body like the Dominicans—ready to do their will and support their authority. Why were the Dominicans hated by the other clergy? Why were they detested by all the liberal thinkers of Europe? Why did the University of Paris quarrel with them? Why were they made the chief directors of such an institution as the Inquisition?

These are questions which cannot be got over. We would exculpate the Dominicans if we could; but we cannot call light darkness, and darkness light. I believe they were the authors of persecution. As such I dislike them, not because they were enrolled among the armies of the Papal power, but because they were false to humanity, and injurious to all the institutions of freedom; because they imposed new shackles, and attempted to suppress, and did succeed in suppressing, the first great insurrection of human intelligence in Europe.



## MARTYRS TO THE FAITH IN BELGIUM.

NO. III.—FRANÇOIS VARLUT AND ALEXANDER DAYKE.

(Continued from page 295.)

‘Ye chosen few in Tournai, to whom it hath been given,  
To know the blessed Word of truth, which cometh down from heaven;—  
Behold how God—our Covenant God—us strengthens and consoles,  
And, by his gracious promises, brings comfort to our souls.  
E’en in this hour of dark distress, when human aid was fled,  
And our dehded enemies rejoiced o’er us as dead;  
We have a sure and steadfast hope of everlasting life,  
When we shall quit this vale of tears—this scene of worldly strife;  
And when its kindred dust shall claim our prison-house of clay,  
Our ransomed souls shall wing their flight to realms of endless day;  
To be for ever with the Lord, who, in our conflict here,  
Confirms our souls in truth, and frees our minds from slavish fear.”

It cannot but be pleasing to our readers to peruse these lines, which were composed and sung by Varlut and Dayke during their imprisonment,



—showing, as they do, the entire trust which these martyrs reposed in their God, for the courageous support of whose Word they were about to obtain the crown of martyrdom.

As we have formerly investigated the origin of the persecution at Tournai, and also described the courage with which the two Christians (whose sufferings for the cause of truth form the subject of this memoir) consecrated themselves, soul and body, to the service of God, it now only remains for us to narrate the happy and triumphant end which terminated their earthly career. The sufferings which they endured in prison seemed to them as a preparation for that painful death which they were shortly to undergo,—when, by the calmness they manifested, and the moving exhortations they addressed to the people, they proved, that not only were the words of the gospel in their mouth, but that its precepts and its promises were engraven on their heart, filling them with joy and confidence in their death, and enabling them to exclaim with holy triumph, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.” Looking forward to their death as a happy deliverance from pain and suffering, it was ~~not~~ with fear or astonishment, but with joy and thankfulness to God for the honour he had put upon them, poor and feeble creatures, that, on Saturday, the 10th October, 1562, (the thirty-fourth day after their imprisonment,) they received information of the sentence for their death having been passed. They employed the short time which remained to them in writing to some of those who were fellow-prisoners with them for the gospel of Christ. In place of ink, of which they were denied the use, they wrote these epistles with blood. The following letter is one which was written by them to a fellow-Christian during their confinement. It bore this superscription:—

“May the Lord Jesus Christ be your salvation!

“My Dearly-beloved Sister,—It is nothing to *begin* well, if we do not persevere even unto the end. Pray now to God for me, that I may bear in mind this admonition at the present time—that I may combat with constancy,—and that, having obtained a complete victory over all my enemies, I may receive the crown of immortality with Christ. On your part, my dear sister, make it your duty and earnest endeavour to increase in your knowledge of God and his Word, and to grow strong in the faith which we have in our Lord Jesus Christ;—and if Satan still continue, at times, to assault you within; nevertheless, lose not courage, but thrust him far from you: being assured that Christ Jesus is gracious—that he ‘will not break the bruised reed,’ but that he is able and willing to help your infirmities.”

This letter, written at a time when death—to them a messenger of peace—was so near, sufficiently demonstrates the calm constancy and unwavering faith of these holy men. Whilst the officials were conducting them to the place of execution, a zealous monk came up to them, and, during the whole of their progress, continued to annoy them by disputes and cavillings on minor points of their religion—thus depriving them, at this solemn moment, of the opportunity of indulging in those pious thoughts and holy meditations with which they had previously occupied and consoled their minds. After passing the bridge of Meunier, they began to sing a psalm together, but were stopped by their persecutors, who menaced them with the gag, if they were not silent. When their sentence of death was again read to them, they answered, addressing

themselves to the magistrates, "You have this day read to us our sentence of death, according to the edict of the king; but remember that all this will one day be again brought before you by the Sovereign Judge." "Gentlemen," continued Varlut, "the decree of his majesty commands, that all those who will persevere in refusing to conform to the ceremonial of the Romish Church shall be burnt alive. This punishment we could have endured; and we say not this out of vainglorious boasting, but to remove from ourselves any shadow of offence which might, in consequence, rest on the minds of the people of Tournai, and to deprive them of all possibility of believing that our sentence was mitigated in consequence of our having retracted some of our doctrines." Varlut then requested that they might be permitted to offer up the prayer, that, by the perfect righteousness and death of the Lord Jesus Christ, their souls might find an entrance into the kingdom of heaven. "Make it short," was the answer returned. "It is not alone for ourselves that we would pray," said Varlut, again, "but also for you who bear the sword of justice, that it would please the Lord to enlighten your hearts, for there are some among you whose minds are hardened against the entrance of the truth, and there are others who judge us against the testimony of their own conscience." After praying with much fervour and devotion, they began to sing the sixteenth psalm—"Preserve me, O God! for in thee do I put my trust"—but as the noise around them was very great, they were obliged to stop. Varlut then addressed himself to the lieutenant, Mansard, with whom he had frequently conversed, and said, "God has given you many blessings—he has bestowed knowledge upon you; do not, then, reject what is offered to you, but rather pray to the Almighty that he would still further increase your knowledge and your light." "If any of you," added Dayke, "want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." "Your heresy is only too well known to us," interrupted one of the by-standers. An officer who was near, then addressed himself to Varlut and Dayke, to whom he made the following proposal:—"You have received sentence of death: do you wish that I should order a mass to be said for each of your souls?" But Varlut replied immediately, "It is sufficient for us to be washed in the blood of Christ, in whom we believe. We confess that he is sitting at the right hand of God the Father, and we know and feel that he is, at this moment, interceding for us." Dayke rejoined, "We are going to sit down at the banquet of the Lamb without blemish and without spot; if any of you, therefore, wish to pray for us, do it while we are yet in this life, for after our death no prayers can avail us any thing." He twice repeated this proposal; and then, before their separation, the two martyrs embraced and encouraged one another, each reminding his friend of the glorious and infallible promises of the gospel. According to the custom, in such cases, the executioner then approached to beg pardon from them, when Varlut, embracing him, said, "Brother, it is not through your instrumentality that our death has been caused; and, for our part, we rejoice that we are to suffer this day for the name of the Lord Jesus, who gave up for us his life on the accursed tree. 'Are the servants above their master?' " Upon the executioner approaching to bind them, Varlut stopped him by saying, "There is no need for this—we will make no resistance, but are ready to go with you like sheep." However, when it was explained to him that

such was the prevailing custom, and, therefore, could not be dispensed with in their case, he quietly submitted. Upon their reiterated request that they might be permitted, before parting, to sing together the words of Simeon—"Lord, now lettest thou thy servant depart in peace"—it was granted them; and Varlut was then led to the place of execution. Having again asked pardon from any whom he might have wronged or offended, he knelt down by the heap of sand, which was placed there to receive his blood, bowed his head, and, as he finished his prayer, meekly received the mortal stroke from the axe of the executioner. The constancy and courage of Dayke does not suffer when compared with this noble example. His calm fortitude caused much astonishment to all those who witnessed the sad spectacle; whilst, on the other hand, it was a subject of encouragement and consolation to all the suffering church—showing how the grace of God could support weak human nature, even in the midst of the severest trials. He arrived at the place of execution, praising God aloud, and exhorting and praying for those who surrounded him.

The magistrates who presided at the execution betrayed here an instance of futile malice, which does dishonour to their memory. Although it was not taken notice of in the edict of the king, they commanded that the bodies of the martyrs should be put upon the wheel at the entrance of the wood where the assembly was held, as a spectacle for the finger of scorn to point at. In compliance with this order, the executioner placed the bodies, along with his own apparatus of death, upon a dung cart which stood near, and was followed along the road by a crowd of those people who had been present at the execution. But here an instance of God's care over even the lifeless clay of his servants occurred. When they had got half-way to the place of their destination, the cart was, by some accident, overturned, and the bodies precipitated to the ground. Irritated by the sight, the people ordered the executioner to bury the corpses where they lay. To this he consented, influenced by the fear of the people, to whom he could offer no effectual resistance; and accordingly, with the help of his attendant, he dug a grave and interred the bodies. A question put by a by-stander to the servant, shows the effect which the noble conduct of the martyrs, at their death, had upon the minds of a people hostile to their doctrine and their creed. "Ah, well!" said he, "what did you think of these two men when they were alive?" "They spoke so beautifully one might have taken them for angels," replied the other; "and I assure you, it was the cause of much grief to my master, that he was obliged to be the instrument of their death."

After this, the people returned to the town, rejoicing at the fortunate circumstance which had intervened to prevent the shameful exposure of the bodies of two such faithful and devoted servants of the Most High.

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## THE HOUSE OF THE LORD.

### PART II.—THE MATERIALS OF WHICH IT IS BUILT.

IN our last paper we furnished a brief view of the foundation of the house of the Lord; in this we purpose to examine, also briefly, the materials of which it is composed.

Those who describe fabrics reared by human hands, whether of modern or ancient date, seldom even refer to the material of which the building is composed. They speak of the style of architecture—of the rare workmanship and beautiful finish of the different parts—of the harmony of the whole—and of the emotions of beauty or sublimity which the contemplation of it excites in the intelligent, and especially the imaginative mind. For our parts, we confess, that when gazing upon a finely finished, symmetrical modern edifice, or when loitering under the shadow of some hoary pile, sacred to the religion or superstition of a past age, amid the various feelings that pervade the mind, we have a desire to know the nature of the material which, in its various combinations, so powerfully affects us. This may not be accounted good taste, but it gives an advantage in discussing a subject like the present. Sometimes, indeed, the stones are so large, beautiful, or powerful, that they challenge attention. It was so with those of which the temple in Jerusalem was built. Josephus informs us that some of them were fifty feet long, twenty-four broad, and sixteen in thickness. “As Jesus went out of the temple, one of his disciples said unto him, Master, see what manner of stones and what buildings are here!”

From the language of the apostle Paul, it would appear that one may build upon the foundation of the Lord's house, not only gold, silver, and precious stones; but also wood, hay, and stubble. Every builder's work shall be made manifest: for the day shall declare it, because it shall be tried by fire; and the fire shall try every man's work *of what sort it is*. The gold, silver, and precious stones shall abide—they are the proper material; but the wood, hay, and stubble shall be consumed—they only disfigure and weaken the building. The material of this building is variously characterised. In the passage just quoted, the stones are said to be “precious stones;” in another they are termed “lively stones;” and when built together they form a “spiritual house”—a living temple.

Dropping this figurative language, our inquiry regards those who compose the church of the living God. Who are they?—and what were they? It is a grave mistake to suppose that all the inhabitants of a country, called christian, are members of the church of Christ. The mistake into which many fall, in supposing that those who are numbered within a certain parish, are thereby members of the christian family, is the same in nature, though on a more limited scale. The truth is, not even all of those who voluntarily attach themselves to the company of the faithful, are members of Christ's body. Not every one that saith Lord, Lord, shall enter the kingdom. Many, who never depart from iniquity, name the name of Jesus. There is much wood, hay, and stubble about the building now, detracting from its beauty and weakening its different parts; but when the work is finished—when the cope-stone is laid amidst shouts of grace, grace unto it—all this rubbish shall be cleared away.

Those only are stones fitted for this building who are approved of by the master-builder. And who are they who are thus approved? Those who, feeling themselves to be guilty, have cast themselves upon the Saviour's atonement for pardon; who, knowing that they are polluted, have washed in the fountain open for sin and for uncleanness; who



believing that they are destitute of merit, have been arrayed in the robe of the Redeemer's righteousness; who, feeling that they are weak and ignorant, have received grace that they might be strengthened with all might in the inner man—the eyes of their understanding being enlightened that they may know the will of the Lord, and what is the hope of his calling. Who are they? Those who have been brought from darkness to light,—who have been transplanted from the kingdom of nature into the kingdom of God's dear Son,—who have been taken from the fearful pit and miry clay, and have had their feet set upon a rock, and their goings established. Who are they? Those who denying ungodliness and worldly lusts, are crucifying the world, the devil, and the flesh—who, being new creatures in Christ Jesus, live to him who died for them and rose again.

From these scripture quotations it is obvious, both who they *are* and what they *were*. Every one of them, belonging originally to the quarry of human nature, has been extracted from its strata, at various depths, in various circumstances, and by various instrumentality. In their rough, unpolished state they could not find a place in the building. They required to be squared, and polished, and fitted for the particular part to which the builder destines them. They are *all* polished, beautiful, “living” stones; but all do not receive the same delicate polish—all do not present the same excellence. Nor is this to be expected. In the quarry there are numerous blocks admirably adapted for plain, substantial work; but only few fitted for the ornamental parts of the edifice, or for those that require a combination of strength and beauty. It is precisely so with the stones of which the spiritual house is composed. Some Christians discover a depth of research, a vigour of mind, and a power of argumentation, relative to truth, that point them out as “pillars” in the house of God; others are so amiable, live such blameless lives, are so completely under the sweet, constraining, purifying influences of the Lord the Spirit, are so successful in recommending the truth to their fellow-men—in one word, manifest so much of the loveliness and attractiveness of the religion of the cross, that they are at once acknowledged as fitting ornaments for the spiritual building. But the great body of Christians must be viewed as common stones; and though not peculiarly fitted to occupy those positions where strength and ornament are required, yet they are indispensable in their place.

Reader! do you belong to this building? Are you a living stone in it, adding to its strength and beauty? Or are you only connected with it, not of it? and if of it, are you fitly represented by wood, hay, or stubble? Your safety and happiness do not depend upon your being *near* the house of the Lord, but being *within* it. This edifice is being erected. It is long since its foundation was laid. Stone after stone has been placed upon it with more or less constancy and frequency during the last 6,000 years. The walls have risen more rapidly of late. Its foundation is secure; its dimensions are vast; the builders are numerous; when it shall be finished it is not for man to say. But when finished, what a glorious spectacle it will present! Even now it is glorious. Founded upon a rock of surpassing strength and beauty, its noble towers, and massive walls, and carved-work of heaven's own tracing, strike the soul with wonder, and fill it with awe. Even now, the church shows forth the

wisdom, goodness, and grace of God, to the admiration of all holy intelligences; how much more shall it do so, when every part shall be complete, every ornament traced, and the gorgeous fabric shall be worthy of the Lord?

G. W.\*

HADDINGTON.

### THE GERM OF LIBERTY.

By D. W. BELISLE.

ON Plymouth's bleak and sterile rock  
A band of Pilgrims stood,  
Unsheltered from the tempest shock  
Which shook the gloomy wood.  
And while the cold, ungenial air,  
Hung on each rock and tree  
A frosty fringe, they planted there  
The germ of Liberty.

The Indian from his covert gazed,  
His bow and hatchet fell;  
Awe filled his heart—he stood amazed,  
As with a magic spell.  
He saw that bold and fearless band,  
Whose hearts beat high and free,  
Resolve to make his native land  
The home of Liberty.

The dusky vistas of the wood  
Were closed in darker night;  
Still, there the Pilgrim Fathers stood—  
A wilderness in sight;

Honesdale, Pa. March 13th, 1847.

And yet, as memory backward traced  
Its flight across the sea,  
Before their God they knelt around  
The shrine of Liberty.

The bloody stains of War, since then,  
Columbia's soil have wet;  
But o'er her sunny hills and streams  
That Tree is waving yet.  
Would that its boughs might wider spread,  
Until its branches twined  
A massive fortress round the world,  
Protecting all mankind!

The slave would then throw off his chains,  
War's burning curse would cease,  
Ajar the prison gates would fly,  
And men would live in peace.  
That stately Tree, now green and fair,  
Would lift its lofty head  
Up to the clouds, and back to earth  
Its heavenly blessings shed.

### COMMON FAULTS AT PRAYER-MEETINGS.

THE social prayer-meeting is a source of great spiritual profit to a church, without the influences of which, in ordinary cases, it can hardly be expected to grow in grace. Those Christians are generally the most eminent and distinguished for piety, whose habits and feelings lead them to embrace every opportunity of attending the prayer-meeting. Of such great value, it is of the last importance that these meetings should be made much more attractive than, in many cases, they are. Very much depends on the pastor, or the conductor of the service. But much also depends on the brethren who are called upon to participate in its service. Very frequently much of the interest is destroyed by injudicious prayers. Perhaps a notice of some of the ways in which mistakes are made by those who take part in the prayers of the social meeting, may not be without benefit.

A very common complaint is that the prayers are *too long*. Some brethren, whatever other gifts they may lack, have a remarkable gift of fluency, and can pray by the hour. They are at no loss for topics, and

\* In the former paper, the signature was by mistake printed G. H.

know how to enlarge upon every one of them. If these are exhausted, they can fall back upon themes already introduced, and present continued varieties of the same thought. Some seem to think that they must pray for every thing that comes to mind, whether appropriate to the occasion or not; and that it is time enough to stay when nothing else remains to be prayed for. If two persons are to pray in succession, the first will sometimes leave nothing for the second to do but to utter the same petitions. At times, a brother will appear to be drawing his exercise to a close, and be almost ready to say Amen, when a new thought will seem to strike his mind, and he will branch out again into a second prayer, longer than the first, and each of them too long for profit. We have known a request to be made for prayer in relation to a particular person, or class, or benevolent object; and scarcely any notice taken of it until every thing else almost had been remembered, and no time left for a remembrance of the particular object, until every one had become wearied by the service. Some have a particular hobby, and can never engage in social prayer without introducing it, however irrelevant to the occasion.

Prayers are very apt to partake more of the nature of preaching than of praying. There are didactic prayers, doctrinal prayers, argumentative prayers, controversial or polemic prayers, and even horatory prayers. All this is unprofitable and wearisome. Every one who engages in social prayer should understand that there is no need of going through a system of theology at a single prayer, nor of praying for every thing that comes to mind, nor of enlarging upon every particular, nor of going over the same ground again and again, nor of praying as long as they can. That is ordinarily the most acceptable and profitable prayer, which is mainly the breathing of intense desire for some one thing. Such is nature's language. Attention to this matter would greatly reduce the quantity, and vastly improve the quality, of each prayer offered in the social meeting.

The interest of the people in some prayers is greatly marred by the frequent recurrence of a favourite form of expression. Sometimes a particular name of the Deity is so often introduced as to become very painful to a devout mind. If not taken in vain or irreverently, it is used as a mere expletive, and should be omitted.

There are some who seem to forget altogether the capacity of the room in which they are assembled. Large or small, they always pray with the same quantity of voice. Some pray *loud* enough in family worship for a cathedral; others again, especially in the commencement of the prayer, speak so very *low* that no one in ten can hear what they say. Every one who leads in prayer should speak ordinarily, just loud enough to be heard by all who are in the room. A low tone of voice is very suitable for the closet, but not for the social meeting; and a loud vociferation may answer for the camp-meeting, but is very much out of place in a lecture-room or parlour. It is a fault of other good brethren, whose voice and manner are very acceptable in personal conversation, that they indulge in a sort of cant as soon as they begin to pray. They put on an entirely different tone, or fall into some disagreeable habit or another, by which the comfort of those who unite with them is sadly impaired.

We might prolong this long list of faults and inadvertencies of good men in prayer—for it is always easy to find fault. But when the great importance of social prayer is considered, and the sweet comfort which

might be derived from it, if properly engaged in, our censure of the habits which impair and destroy it will be fully justified. A kindly word of admonition may sometimes correct a grievous fault; and there are but few sensible men who have not, on detecting in themselves some unsuspected foible or deformity, echoed the homely but expressive wish.

## SHORT SERMONS.

No. I.—BY THE LATE REV. DANIEL A. CLARK, U.S.

“They will not frame their doings to turn unto their God.”—*Hosea* v. 4.

WHAT Hosea here charged upon Israel, upwards of seven hundred years before Christ, is true of every generation of unconverted men. They will not act on the principle that the great business of life is to serve and please God, and enjoy his favour here and hereafter; but on the contrary, they live for self-gratification, regardless of the will of God, and indifferent to his favour or frown.

1. *They will not treasure up that truth which is the only medium of sanctification.* The Bible, the grand treasury of divine truth, is neglected by them. It is the last book they will open. They are averse to its truth, they spurn its precepts and commands, they will not come “to the light lest their deeds should be reproved;” and having known something of God, they will not retain him in their knowledge, because the knowledge of him quickens their consciences, and troubles them in their way of iniquity.

2. *They will store up folly till there is no room in their minds for divine and sanctifying truth.* This is true of both the educated and the uneducated. The latter fill their minds with foolish stories, ludicrous anecdotes, silly and obscene jests, tales of romance, &c., while the former add to these the idle speculations of infidelity and false philosophy, until divine truth finds not a nook or corner in which to take up its residence.

3. *Men so associate themselves together that it would rupture all their friendships to become the friends of God.* They often band together for the very purpose of strengthening each other's hands in sin. If they turn to God, such bands of course must be broken. And if this be not their avowed object, still the companions they choose are very often those who hate religion and its duties, and whose society and friendship must be lost to those who enter on the course which they hate.

4. *Men so commit themselves against religion, the Bible, the Sabbath, the people of God, &c. &c., as to cause them great embarrassment when there shall be occasion to take back these commitments.* They are free to express all their bitterness against the service of God, and it causes them shame to have to retract. They find it bears hard on their pride to be under the necessity of acknowledging their errors.

5. *Men so locate themselves and enter such employments as to require a change, and perhaps a rupture of all their earthly relationships, should they turn to serve and please the Lord.* They enter into business of such kind, and with such partners, that they must give up the one and separate



from the other if they would become consistent, conscientious Christians. They engage in business that serves to corrupt the morals of the community, or which, as it is carried on, obliges them to break the Sabbath, or otherwise violate the law of God. Thus they throw another barrier across the way to heaven.

6. *They pollute their consciences with those acts of moral defilement which will greatly pain them should they become the children of God.* Thus they lay the foundation for future grief and fears, so as often to embitter even their best and purest hours. Witness the cases of Col. Gardiner, John Newton, and others.

7. *They advance such sentiments with regard to divine things before the ungodly, that should they change their course they will be thereby much hindered in their efforts to do good.* They call piety hypocrisy, and thus make themselves subject to the same charge, if they should profess to have become pious. Or, they call it a species of misanthropy, or a profession embraced from sinister motives, and thus render their own profession liable to suspicion.

8. *All their habits of thinking, speaking, and acting, are at variance with the habits of godliness,* and thus they render necessary a total change in their character and conversation if they embrace the gospel.

9. *They put off religion until all their preparation for eternity is crowded into the few last moments of life.* Thus they render it impossible that they should have time to form a heavenly character, and become prepared for the employments and the pleasures of heaven. They rush headlong in sin all their days, with the vain hope of recovering themselves with one effort when they shall be laid on the bed of death. They act as though heaven was to be obtained so easily that they have but to speak the word and they are there; but how many, full of such hopes, have at last found the gate of heaven barred to them forever.

#### REMARKS.

1. What a calamity it is that men will not use a little of their wisdom in the matters of eternity, and not be continually blocking up their way to heaven. They are wise in the trifling concerns of time and sense, but in the all-important matters of eternity they are fools. Those affairs which are of the most solemn, yea, of infinite moment, they lay aside to give place to the vanities of this mortal life.

2. The people of God have great cause for gratitude that he has not suffered them to go on to a returnless distance from him. The course of the sinner is ever away from God. There is a line in the way of rebellion beyond which, if he pass, there is no return; and we cannot doubt that all would pass this line and be forever lost, did not the merciful hand of God stop them in their course. Christian! nothing but God's restraining grace kept you back, and caused you to turn again unto him.

3. Every benevolent man will be doing all in his power to hold back his fellow-men from ruin. Benevolence is the fundamental principle of Christianity. Every Christian, therefore, will find his chief employ in saving souls from destruction, and to do this will use all the means that God has placed within his reach. He will not spare labour, nor expense, nor self-denial. If he be a true Christian, his benevolence will lead him to prefer the salvation of his fellow-men far above self-gratification.

4. Finally, it would be wise if men would calculate to be saved, and be shaping their ways for heaven. Wise, did I say? yea, it would be the perfection of wisdom! Not to be doing this is the height of folly—it is madness. This life is given us as a time in which to prepare ourselves for our final award. How foolish, how mad then is he who squanders his days in trifling pursuits, thus neglecting all preparation for heaven, and making daily preparation for an eternity of woe.

## COWPER AND BYRON CONTRASTED.

(*From the New York Evangelist.*)

WHAT a strange thing is poetry! What a mystery the human mind! What a paradox the inspiration of genius! Could two such men belong to the same kingdom of mind? Was the imagination the same faculty in both? Yes, the substratum was the same; the superstructure how different! Both were Englishmen, a proud name to bear even in this intellectual age, for the shadow of England's power flies over the earth—not alone of her military power, her vast political influence, and her scientific fame, but her poetry has filled the world with its impulses. The English muse has an empire of her own, and noble ministers have sustained her queen by prerogative; she has a temple of splendid proportions, and priests of immortal name have officiated in its courts. A long line of illustrious men rises before us, and we are almost overpowered by the majesty of their presence. Still they were *men* like ourselves; of like passions, if not of like endowments. *There*, indeed, is the mighty difference; the “vision and faculty divine” is decreed by heaven to one only among millions; the elect sons and daughters of genius and imagination are, indeed, few in number. This, itself, is one of the elements of their high distinction, like that which is conferred on those superior orbs of heaven, which stand out in such brightness amid the multitude of kindred worlds that adorn the firmament.

Cowper and Byron are among the princes, yet how different! Incredible, that they belonged to the same nation—the same species! But the fiends of hell were once angelic spirits. And man, that was “made a little lower than the angels,” if, in the wondrous progress of redemption, he does not rise above them, sinks irremediably below them.

“With hideous ruin and combustion, down  
To bottomless perdition, there to dwell  
In adamantine chains and penal fire,\*  
Who durst defy the Omnipotent to arms.”

The genius of Byron was eccentric and glaring, like the comet. That of Cowper was regular, rich, glowing with a benignant light, and obedient to a high and holy law. Was there not a fundamental influence at the basis of the moral being of each of these poets? Under what impulses did they start in life? Ah, they had different *mothers*; the one calm, affectionate, devoted to her child, and dedicating him to God; the other proud, imperious, passionate, and prayerless; the one blessing her William,

\* Milton.

the other cursing her George Gordon. And thus was the child "father to the man." Never did Byron write thus with the image of his mother before him—

"Thy own sweet smile I see,  
The same that oft in childhood solaced me."

But Cowper loved to dwell on the memory of her who bore him, nursed him, dressed him in "scarlet mantle warm, and velvet cap," as he tells us; paid her "nightly visits" to his chamber, gave him his "morning bounties," fitted him off for school, bestowing the "fragrant waters" on his little cheeks with her own dear hands, till "fresh they shone and glowed"—all these little acts suggested by maternal tenderness, endeared his mother to him.

"And this, still legible in memory's page,  
And still to be so, to my latest age,  
Add's joy to duty, makes me glad to pay  
Such honours to thee as my numbers may."

But Byron, destitute of domestic associations, stalked abroad among pirates, infidels, libertines, and all lawless beings, until the very influences of such a communion re-acted on his imagination with a baleful energy, imparting to it a kind of deadly inspiration, as fatal to the peace and health of his own soul, as it was destructive to others. A noble mind he had, a fertile fancy, lofty powers of conception, a graceful yet vigorous versification, a diction of easy and natural strength, glowing, at times, with the fiery "impress of a burning sensibility;" at other times, darkened all over with the gloom of a comfortless scepticism, reminding us of a beautiful stream winding its way through a channel overhung by shapeless rocks and entangled branches of trees that shut out the light of the sun, and cast their sombre shadows into the depths beneath. Byron seems to have gloried in his misanthropic views of man, the more painfully impressive because drawn by so masterly a pencil. Cowper rejoiced in philanthropic views; the more delightful because they were the natural effusions of a benevolent mind, refined and exalted by a communion with God and all holy truth. The one could write in the sincerity of his soul, "England, with all thy faults I love thee still." The other, with equal sincerity, "England, with all thy fame I hate thee still." "I love a good hater," said the proud cynic among poets, and this was the sum of the second table of his decalogue. The first—what was it? Who shall write the answer? To his vision, as he looked upon the ocean, and in the spirit of apostrophe said—

"Thou glorious mirror, where the Almighty's form  
Glasses itself in tempests"—

images of terror arose, not to awe and subdue the soul into a trembling humility, but to serve as mere responses to the grandeur of his own imagination. The image of eternity awakened in him no wholesome thoughts of that dread retribution which awaits the moral agency of man, and especially that man on whom the splendid endowments of creative genius were conferred with so liberal a hand.

Byron wrote, chiefly to gratify himself; Cowper, to gratify others. Through the principal works of the former there is a perpetual imperson-

ation of himself, whoever be the character, whether Childe Harold, Conrad, Manfred, or Don Juan, and whatever the plan or the train of events. Through those of the latter we perceive a continually *objective* strain, in which the forms of truth, beauty, goodness, and all kindred things are pictured forth for their own sake, or in their connection with the spirit of humanity, their coincidence with nature, or their subservience to the glory of God. Not even that deep and despairing melancholy which brooded over the mind of Cowper, could alienate his unfaltering trust in God, or dim the lustre of his cheerful page. How different from this the gloomy, scornful imaginings of the coroneted bard! What violence must he have done to his own exquisite sense of beauty! Charity sat sweetly on the timid brow of the one; Defiance gleamed incessantly from that of the other. There was kindness even in the severity of Cowper; there was severity in the gentleness of Byron. The one lived to smile; the other to sneer. The former was a model of purity; the latter a pattern of uncleanness. Cowper died in the calm faith of the gospel; Byron—but let us drop the mantle of silence over the doom of the troubled spirit, that is sealed up to its eternal destiny!

J. N. D

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### 1 CORINTHIANS XIII.

Here, as through a glass, we darkly,  
Doubtfully, and dimly gaze;  
Even the brightest things have shadows—  
Round the clearest hangs a haze.

They who bask within the blaze  
Of the pure, unshaded rays,  
In the realms of bliss;  
Changed have, for doubtful vision,  
Perfect sight and full fruition:

They know there as they are known:  
Christ doth claim them as his own,  
Where they stand—  
Round about the throne of grace,  
Gazing on his face to face,  
In the land of light—  
The bright immortal land.

Faith hath there become conviction;  
Happiness hath no restriction;  
Christ proclaims the benediction—  
“Be with me, ye blest, alway.”

Wanderers, once, through many mazes,  
Clothed with his imputed graces,  
Tears all wip'd from off all faces,  
They adore him night and day.

No one there in darkness gropeth,—  
No one half-despairing hopeth,—  
No one with the great Foe copeth:  
Christ hath taken sin away.



Tempter never there assaileth ;  
 Charity there never faileth ;  
 Christ's great love for all availeth ;  
 And the weakest cannot stray.

Sobbing is not there—nor sighing ;  
 Grief is all unknown—and crying ;  
 Pain is never seen—nor dying :  
 Former things have passed away.

No one knoweth care nor sorrow,—  
 No one feareth for the morrow :  
 Each, eternal joy doth borrow  
 From the Lamb, his strength and stay.

May He—whom, the sympathising  
 High Priest, for us agonising,  
 Knowing not 'twas God's devising  
 Traitors did to death betray—

He who of our inmost hearts  
 Every hidden thought divineth ;  
 And his people from their sin,  
 Like a precious ore, refineth,—  
 Give us grace that we may say—  
 "Darkness now hath passed away,  
 And the true light shineth,"

U. U.

### TALK BY THE WAYSIDE.—No. I.

The Establishment Controversy—The Free Church and its Leaders—Voluntaryism  
 --Independency--Tendencies of the Free Kirk, &c. &c.

"WHAT pearl are you picking out there?" enquired A, placing himself beside his friend B, whom he had just caught sight of scanning the contents of an old book-stall in Leith-Walk.

"Eureka!" responded B, thrusting a shabby looking pamphlet into his pocket. "The title is an impudent exaggeration—like many others of the class—but *n'importe*, my series is now complete."

"Faugh! The old story! 'Church-establishments vindicated!' 'Church-establishments anti-scriptural!'" exclaimed A, casting a look of contempt on the pile of ephemeral and long-forgotten pamphlets from which B had rescued the desiderated tractate. "I wonder, B, you allow such worse than trash to find a resting-place on your well-stored shelves! You were sufficiently abhorrent of the whole affair even in the dog-days of the controversy."

"I was, and am still," calmly replied B, taking A's arm, and resuming his progress towards the port of the Modern Athens, as Scotsmen love to call it. "To a calm observer like myself, this controversy has too often presented the appearance of contending feelings rather than contending principles. It has seemed a struggle in which the passions of men were the animating principles; the great and solemn interests of religion,—the pretext rather than the end."

"I am old enough," rejoined the younger and the livelier of the two Non. Cons.,—"I am old enough to remember the Apocrypha controversy,

and how much that affair embittered both domestic and public life throughout the length and breadth of the land; but I do think, as a display of party excitement and animosity, it was utterly eclipsed by the Establishment controversy."

"The latter too, was more the madness of the whole nation than the earlier strife. Yes, our friends of the Kirk waxed exceedingly wroth, it must be confessed, and did their best to keep up the character of their country as 'the land of angry controversy and sectarian bitterness,'—as some one on the other side of the Tweed has chosen to describe 'puir auld Scotland.' Nor was it the weakest only of them that gave indications of a spirit which, in other days, might have prompted to test the virtues of fire and faggot in the putting-down of heresy. Yet there was good even in this."

"How so?"

"Why, when any party of men begin to indulge in unqualified and indiscriminate abuse of all who happen to differ from them on a public question, we may safely conclude—all history, ancient and modern, civil and ecclesiastical, warrants us confidently to conclude—they are, *maugre* their blustering and bellowing, and swelling 'words of vanity,' getting very restive and uneasy,—haunted by the suspicion that, after all, truth is against them, and their cause destined to be the losing one in the end."

"It was unfortunate for all parties that so many combatants of the very smallest mental calibre precipitated themselves into this fight. Speeches and pamphlets, coarsely and heavily written, and most inconclusively reasoned,—made up of vituperations and personalities—and most illogical inferences,—were rained in ceaseless showers, under the miserable impulses of passion or of egotism, upon a public too much accustomed to take things in the spirit of party, and to follow their leaders without examination or reflection; and these missiles communicated a full portion of their envenomed qualities wherever they happened to alight."

"Yes, whether among the adherents of Kirk or of Conventicle. The Kirk-organs did not enjoy a monopoly of abuse and scandal: there was multitudinous braying and scribbling on both sides."

"I have heard it affirmed that five-sevenths of the established and the dissenting ministers of Scotland, including the licentiates of both parties, were specially engaged in the controversy,—all acquitting themselves doughtily in the assault or defence of some particular point in the crazy bulwarks of good old Kirk."

"Perhaps so. Dwarfs innumerable buckled on their tiny shields, and took their tiny spears in hand, and went forth with valiant port and gesture to the field, as if it had been laid upon each individual of them to give battle *a l'outrance* to the foe. And some of the very pigmiest of these pigmies managed to acquire a kind of relative greatness in the struggle by dint of sheer pertinacity and thick-headedness!"

"Sure never before did any controversy present so many poor creatures 'wired up in logic, and unable to thrust their head through the grating!' as some one wittily says."

"The fact is sufficiently ludicrous in one aspect of it; but mortifying and humbling in the extreme in another. Men of the world know well enough that serious and simple lovers of the truth, for its own sake, are not prone to substitute violence and invective for reasoning; that a

protesting conscience does not seek relief in bandying about uncharitable suspicions, bitter epithets, gross and glaring misrepresentations. They knew this, and they drew their conclusions accordingly."

"Don't you think the essence of the whole controversy was exhausted, at an early stage, by the lectures of Dr. C—— on the side of Establishments, and of Dr. W—— on behalf of Voluntaryism?"

"Not wholly exhausted: for there is, after all, on this subject, a subtler species of argumentation known to thoughtful men which neither of these able debaters and worthy antagonists touched upon."

"Dr. W—— has handled the argument as before what all sound Protestants must consider the court of first and last appeal on such a question, with a fulness and clearness which, appears to me, to preclude either addition or commentary."

"His reasoning is always cogent, and his appeal to scripture argument must be successful, I think, with all who admit his premises. As to Dr. C——, while I cannot but respect and love the man who has mingled so largely in the controversies of his day, and yet ever soared so far above the petty sphere of personal polemics, I know not that even his profoundest admirers regard him as the most successful champion of the Establishment principle. With a sagacity comprehensive and searching on practical subjects beyond that of almost any other man of the day, the fervour of his temperament, nevertheless, seems often greatly too much for the sober exercise of his logical faculty, and is perpetually pushing him upon false or forgone conclusions. He is a sincere and earnest man; yet such is the imaginative medium through which he views every thing dear to him as a man or a Christian, that he is easily seduced by some lofty but visionary theory. A principle of very doubtful or debateable kind will sometimes be eagerly seized upon by him, and thrust into his structure without doubt or questioning, to form, perhaps, the key-stone of the whole system."

"His sagacity greatly overreached itself in the Church-extension scheme, of which, I believe, he must be regarded as the grand originator; and in which—maugre your eulogy—I must think he betrayed something more like the conduct of a time-serving politician, or one who does not altogether comprehend the virtue of a straight-forward course, than that of a sincere, honest, earnest, single-hearted enthusiast. I allude to the marvellous facility with which he alternately flattered a Whig and a Tory ministry, as each seemed most likely to prove favourable to his pet scheme."

"Matters were more eagerly than adroitly handled there. Yet I doubt not, the worthy Doctor thought he was only contending prudently and with legitimate weapons for what, in his estimation at the moment, involved the best interests of the state, social and religious."

"Prudently! There are few would hazard a word upon his prudence in the matter. The enormous effort put forth so suddenly and unguardedly to crush Dissent with a high hand—'to annihilate the voluntaries' was the current phrase of the rampant Kirk-men—was undoubtedly the great anterior fact, the primal cause of the convulsion which reat the Kirk herself in twain, and has afforded all parties a long, and perhaps, profitable breathing-space in the higher controversy. Yet is it not surprising that, notwithstanding the significant hints of the legislature and the supreme courts, no prophetic voice among the four hundred and

twenty seven conventionists of November, 1842, was found to ask,—*Quo deinde fugam? quo tenditis?* ”

“Of that we have no absolute assurance. But as to the matter of your surprise, it was but the other day that an arch-tractarian, now to be sought for in vain within the pale of that church to which he then professed to cling with unshaken fidelity and love, said—‘Many a man would be deterred from outstepping the truth, could he see the end of his course from the beginning.’ Dr. C—— furnishes as pregnant an illustration of the truth of the maxim as Mr. Newman himself; and both cases are surprisingly instructive in their way.”

“Yet Dr. C—— used to betray somewhat of a *penchant* for vaticinating. He used at times to indulge us dissenters with a peep into futurity by no means very inspiring to us.”

“It is to be feared then he has gone with much of his merit as a vaticinator unappreciated by his brethren of the Free kirk, as well as by ourselves. He hoped to see great things done in his day, and he has seen them, though matters somehow have not fallen out exactly according to his prognostications. The astral influences appear to have greatly misled the worthy astrologer,—lured him to his own undoing.”

“Made a voluntary of him, I suppose you mean.”

“Precisely so! a vigorous, hopeful voluntary.”

“‘*In nova fert animus mutatas dicere formas!*’——

Henceforth, Ovid, hide thy diminished head! But here comes our worthy friend C, one of the best and meekest of the sons of men, and the fiercest of the sons of the Free kirk! We were talking,” continued A, addressing himself to C,—“We were talking of your Free kirk, and of some of its champions.”

“And no good either of it or them I dare say,” responded C.

“You do us injustice,” replied B. “You know that we dissenters,—voluntaries I must now call ourselves for distinction sake,—by no means regard the Free kirk movement with indifference; though we don’t think you have yet got quite clear of Egypt, we hope the Exodus is begun with you; and though you have not yet afforded us great reason to love you very warmly, we are glad to see you no longer repudiate us with the rampant scorn of former—they cannot yet be called distant—years. Now don’t frown so!—We think you have lifted a testimony for a great, a sacred principle, and have made a noble sacrifice for conscience sake; and we desire nothing more earnestly than that you should pursue that principle to its farthest consistent conclusions—”

“Which you think,” interrupted C, “would land us amongst yourselves! But that will never be! We are skilful enough to pursue our own course, to secure our own spiritual liberties, without compassing the destruction of our national Christianity. When we attempt that, we shall meet our doom, and that doom will be merited. The errors of an Erastian establishment only lay upon us a more sacred and imperative duty to maintain the church of Scotland—the national church—in its integrity and purity. And by God’s grace we will do so!”

“Beware of prophecy, C!” interposed A, “we were recalling some pregnant instances of mishap to vaticinating churchmen just before you joined us.”

“You Independents,” C continued, “have always been worse than blind



to the importance of the most important of positive institutions—the national establishment of the Christian religion; and the solemn, the imperative duty of a Christian people to maintain an adequate religious provision for the wants of the commonwealth. Existing in a state of isolation,—having no recognised community of interests as a religious body,—you would leave it to every man's individual means and capacity to provide himself with 'the bread of life.' Miserable apathy! You would calmly see souls around you perishing for lack of knowledge, rather than others should do for them what they will not do for themselves!"

"A lovely portrait of us, and drawn—as usual amongst Free churchmen—with as charitable as truthful a hand!" replied A, smiling, but not with bitterness, at C's warmth. "But allowing, if you please the errors, of Independency, and granting the expediency—the scripturalness, if you will have it so—of the church ever holding some intelligible relation to the civil power, it appears to me you Free kirk-men push the doctrine of the freedom of the Church a little too far. You say that it is the duty of the magistrate 'to provide that every thing done in your synods be according to the mind of God;' but after all, it appears you won't allow him to 'provide' any thing—to act in any definite spiritual capacity in the Church. How can the civil magistrate 'provide' what it is never within his power, by your new theory of spiritual independence, to cause to be completed? On this specific point either my intelligence desiderates more information than even all Dr. C.'s pamphlets have yet supplied, or it is utterly destitute of the generalizing faculty necessary to comprehend the full force of his attempts to define and maintain the relative rights of Church and State."

"If it were otherwise," responded C, "you would be the first Independent I have yet encountered who could grasp the idea of the just relation of the Church to civil society. The church—Christ's church—exists, and must always exist, whether connected with the State or not;—whether the civil government chooses to sanction it or not."

"And has existed in the purest form and highest efficiency—will you permit me to add—before it had received a single smile of courtly favour,—a passing recognition from the powers of social polity."

"Its purity I will not depreciate; but, in the nature of things, its full efficiency could only be put forth when adopted into union with the State."

"Well, we have our own rude views on that point too; but the terms of this union are?—

"Establish the Church for all; endow her for behoof of all; provide her with means commensurate to the enlarging wants of the whole community; and encroach not upon her spiritual independence."

"Frankly, as briefly stated; we all know Mother-church to be a most inclusive dame! But as men—Scotsmen, especially—will be religious in their own way, and after their own conscience, it may happen, in some latitudinarian epoch, that all will not recognise the features of their own creed in yours, and who then is to settle the claim of rival creeds to state-favour and exclusive patronage? Does not the recent history of your own church afford a pregnant illustration of the probability of the occurrence and recurrence of this difficulty? You Free kirk-men are zealous for ascendancy; and would, if you could, supplant 'the residuary establishment'—as you are pleased to call it—in the affections of the State, and

think you were therein doing the souls of men a service. The Residuaries resist your attempts to drive them from their alliance with the State, and are as conscientiously impressed with the conviction that they are doing the spiritual interests of the community important service, by fortifying their position against your aggressive efforts. Who is to terminate this controversy for the nation? Your Christian truth is not my Christian truth; but the object of us both is to have our own creed impressed upon the national character; and, with that view, each of us, with equal fairness and modesty, solicits the exclusive patronage of the State for ourselves. On what principle shall the State rightfully proceed in determining on which religious party it shall confer a political establishment?"

"The Bible must be recognized as the sole standard of faith by every government entitled to call itself Christian. And with the Bible before him, the civil magistrate cannot plead ignorance of his duty."

"But, my dear Sir, you do not see the Erastian theory of church-government in the Bible; and your quondam friends of an Erastian establishment do not see in it your orthodox theory of an establishment; and we Independents see no theory at all of an establishment in it. We all equally recognize the supremacy of the Bible in this matter; but our common and implicit deference as Protestants to that sole standard of doctrine does not, it appears, keep us to any agreement on this point."

"The old thrice-refuted argument which would strip the constitution of our country of its only principle of vitality! Believe me, our cause has sunk deep into the national heart; and the sentiment of the nation will still gather round a popular national church, from which blessings of peculiar worth have flowed to Scotland. Unhappy for her will the time be—if it ever comes—when there shall be no national recognition of Christianity! We seek to reform, not to subvert the national establishment."

"And much work in that way remains to be done! May it be well done and effectually done by them whose mission it is," rejoined B, cordially taking the hand held out to him, and exchanging a parting salutation with his friend of the Free kirk.

"Well," B resumed, "mine is no prophetic voice to say what shall be, or what shall not be, within these rapid days of ours; but these good folks have made a great step, and in a good direction, and have not yet done all they are destined to do. I do think the calmer and more considerate of the Free kirk party are becoming aware, in spite of themselves, that they have been attempting to reconcile the unreconcilable in their notions of a State church. Their sentiments are church; their presentiments, probably dissent. It would be too much to expect of the men of to-day's movement that they should abjure the connexion, to maintain which, on their own terms and previously-declared principles, I verily believe they would have jeopardized their lives to the death, if that would have served their party; but the speculative as well as practical tendencies of this matter are surely good; and the next generation will, I am persuaded, prove themselves the champions of a new order of things, without much further effort on the part of dissenters to enlighten them."

"Things must bide their time. Yet it is a question of time only. Time which fights the battle of truth, will fight this one also. It is well that, in spite of opinions repeatedly intimated, and never finally recalled, our Free kirk brethren have begun to speak of dissent and dissenters with

a certain measure of respect, and—as well as men can be expected to do who are engaged in the daily contemplation of their own ends as a party—to co-operate in friendly spirit those they so bitterly vilified in their frowardness and warm blood. It would be ungracious to inquire how far this conciliating spirit has come to them from considerations of temporal polity. Let us hope and pray that, like their Presbyterian brethren of the Secession, they may be furnished with increasing light to see, and strength to accomplish, the duty of men who are willing to take the Bible for their great statute-book; then will they dis sever themselves from the unclean thing,

‘Like Ajnt, never to return again.’”

“( ) for the clear and serene vision of truth!” exclaimed B, as awaking from deep reverie. “How difficult is it, even in questions of the weightiest and most solemn moment, to get beyond the range of the passions and interests of the heart, and obtain for ourselves the unadulterated verdict of the reason!”

“What should now be the duty of dissenters?” enquired A. “Is it their wisdom or their duty to remain quiet?”

“We need not go out of our way to provoke mere contention in a spirit of insolent challenge and defiance,” responded the senior of the two friends, taking farewell of his companion. “Ours is a glorious moral chivalry, if we will but sustain it well, with a temperate firmness, with clearness and simplicity of aim, with no false courtesy, and with no mere party-purpose or paltry aims. We have much yet to contend against, but our principles are becoming daily better understood by the intelligence of the nation. The march of events is working favourably for us. Above and beyond all, we have the strength of those whose indubitable conviction it is that the word of God, in its simple naked integrity, is with them.”

### HORÆ BIBLICÆ.—No. III.

THE JORDAN.—“Looking to the depth of the banks of the river, we clearly saw, as has been frequently noted, that they could not have been overflown [overflowed] either during the winter rains, or the melting of the snows on Hermon and Lebanon, or the rise and fall of the winds in the northern lakes of the river, in the sense in which the valley of the Nile is [overflowed] by the annual rise of that river. According to the Hebrew it is merely said that the ‘Jordan fills (מִלֵּא) all his banks;’\* a form of expression agreeing with present appearances. That of old, as now, however, the rise of the Jordan extended to the thickets on its lowest bank, is evident from the language of Jeremiah, alluding to the dislodgement of the fierce lion from his covert: ‘Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong.’† Such a rise in the river would not be inconsiderable, especially to those called to pass through the violence of its stream. ‘If in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?’‡ The thickets in the days of Elisha seem as at present to have been close to the river, for ‘when they came

\* Judges iii. 15.

† Jer. xlix. 19.

‡ Jer. xii. 5.

to Jordan they cast down wood: but as one was felling a beam, the axe-head fell into the water.\* The river-bed must then as now have been deep, for the prophet wrought a miracle to recover this implement. The discolourment of the waters of the Jordan from their action against the clayey banks, seems generally to have been known at this time, or Naaman, the Syrian, would not have asked, 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?'† [We do not see, by-the-by, how the inference here made holds good. Naaman might have made this remark even though he believed the waters of Jordan to be perfectly pure.]—*Wilson's Lands of the Bible*, vol. ii. p. 18.

GENESIS xviii. 6.—“Each *Seah* or measure is the third of an Ephah, equal to about seven gallons and a half, or nearly a bushel, English measure. This added to the calf and other articles mentioned in the two last verses, appears too great a quantity of food for the entertainment of three men. Some, therefore, have supposed that Abraham invited the principal members of his household to join his guests to do them honour; others, that a part was reserved to be given to them to use on the road. But as the Scripture does not seem to indicate any thing of the sort, we prefer the exposition of Abarbanel as more in unison with the generous character of Abraham, viz.: that he intended by an entertainment distinguished by variety, quantity, and excellence of food, to manifest his own liberality and respect for his guests. *חמץ* *Hearth cakes*. These are baked upon the stones of the hearth, which having been thoroughly heated by fire kindled on it, is then swept clean, the cakes laid on it and covered with live embers; the bread, or rather the thin cakes thus baked, have a peculiar and agreeable flavour. This kind of cake is frequently mentioned in Scripture, and is still used in the East. (See Niebuhr's *Description de l'Arabie*, p. 46.) It may be thought strange that in the large household of so wealthy a man as Abraham, it was necessary to prepare every thing, not excepting bread, on the arrival of a few travellers; an event, which according to the hospitable manners of the time and country, was not at all uncommon, but would frequently happen. Also to see Sarah, the wife of a powerful chief, who could on occasion command the services of three hundred and eighteen armed men, (xiv. 14.) occupied in the menial services of kneading the dough, baking bread, &c. But a knowledge of eastern customs serves to explain this, and many other apparently strange passages we meet in the Holy Scriptures. No more bread is made in the East than is required for the consumption of the day, as it will not longer keep good in a warm climate; and should travellers arrive in the middle of the day, cakes are soon baked for them in the manner described, or by spreading the dough over stones, or to the sides of an inverted pot or jar, and covering the outside with hot cinders, which is a still quicker method. The women of every household, even of high rank, do not disdain to knead and bake the bread with their own hands. We have an example in 2 Sam. xiii. 5—10, and such is even now the practice among the Arabs. With respect to the meat, it is to be observed, that very little animal food is used in the East, especially by the Nomades, though they have ample flocks and herds. Their usual

\* 2 Kings vi. 4, 5.

† 2 Kings v. 12.



fare consists only of flour made into paste, and boiled with some camel's milk; except on the occasion of a festival, or when a stranger arrives. See Burckhardt's *Notes on the Bedouins*. 'Fresh killed meat is not unfit for eating in hot climates, where it soon spoils.'—*From the Notes appended to the Jewish Translation of the Sacred Scriptures into English, by D. A. De Sola, J. L. Lindenthal, and M. J. Raphael. Lon. 1842.*

ROMANS viii. 17. *If so be that, &c.*—This conditional rendering of the conjunction, though acquiesced in by many of our English commentators,—amongst others by the generally judicious Barnes, whose annotation reads thus: "If this condition exist, we shall not be treated as co-heirs with Him, unless we here give evidence that we are united to Him,"—seems to us to distort the sense of the original, converting a simple affirmative declaration, gracefully added to the apostle's review of the spiritual privilege of believers, into a new hypothetical argument. It was no doubtful matter that the apostle and his brethren did suffer with Christ; the wonder and the doubt rather lay in this, that the fact should be so. But he at once represses the murmurings of impatience or distrust, and converts the sufferings of his brethren into an additional assurance of the heavenly inheritance, when he adds—as we propose to read the passage—"Since we suffer with Him, that we may be also glorified together," or "that we may also be glorified with Him." There can be no doubt that the conjunction here rendered by our translators, *if so be that*, may, as in Rom. iii. 30, and 2 Thess. i. 6, be translated *since*, *seeing that*, or *inasmuch as*; and the feeling and tone of this animated, hortatory passage appear to require a like rendering here in the verse before us.—(*From a Correspondent.*)

1 CORINTHIANS xvi. 22.—The words "*anathema maranatha*," with which this passage closes, are very frequently translated, especially by preachers, "accursed at the coming of the Lord," and the passage is used as a declaration of the certain destruction of the man who loves not our Lord Jesus Christ at the day of judgment. Now, that such shall be the fate of all who die strangers to the love of Christ, is a solemn truth; but it does not appear to be the truth taught in this passage. For, 1. The rendering above given, is not correct; the words simply mean, "Let him be anathema, [a separation:] the Lord is coming." 2. The anathema or separation, was church-excommunication, not eternal condemnation. The word is not used in the New Testament in the latter sense. 3. To render the apostle's words, "Let him be accursed at the coming of the Lord," is to make him utter a terrible imprecation, such as one cannot conceive it possible that such a man as Paul could utter; it is nothing less, in short, than to make him invoke damnation on those whose conduct he censures. 4. The phrase *Maranatha*, or its Greek equivalent, was one very frequently on the lips of the early Christians, when they would incite each other to duty, comfort each other in distress, or deter each other from evil; comp. Phil. iv. 5; 2 Thess. i. 7—12; Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7, &c. So we take it the phrase is used here. The apostle would have the Corinthians to separate from them all but the true people of Christ, and to urge them to this, he reminds them that the Judge and Lord of all was at the door. The passage should, therefore, stand thus: "If any man love not the Lord Jesus Christ, let him be excommunicated. The Lord is at hand."

## NOTICES OF BOOKS.

*The Three Win- Women, Morally and Religiously, Superior to Men.* By John Reid Miles; Author of a Dictionary of Scripture Geography, the Lives of Watts and Drew, a Continuation of the History of England, &c., p. 8vo, pp. 219. Liverpool: Edward Howell. 1847.

This book contains, *inter alia*, sundry autobiographical notices of the author, which have filled us with much marvel-ling. We learn from it that he has "passed through a course of high mental culture,"—that he had, whilst yet a student, made "research and accurate perception of the most abstruse things in the mental and material world,"—that he was "much noticed by Professor Myles who, with all his peculiarities and singular views, knew well how to appreciate talent,"—that "his knowledge was extensive on almost every topic,"—and that, whilst yet at college, he had made himself "intimately conversant with the works of those who have treated of the philosophy of mind and the dignity of human nature, from Des Cartes to Degerando, and Aristotle to Abercrombie." Such attainments in a Glasgow student are certainly very wonderful; but this is not all. From p. 78, we learn that it is now somewhat short of forty years "since he entered upon the study of Greek, preparatory to his entering the University. As this was written, at the latest, in 1846, we must infer that he entered college in 1806 or 1807. Now, allowing a period of eight years for his continuance there, and calculating from the later of these dates, it follows that Mr. Miles must have made himself "intimately acquainted" with the writings of Dr. Abercrombie on mental philosophy by the year 1815—that is some twenty years or more before any of them were published. A feat like this transcends all Greek and Roman fame. To master Aristotle was something; but to read a book twenty years before it was composed, is an achievement which we do not remember ever before to have heard of. It beats all the miracles of *clair-voyance* hollow.

On a book from the pen of such a prodigy, we dare not offer any criticisms. Had the work before us proceeded from any less wonderful a writer, we should have said that it was a poor affair; but there must be depths in it which surpass our poor scrutiny; and therefore we

discharge our conscience by leaving its merits to be found out by each of our readers for himself—if he likes.

*Recent Publications of the London Tract Society.*

THE London Tract Society has, of late years, without neglecting its original object, become one of our greatest publishing houses. The works it has issued would form a considerable library, and they are of such a character, both as regards their substance and their execution, as to entitle them to be placed on an equality with the publications of any of the great establishments that cater for the general reading public. In providing them, a just regard seems to be paid to the wants and the interests of the community. Here we find works that will amuse, and at the same time inform and improve, whilst in all, a careful attention is paid to the supreme claims of religion and good morals. Of this Society we may say what the Roman poet announces as the commendation due to the highest achievement in poetry,—

*Omne tulit punctum qui miscuit utile dulci.*

Some of its most recent issues are the following:—

*The Israel of God: Select Practical Sermons.* By Stephen Tyng, D.D., Rector of St. George's Church, New York, pp. 212.

*Addresses to the Aged.* By the same, pp. 101.

THESE Discourses and Addresses are written in a pointed style, and are well calculated to arouse the careless, animate the faithful, and cheer the desponding.

21 *Divine Cordial: The Saint's Spiritual Delight: The Holy Eucharist; and other Treatises.* By Thomas Watson, A.D. 1657. pp. 358.

*The Lord's Prayer: or the Doctrine of the Two Covenants.* By Ezekiel Hopkins, D.D., Bishop of Londonderry, pp. 376.

Two volumes in an excellent series, now in course of publication, under the title of "Doctrinal Puritans." The quaint, rich, and savoury treatises of Watson, somewhat contrast with the more elaborate dissertations of Bishop Hopkins; but both writers will be perused with pleasure by all who have a taste for our good old genuine Puritan

theology; though, by-the-by, how bishop Hopkins comes to be among the *Puritans* we can hardly conjecture.

*Monthly Series.* — No. 9. *Solar System, Part II.* No. 10. *Life of Luther.* No. 11. *Blights of the Wheat.* No. 12. *Ancient Jerusalem.* No. 13. *Philosophy of the Plan of Salvation.*

ADMIRABLE specimens of what this series is designed to be—treatises on common subjects, written in a religious spirit: they should be in every chapel and school library.

*The Elements of Moral Science.* By Francis Wayland, D.D., President of Brown University, and Professor of Moral Philosophy. 12mo, pp. 381. Edinburgh: Maclellan, Stewart, & Co. 1847.

We have much pleasure in introducing this book to our readers. The subject of which it treats is one of vast importance; but one on which we fear the mass of Christians in this country are miserably destitute of sound and intelligent views. This may have arisen from the fact, that hitherto, with a few exceptions, writers on moral science in this country have assumed a position either of direct hostility to revelation, or of marked divergency from it; we have not, in fact, any good book unfolding the science of morals written in a christian spirit, or with due reverence to the Word of God.\* The subject, however, is one on which no Christian should be without distinct convictions; and we rejoice, in the work before us, to see an attempt ably and successfully made to supply the desideratum to which we have referred. Dr. Wayland is a disciple of Bishop Butler, but he does not follow that invaluable writer slavishly. He takes the position which appears to us to be the only true one, of combining an appeal to the revelation of God in nature with an appeal to the revelation of God in scripture, in the determination of questions of duty. His views on the relation of these two revelations to each other appear to us sound and important; and he illustrates with much felicity the harmony of the two in the utterance they give on moral questions. We prefer the latter part of the work, which treats of

\* Dr. Wardlaw's work on Christian Ethics is rather a critique on other systems than a development of his own. It is invaluable for the purpose it was written to serve; but it does not obviate the justice of the remark in the text.

Practical Ethics, to the former part, which is devoted to Theoretical Ethics; the author seems more at home in the one than in the other, and the peculiar cast of his mind appears better adapted to the consideration of what is practical than of what is theoretical. We commend the work most cordially to our readers; and beg to thank the publishers for having in so cheap a form placed so valuable a production within the reach of the British public.

*Elegy on the Death of Thomas Chalmers, D.D.* By Rev. Robert Wilson, A.M., Author of the "Pleasures of Piety." pp. 22. Glasgow: David Robertson. 1847.

MR. WILSON'S poetry is characterised by healthy sentiment, ardent feeling, an elevated style of expression, and much sweetness of versification. In the piece before us he has summoned his powers to offer fitting respect to the memory of the genius and worth of the lamented Chalmers. We have read the poem with much interest, and commend it to our readers as well worthy their perusal. In the following lines the peculiar features of Dr. Chalmers's eloquence are happily sketched:—

"His eloquence was not the gentle breeze,  
That makes light wavelets dance on lakes and seas,  
But the resistless hurricane, whose sweep  
Moves all majestic o'er the mighty deep,  
When proudest navies, striving to withstand,  
Are toss'd like feathers on the foaming strand.  
His mental light was not the meteor's flare,  
That for a moment fills the darkened air,  
But the rich lustre of the star of day,  
That still shines brighter in his heavenly way.  
When in the pulpit he arose to speak,  
No ray of genius marked his placid cheek;  
Around his features hung a sleepy haze,  
As if each thought were lost in wild'ring maze;  
But as the morning lifts its drowsy eye,  
And pours a flood of glory from the sky,  
So from the kindling features of his face  
The misty clouds were all dispersed apace.  
The spell-bound audience, listening, held  
their breath,  
While he before them set both life and death,  
And strenuous urged their speedy choice  
to be  
The gift of life and immortality."

## CHRONICLE.

**I. DENOMINATIONAL.—1. Recognition at Alexandria.**—The Rev. Thomas M. Reekie, late of Dundee, having received a cordial and unanimous invitation from the Congregational Church at Alexandria, Dumbartonshire, to become their pastor, the services connected with his recognition, took place on Wednesday evening, the 21st July, at seven o'clock, within the chapel in Bridge-Street, lately acquired by the church. Mr. Ross, of Paisley, commenced the proceedings. Mr. Russell, of Glasgow, having put the usual questions to the pastor and church, offered up the ordination prayer. Mr. Ingram, of Glasgow, gave a very impressive and suitable address to the pastor, from 2 Cor. ii. 16,—and Mr. Arthur, of Helensburgh, addressed the church, from Heb. xiii. 17. The chapel was nearly filled, and all present felt deeply impressed with the interesting and solemn services. May the Great Head of the church signally bless and confirm this union to pastor and people, that his cause may prosper and extend in this important sphere. It may be proper to state, that the Congregationalists were the first to supply the spiritual wants of this populous and encouraging village, by commencing a preaching station in 1838, out of which the present church has sprung.

**2. Ordination at Donne.**—The church in Donne, vacant by the removal of Mr. Wight to Haddington, gave an unanimous and most cordial invitation to Mr. John Craig, missionary, Leith, to become their pastor. The invitation was accepted by Mr. Craig, and his ordination took place on the evening of Tuesday, 31st August. The introductory service was conducted by Mr. Russell, Stirling, after which he put the ordinary questions to the church and pastor-elect. Mr. A. Hood, deacon, in name of the church, signified their adherence to the call; after which, Mr. Craig read full and most satisfactory answers to the questions addressed to him. It appeared from his statement, that he has been engaged for the last seven years, as home missionary in connexion with Mr. Cullen's church, Leith, thus he brings to his new labours a large stock of experience. Dr. Paterson offered the ordination prayer; and our brother was solemnly set apart to the work of the ministry by prayer and the laying on of hands. Mr. Cullen

gave the charge to the young pastor, from 2 Tim. iv. 1—5. It was a solemn, earnest, affecting address, during the delivery of which the congregation was much impressed. Mr. Wight, Haddington, the former pastor of the church, delivered a pointed, faithful, and affectionate address to the people, from 1 Thess. v. 12, 13. He pointed out, and enforced, in solemn and earnest terms, the duties of a people towards their pastor; and showed in a clear and convincing manner, the advantages to be derived from the adoption of the course indicated. Mr. Herens, Montrose, concluded the work of the evening with prayer.

The congregation was large, and deeply interested throughout; and as they retired gave to their pastor the right hand of fellowship. Their own place of meeting was too small to contain the number who attended, but there was no disappointment, as the Methodist chapel was kindly placed at their disposal. We were very much delighted with the whole proceedings, and were very glad to hear that this infant church had conducted itself with the utmost unanimity and propriety during the vacancy. The prospect is fair before our brother, and we are sure we speak the mind of all, who know the circumstances connected with this church, when we say, that we most sincerely wish him and them God speed!

**II.—MISSIONARY INTELLIGENCE FROM INDIA.**—*To the Editor of the Scottish Congregational Magazine.*—DEAR SIR,—The accompanying extracts are from the Journal of a Missionary Tour made by my son, the Rev. John Smith Wardlaw of Bellary, in the months of January and February last. If you think them so likely to interest your readers as to give them your *imprimatur*, I may send you a second supply. Should you not wish this, please just cut off the little *italic* tail at the end of the present communication; and I shall take the hint.—Yours most truly,

R. W.

[Our readers will perceive that the "tail" remains in all its integrity, for which they will doubtless commend our editorial sagacity. We feel that our best thanks are due to our esteemed friend, for those valuable extracts from the Journal of his excellent son.—*Ed. S. C. M.*]



*January 21st, 1847, Mokay.—\* \* \**

\* “I had a long and somewhat interesting conversation with the chief Brahmin in the place, in the presence of a considerable number of people, respecting the divine attributes; the folly and sin of idolatry; the nature of Christianity, and the way of salvation through the sacrifice of Jesus, the Son of God. The people seemed interested, and listened attentively. I found the Brahmin a more reasonable man than most of his class. He condemned idolatry, and many of the practices of the country. He asked, amongst other things, whether I received support from government; and whether Mr. Mellor, and others, sent us any aid. I explained to him the way in which we missionaries were sent forth; that it was through the free-will offerings of Christians, who were desirous of imparting to all their fellow-creatures, the blessings of salvation. I was obliged to admit, that the chief collector, and those around him, as well as many Europeans, were far from giving us any assistance, but, on the contrary, they did much, both by word and deed, especially in their ungodly and sinful lives, to retard our work. He judged of Christianity by the character of the English generally, all bearing the christian name. I granted, that such a principle was natural, but insisted that though natural, it was not fair; that multitudes were called Christians who knew nothing of Christianity, and had never felt its power, and that he must form his opinions by perusing the Scriptures, in which our religion was exhibited in its true nature. Alas! that there should exist so much ground for this objection to the reception of our holy faith—an objection which we meet with at every turn. The profligacy of a large portion of our countrymen, and particularly those in the higher classes, still continues to present a grand obstacle, and one on which it is exceedingly painful to reflect, to the success of our efforts for the conversion of the heathen. Would to God, that this hinderance were removed!”

*January 22d, Ramdroog.—\* \* \**

\* \* “This morning I went again to the choultry at an early hour, where we had a tolerably large congregation, and were permitted, without interruption, to make known, pretty fully, the great truths of the gospel. I went back again after breakfast, for two or three hours. Hearing that there was a Roman Catholic chapel in the place, I visited it with the teacher (the native teacher who

accompanied him). It is a very small building, but neat and clean. It was decorated with diverse paintings, of an exceedingly poor description—one, of the Virgin Mother, with the infant Saviour; one, of the crucifixion; and several, intended as representations of the apostles—also with a variety of tale ornaments, of the most paltry character. There was a small altar, and on it two candlesticks, of a very primitive order, with a little bit of wax candle in each, a crucifix in ivory, &c. In front of it, several incense boxes, and, in a corner, at one end, a species of *cradle*, like those used by the heathen for carrying their gods; in which, I found the people placed the crucifix, and marched in procession, on Christmas day. Their number is small, and they are under the archbishop of Goa. They have a catechist, but he was not at home. They have no books among them; and none, of the few whom I saw, could read. They appeared extremely ignorant, and I fear their condition is little, if at all, better than that of the idolatrous heathen around them. I was pleased, however, with the reply which an old man made to one of the questions I put. I asked him, if it was by our merit that heaven was to be obtained. “No, no,” said he, “our merit is nothing;” and, pointing to a figure of the Saviour on the cross, he added, emphatically, “It is by *his* merits alone!” This town contains about five hundred houses; and, for its size, a good deal of cotton seems to be sent to different parts. Many heard the gospel, and received tracts and portions of scripture.”

*January 23d, Muddylerra.—\* \* \**

\* \* “Went again, after breakfast, into the *Pettah*, or that part of the town without the walls of the fort. Found a small building in the course of erection, as a Romish chapel; there being about a dozen of papists in the place. As we went along, a number of people gathered round us; and one, who acted as a kind of guide, seemed anxious that we should go to a house to which he pointed, at a little distance, and which, he said, was a temple, though it had no appearance of being so. We went to it accordingly. On a small raised platform, there was a wooden frame, on which some flowers were suspended—but *no idol*. I was surprised at this, and inquired into the cause. I was told, that they who came to worship there, worshipped *God*, who was an infinite spirit, without any image; that they

considered idolatry as foolish and sinful. I asked how they obtained this knowledge; and was informed that they had received it from an individual in another part of the country, whom they looked upon as their priest, that he had introduced this form of religion, this *new way*, into several places, within the last five or six years. Addressing myself to the man who was "chief speaker"—a Soodra—(one belonging to the lowest of the four great castes)—and a cultivator of the soil, I proposed to sit down, and took a seat on the ground accordingly, a *cumbly*, or native blanket, being spread by some one for my accommodation. Others followed my example, and we had a long and interesting conversation. I began by asking, how the individual referred to had been so far enlightened as to abandon idolatry, and to teach others the evils of image-worship. He tried at first to make out that it was from the perusal of the *Bhagacata*. To this the teacher and myself objected on various grounds; and he afterwards acknowledged, that our christian books, many of them, in his possession; and that it was from the time he had obtained these, that he had adopted and taught this new doctrine. We then talked of the nature and attributes of the Divine Being; the necessity of revelation; and the immortality of the soul. He had tolerably correct ideas on these points, but seemed to entertain the strange notion, that the *atma*, the soul of all men, was *one*—that each individual had not a distinct soul. We endeavoured to disabuse his mind of this conception, by pointing out its absurdity, and he appeared satisfied that we were right. In speaking of the omnipresence of the *Paramatma*, the Supreme Spirit, I asked, whether he thought that Spirit was *so in us*, as that our actions ceased to be our own. He replied in the negative. He acknowledged, at the same time, that we were all sinners, and that our sinful actions were in no way to be charged against God. My reason for putting this question was twofold:—to know whether he held the ruinous principle, so prevalent among the Hindoos, of an *absolute fatalism*; and to bring out the admission of our sinfulness and guilt, in order to show the necessity of an *atonement*, which, I was sorry to find, he steadfastly rejected, though allowing, in other respects, the excellence of Christianity. Our conversation was interrupted by the noisy clamour of a Brahmin, who found his way into the

place. We endeavoured to keep him quiet for a time, but he got so excited, that it was impossible to speak, and the noise became so great, that we were obliged to desist. I regretted this the more, that the place was so full of people, as full as it could hold, and they seemed disposed to listen. The people said, that no missionary had ever appeared among them before, except those of the Romish church; and from them they had heard little of the gospel."

*January 25th, Puttykonda.—*

\* \* \* \* "Soon after our arrival here, we had a visit from the Zillahdar, and afterwards from the Amildar, a fine portly Brahmin, who came in his *palkee*, and brought with him quite a train of attendants. He sat with us in the tent for nearly an hour; and I had a long and somewhat interesting conversation with him, about the place, the people, the object for which I had come, and the hopes and desires entertained by Christians regarding the heathen world. He had the common, but erroneous impression, that I was connected with, and supported by, government. This I endeavoured to remove, by explaining to him fully by whom we missionaries were sent, and the motives and principles by which they were influenced in sending us. He then put a very plain question, as to how much salary I received. I gave him an equally plain answer—stating the sum. 'I can't believe that; you *must* receive more than that.' I could hardly persuade him of the contrary; nor did he seem able to appreciate the spirit of *benevolence*—of enlarged *philanthropy*—by which Christians are actuated. He could not understand it; neither can the people in general. It is not the spirit of *their* religion. There is little in their system of the kind, the amiable, the generous. It is pre-eminently cold, and heartless, and selfish. No man appears to have the least idea of doing aught that is not *directly for his own good*, either in this world or the next. The attainment of immediate personal comfort and advantage, and the acquisition of *punyam*, or such an amount of *religious merit* as may entitle a man to a measure of happiness at which he may aim in the world to come,—are the predominant—I may say the *only* principles by which the people, from the highest to the lowest, are influenced. It is no matter of surprise, therefore, that a system which requires supreme love to God, and universal and disinterested benevolence to man—which is utterly opposed to the doctrine of

human merit, and denounces all self-righteousness,—making man, at the best, a creature, in the sight of heaven, ‘wretched, and miserable, and poor, and blind, and naked,’—and which exhibits *grateful affection* to him who is the author of salvation, as the grand element of all actions which receive divine approval, and final happiness as to be enjoyed solely through the merits of another; it is no matter of surprise, that a system like this should be viewed by those into whose minds the principles before referred to have been wrought from the very opening of their existence, with mingled feelings of incredulity, and wonder, and disdain.”

\* \* \* \* \* “The Amildar having invited us to pay him a visit, we sent word about three o’clock, that we were coming; and on our arrival at his house, we found him, with a large number of persons, in readiness to receive us. He seemed disposed to be very friendly, and we remained for at least an hour. After a little talk on general subjects, and, as usual, a presentation of fruit and flowers, he proposed a question, of his own accord, for consideration,—asking, in my name, a Pundit, or learned Brahmin, who was present, ‘*What ground there was for the worship of idols?*’ The Pundit said—as most persons of any intelligence among the people say—that it was not the idol itself that was worshipped, but God through the medium of the idol; and that such a medium was necessary, as God was an infinite spirit, and could not be worshipped without some sensible object to aid the mind in rendering homage to an invisible and incomprehensible being. I made answer at some length. The substance of my reply was:—1. That we should endeavour to form in our minds the conception of a being possessed of all perfections, and worship him ‘in spirit and in truth;’ that it was difficult to do this, perhaps, but that it *might* be done, and that it *was* done. 2. That an external visible object, an object of sense, could not, in the nature of the thing, assist in forming a correct idea of an invisible spirit, and in keeping that idea before the mind of the worshipper, as a molten image, or a block of wood or stone, carved by the hand of man, had no connexion with, and bore no resemblance to, the divine nature. 3. That by the use of idols—of objects visible to the bodily eye—men soon come to think of nothing but those objects, and actually to worship *them*. 4. That there was *no evidence* whatever, that the Deity dwelt

in the idols which the people worshipped; though the priests pretended to impart life to the idol,\* it gave no sign of possessing such life; that it was quite against all reason that they had the power, by a *muntrum*—a few numeering words—of introducing the divine nature into it,—that they had the power, at pleasure, of *localizing* the divine being; and that they afforded no proof whatever, either by miraculous works or otherwise, that they had any title to be considered as possessing such power, and that, in such a case, their word was not enough. 5. That the *Veda* did not countenance the use of idols, though it was permitted by the *Puranas*; that in the *Veda* there were hymns of praise to the elements, to the sun, to the moon, and other works of creation, but that it was opposed to image-worship; (made a few remarks here on the origin and progress of idolatry.) 6. That the worship of the Creator’s works was idolatry according to our scriptures, as well as the worship of images; and that idolatry in every form was, according to those scriptures, an abomination in the sight of God. The Pundit here remarked, without questioning the divine authority of our scriptures, that God had discovered different ways of serving him, and of obtaining salvation to different people. To this I objected, on various grounds; urging especially, that, if idolatry was *in itself* hateful to God, it must be hateful to him, whoever the people were that were guilty of it. I then spoke of the necessity of a Saviour, and the worthlessness of what men call good works; that we could not, either by *intense meditation*, or any acts of our own, obtain *punyam*—any merit whatever, before that holy and just God whose law we had violated. This was a doctrine which he did not at all relish. When I had done, a little discussion on other points followed, between the native teacher and him. The Brahmin seemed to feel that he had had the worst of the argument all along; and, getting somewhat vexed and annoyed, he began to quote diverse *Shlokas* (stanzas) on a variety of subjects, from the *Bhagavata*,†

\* The consecrating of the idol is called *prana pratishtha*, because life is supposed to be imparted to it through the *muntrums*—mystical verses or incantations of the Brahmins.

† “The *Bhagavata* is a work of great celebrity in India, and exercises a more direct and powerful influence upon the

as fast as his lips could utter them, making a sort of running commentary as he went along. I tried several times to get him to pause, but could not succeed. His object was, obviously, to show off his own learning, and to prevent us from speaking any more. We managed, however, when he had come to a conclusion, to make a few remarks, and then proposed to leave. Before going, Mrs. Wardlaw was invited to the room where the females and young children were. I accompanied her to the door; and the sight of a European gentleman in such close quarters seemed to alarm them somewhat, being rather a novelty. There were not many—the family being a small

opinions and feelings of the people than, perhaps, any other of the *pūranas*. It is placed the *fifth* in all the lists; but the *padma purana* ranks it as the *eighteenth*, as the extracted substance of all the rest. According to the usual specification, it consists of eighteen thousand Slokas.”—*H. Wilson's Preface to the Vishnu Purāṇa*.

one for this part of the world, where the patriarchal system prevails to a great extent; one family consisting of what, in England, would be several families. The Amildar then conducted us to his garden, and had some vegetables gathered for us; thence to the entecherry; thence all through the bazaar, as it was market day, and back to our tent. We had also the *Shristadar* and the *Zilladar* in attendance; and all the three remained in our tent for about half an hour, conversing on various topics. I gave the Amildar a copy of the gospels, with one or two tracts in Telugu; and the Shristadar some tracts in Bulavanda; which were gladly received. It would have amused our good friends at home, to have seen my dear wife and myself, marching with these native officers of government, at the head of a host of their attendants, and a crowd of wondering people! I went again to the bazaar with the teacher, when we gave away a number of tracts, and spoke to the people.—(To be continued.)

## FIRESIDE.

RELIGIOUS EDUCATION.—Your children are immortal spirits, whom God hath for a time intrusted to your care, that you may train them up in all holiness, and fit them for the enjoyment of God in all eternity. This is a glorious and important trust; seeing one soul is of more value than all the world beside. Every child, therefore, you are to watch with the utmost care, that when you are called to give an account of each to the Father of spirits, you may give your account with joy and not with grief.

Religious education should begin in the dawn of childhood. The earliest days, after intelligence is fairly formed in the mind, are incomparably the best for this purpose. The child should be taught as soon as he is capable of comprehending the instructions which are to be communicated. Nothing should be suffered to pre-occupy the place which is destined to truth.

If the intellect is not filled with sound instruction, as fast as it is capable of receiving it, the enemy, who never neglects to sow tares, when parents are asleep, will imperceptibly fill it with dangerous and noxious growth.

The great truths of religion should be taught so early, that the mind should never remember when it began to learn,

or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles, to have been woven in its nature, and to constitute a part of all its current thinking.—*Dwight*.

INWARD INTEGRITY AND OUTWARD UPRIGHTNESS.—Two things a man ought to respect while he lives here: his inward integrity, and his outward uprightness: his piety toward God, and his reputation among men. The one is by performance of religious duties; the other, by obedience to the laws public: the one makes his life famous; the other, his death happy; so both together bring credit to the name, and felicity to the soul. I will so be alone, as I may be with God: so with company, as I may please the godly; that report from good men may speak me virtuous. Thus, whensoever my breath shall be made but air, they shall believe, and I know myself to be blessed. The death of a good man is like the putting out of a wax perfumed candle; he recompenses the loss of light with the sweet odour he leaves behind him.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

NOVEMBER, 1847.

MAN—A FRAGMENT.

BY THE LATE M. VINET OF LAUSANNE.

(Translated from the French.)

THE word *orphan* is enough to awaken our pity. But ought it not to be awakened by the mere sight, the mere thought of an *infant*—of a man entering on life? What nakedness, what feebleness, what impotency! There is no animal whose beginnings are less glorious; the insect might, in this respect, excite the envy of man. The king of nature, essaying to live, has more difficulty, apparently, to do so, than the meanest of his subjects; circumstances of humiliation surround the history of his earliest growth; and if a mollusc could laugh, man in a state of infancy might provoke its merriment.

Many animals excel him in strength; all are better protected; all are clothed or speedily become so. He will grow stronger, yet without equalling the bull in this respect, though the bull is by no means the strongest of animals. Years do not cover him with a fleece, nor cause talons to spring from his hands, or horns from his brow. There is no proof that his senses are naturally more perfect than those of the majority of his subjects, and, in regard to instinct, he is evidently their inferior. His development, compared with that of the beast, is extremely slow; he spends his life in preparing to live; and when he is prepared, if he ever is, he dies. At least, this much is certain, that for the attainment of such animal perfection as he is capable of, he requires proportionably a much longer time than the lower animals.

It is true that he walks on two feet, that he looks upwards to heaven, that he has hands, an expressive figure, and an articulate voice. All this signifies something, and promises much. These are presages of his greatness; but his very feebleness is so also, and the indignities of his cradle are honours in disguise.

If man is truly man, that is to say a creature free and intelligent, the offspring and the image of God, the mediator between matter and spirit; it is exactly thus that he *ought* to come into the world.

The advantages, of which man is tempted to envy the lower animals  
NEW SERIES.—VOL. VII. z .

the possession, would, in all probability, if conferred on him, have consigned him to the rank of those animals. Armed, covered, strong as a beast, he would have felt himself independent; he would have been so. Hence there would have been no human society, no civilization, in effect no humanity. Our weakness is a source of dependence, and our dependence is a source of greatness. Who needs to be reminded that the *family*, in the human sense of that term, is a boon purchased at the cost of these apparent indignities?

The final cause, the design of Providence, appears here very strikingly. But this is not the only end of the Creator in this arrangement. In causing to be born so pitifully the king of nature—the being without whom the creation is a sentence without a verb, God has purposed that man should be constrained to seek his greatness elsewhere than in what is material. He has turned the look of man towards the world of mind. If man is not a spirit he is not the first of animals. The mind alone, combined with the affections, assures and prolongs his existence. It is to make him realise this that God reduces this haughty monarch to the most severe incognito. The feeble body is the crib in which God cradles and keeps our immortal spirit. The divine Artificer is not ignorant of what every jeweller knows, that it is not the most precious of metals, but one of inferior worth, that supplies the best mounting for the diamond.

This remarkable arrangement has another design. God has willed that we should be workers with him in the work of our own development. As respects the animal, God takes all upon himself, and leaves nothing for it to do; but man, beyond a certain point, in some sort makes himself. God, no doubt, is ever present, and without ceasing superintends the process; but he is invisible and silent—until for the accomplishment of a still greater design, and to produce an entirely new creation, he shows himself and speaks.

It is thus, without disowning or depreciating matter, that God manifests the pre-eminence of mind, to which he has subordinated every thing, and towards which every thing is made to gravitate. He has given this important lesson in more than one form. That pre-Adamite creation which science is exhuming before our eyes, and of which it is gradually unfolding the whole frightful history, was the triumph of matter:—It has given place to a new world, where mind, incarnated in man, is apparent. Even in the history of mankind itself, it is, in every department, matter which commences and mind which terminates the march. The Pyramids preceded the Parthenon; the carnal and massive poetry of the East formed a prelude to that of Greece, where spiritualism made for itself way. In religion the living God supersedes the powers of nature, and symbol worship gives place to that which is in spirit and in truth. The most sterile and the coldest of the quarters of the globe is the glorious theatre of all these triumphs of the spirit; and the first step of Paul on the soil of Macedonia was the opening of a new era in the history of humanity—may we not say in the history of God? Every thing conspires to the glory of “the thinking reed,” or rather of that thought which has made the reed to think.

\* The writer, of course, means here the history of God as manifested to and known by man. God in himself can have no history.—*Ed.*

## ON MAKING A FORMAL OR HYPOCRITICAL PROFESSION OF RELIGION A SUBSTITUTE FOR PERSONAL HOLINESS.

BY THE LATE REV. EDWARD NAPIER OF DALKEITH.

I TAKE it for granted, that my readers will generally admit, that where a profession of religion is made, a true one is on all accounts better than a false. It must be granted, indeed, that there are certain temporary advantages gained from a false profession; but they are chiefly reaped by others—not by the deceiver himself. A false profession swells the number, and augments the pecuniary resources of societies which bear the name of Christ. The deceiver himself is laid under certain restraints, and trained to certain duties, and acquires a respectable character for a season, and so benefits society at large. There may be other advantages gained besides these, but they are neither lasting nor substantial. When a man makes a false profession, he necessarily falls into certain evils. Whether he perceives it or no, he is guilty of gross dishonesty and falsehood, in regard to things the most sacred and awful. He professes to be a friend of God, while his carnal mind is enmity against him. He professes to serve God, while his whole life is spent in the service of the devil. He thinks to escape detection under the eye of him “to whom hell and destruction are naked.” A man with a false profession never can enjoy the solid benefits, or substantial enjoyments of eternal life. Go where that man will, let him engage in whatever he pleases, the wrath of God abideth on him. The devil claims him as one of his children; and his heart all the while remains “deceitful above all things, and desperately wicked.” Admit such a man to the Lord’s table, is it any privilege—any pleasure to him? Address him as a disciple of Christ, on every topic fitted to cheer and gladden the heart of one whose heart is right with God, is such a man ever interested by what you say? But all this is light, because it all refers to this world. The self-deceiver fills up the measure of his iniquity and he dies—often unexpectedly; he had no prospect of death but a few days before, now here it is. It is very likely it finds this man at ease in Zion, and busy with the things of this world. “On that day his thoughts perish.” Death seizes him without preparation. It may be he had often been warned of the folly and danger of a false profession. He admitted the truth of the saying, but could not allow that his case was meant. Well, to make death at all comfortable and peaceful, one must *have* mercy, not the mere name of it. One must have the grace of God, not the form of godliness only. One must have a good hope *through* grace, of a resting place after death, and not a hope resting only on such a flimsy bottom as, that one was a member of a christian church. So thus the poor self-deceiver is driven out of all his old hopes and haunts; but he finds no substitute. He is driven at death out of all his specious pretences of piety. His soul is then unveiled, the mask is taken off, and all the hideous deformity of his heart is made naked. There is nothing now to tempt the man to play the hypocrite, and all the malignity and ungodliness of his heart flame out without control. The poor hypocrite or formalist is driven out at last, too, from

all those means of grace and salvation which he so long and grievously abused. There are no Sabbaths kept, there is no gospel preached, no warnings sounded in hell. Here the Lord's table is not spread to be profaned by those who sat and drank damnation to their own souls. Here the people of God are not grieved and heart-broken by the unhallowed tempers of those "who crept in unawares" into their fellowship. A separation has been made at last; a great gulph fixed; and the righteous and the wicked meet in one fellowship no more. Now if this is the end of a false profession, how grossly are they deceived who make it a substitute for personal holiness! And, alas! at what expense are wealth, and numbers, and influence procured in corrupted churches. They are procured at the expense of all the souls who are lost through the unfaithfulness of ministers and office-bearers. Some in our day plead with the children of God to remain in a corrupted communion. Oh! if such men would but turn their powers of persuasion and argument to urge those who are without God to leave the table of the Lord, and cast off a profession which only lays a snare to their souls, and a load of guilt on their heads. Let them use the discipline of God's house to expel those who are not willing to go freely. Let them only purge out the old leaven and there will be no need to exhort the disciples of Christ to remain; why should they leave? But for any christian man to remain in a corrupt body, in which his hands are tied, and his voice silenced, while precious souls are deluded with hopes of heaven, when ready to drop into hell, is to do the devil's work for him, by holding out false lights to lure souls on the rocks of perdition.

I entreat those who have the privilege to be connected with churches who both can do their duty, and in general perform it, to remember Heb. xii. 13, 16. Assume it as probable, that in the purest churches fornicators and profane persons may arise, that some of you "may fall after the same example of unbelief." Deal then with a backsliding brother or sister as one who must meet them both before God and all the universe. If one soul be lost through your neglect, ten thousand excuses will not bring back that soul from the pit, nor vindicate your conduct. Ponder well that passage in Prov. xxiv. 11, 12. Now, what I want to show and prove is this, that there is no need to be deceived about the soul unless we choose. Dear reader, deal faithfully with God, and he will deal faithfully with you. Remember it is a scriptural duty to examine yourselves. 2 Cor. xiii. 5. Suffer me then to propose a few questions to help you in this duty. 1. Do you receive all that the Bible contains as infallibly true? He who first admits that a fact or doctrine is contained in the Bible, but must still reason and doubt, and even reject it, is truly an infidel in heart, and a devil in pride. When it is made evident that any matter is revealed in the Bible, we must either admit it as true, or hold that God is a liar. Do you then, reader, approve of all the judgments and ways of God? There is nothing to hinder almost any party from receiving the Bible cordially, provided only those doctrines were set aside, and those practices departed from, which each party dislikes. What should hinder a worldly profane man or woman to admit the Bible to be the word of God, if you only let them live as they like? If you set aside the doctrine of eternal punishment, the universalist may be a good Christian after all. If the deity and atonement of Christ be put down, Socinians may come and be



received into the fellowship of saints without scruple. So even Deists, if you will depart from the one doctrine of inspiration, will admit that the Bible contains many sublime and wise sayings. In one word, it is the sure sign of an infidel heart, to pick and choose what it likes from God's word, and reject all the rest. One whose heart is right with God, says, "I esteem all thy precepts concerning all things to be right." But one may say, "I thank God I am no Universalist or Socinian." And yet for all that, reader, you may be far from giving a cordial reception to all the word of God. This is always the case with one when the means of grace do him no good. When warnings fail to arouse, when invitations fail to draw, and promises to awaken either confidence or joy,—these are plague spots of unbelief. This is always the case with one, too, who is offended with a faithful application of the word of God to his conscience and his ways. When you find a man cavilling with, ridiculing and shunning what he cannot refute, and going to hear another preacher who lets him live at peace in his sins, this is a man who as really rejects the council of God as a Socinian.

2. But I ask again, are your minds and characters conformed to the mind and ways of God? Are ye holy, as God is holy? It must be assumed, that God is in the right, and we in the wrong, in respect to all points of difference between us. It must be granted, that God ought to have his way in settling every thing in which we disagree. And it is certain, if we refuse to come into all God's terms with regard to salvation, he will have his own way in our destruction, whether we will or no. It is then the highest wisdom of a creature to conform his ways of thinking and acting to the mind of God, it being absolutely certain, that if we conform not to his ways he will not conform to ours. We know that God cannot but love righteousness and hate iniquity. Sin is an abominable thing which his soul hateth. Do ye put away sin from before him? He is the God and Father of our Lord Jesus Christ, the Father of mercies, dispensing mercy on the ground of the atonement to those who believe in Christ. Have ye accepted of mercy at his hands through this channel? He is, in fine, a combination of all perfections. Do ye give him your whole heart, so that none has a greater hold of your affections than God? What are your views of sin? I do not ask whether you feel strongly or no. Nor do I inquire if you think yourself to be a great sinner or a small one. But are you convinced from the word of God that sin is so utterly without excuse or defence, that it is an infinitely great evil, comprehended only by the mind of God; so that you utterly despair of rendering a satisfaction to God for it, either in whole or in part? Do you see that you lie wholly at God's mercy, and cast yourself wholly on the finished work of Christ? This is a right view of sin, and until one adopts this view he is ignorant of it. Have you found rest in Christ? It will be no satisfactory answer, remember, to my question to say, "I am sure I wish to get rest in Christ, I am willing and seeking to get it." Multitudes who only wish and seek never find it; because their very want of success shows that they have been seeking in a wrong way, or in a wrong quarter. Rest in Christ immediately follows believing God's testimony regarding him. Rest in Christ is nothing else than the satisfaction which the soul feels in the sufficiency, worth, and glory of his finished work. Those who fail to get rest in Christ plainly prove that they do not believe what God says of him—that they do not regard his work as trustworthy. But one may say, I dare not believe

and apply the promises to myself, because it would be so presumptuous. Presumptuous! Why, wherein lies the presumption in accounting that true which God has said? It is certainly presumption, or worse, to account it false. Where is the presumption of accounting one's self a sinner ready and deserving to perish, and taking what is freely offered to all in such a case—eternal life in Christ? Is it presumptuous to believe that Christ came into the world to save sinners, and that he really meant to do what he said? The presumption lies all on the other side. In refusing salvation on the broad ground that it is free to all; in acting as if one could do without it; in treating Christ as if he were either unable to do what he undertakes, or did not mean what he says,—are ye what ye profess to be? 3. Ye profess to be the disciples of Christ, are ye *like him*? This is an intelligible, and ought to be an unexceptionable test. If I am required to try my own or any other man's character by what one knows of religion, by one's feelings, by one's outward conduct, it may be a difficult matter to make the standard definite and distinct. But when I am required to try any man's christian character by this test, Is the man *like Christ*? I have a clear idea of the standard, because *his* character is so marked and decided, that no one needs to hesitate about what it was for a moment. Who can fail to see that in all he did and suffered he was actuated by supreme love to God; it was his chief business and study to please Him. Now, reader, what is the chief actuating principle of your life? Is it to please God, or man, or self? Again, who can fail to discern that Christ had the most pure and disinterested love and grace toward the children of men; was it not for their sakes he endured the anguish of the garden, and the deadly agony of the cross? Reader, are you like him in these features of his character? Although the world abuse or injure you, do you love it still? Is there no grudge harbouring in your mind? no malevolent feeling which comes again and again craving for revenge on some one? And was not Christ holy, harmless, undefiled, and separate from sinners? Is it your study to be like him in this respect too? Do ye shun the appearance of evil? If ye do, ye can pray for the blessing of God on all ye undertake, and do nothing on which ye cannot pray for a blessing. There is nothing ye do which ye would not like to be surprised in by death, or which ye would not like to be mentioned on the day of judgment. 4. Is your soul in a healthy state at the present time? Do not say, "I remember the time when it was, and although I have sadly fallen away from the truth both in heart and practice, yet I have good hopes that God will restore me." Now, first of all, it being admitted that you have fallen away, and are in the case of one who has rebelled, is rebelling, and means to rebel, that doctrine on which all your hopes rest, the doctrine of the saints' perseverance, cuts away all your hopes together. The doctrine is this, "that *true* disciples always persevere in grace and holiness to the end." You have come short, fallen away. The doctrine on which you rest declares you a child of the devil.\* You say, "My soul was once in a healthy state."

\* I beg my readers to observe, that the case supposed in the text is that of an habitual sinner, what the Scriptures (Jer. viii. 5,) call "a perpetual backsliding—those who hold fast deceit and refuse to return." It is a distinction of great importance, that character is not decided by individual acts, only by the *habitual course of the life*. Thus. Noah was not a drunkard, nor Aaron an idolater, nor

What a mournful saying is this! One who is dying says, I was once healthy. One who is in rags says, I was once rich. One who waits the day of his execution says, I was once innocent: and not a few amidst the torments of hell can say, I was once a member of a christian church, and thought I was sure of going to heaven because I held this station. I repeat my question then, is your soul in health just now? If it be, your estimate of the pleasures, gains, and advantages of the world will be very low. You will neither be lifted up with gain, nor cast down by loss. Praise will not puff you up, nor blame (unless it be deserved) distress you. If your soul be in health, you will relish the Bible. A vain mind may find pleasure in hunting after sermons; an ungodly man may even relish a religious book, or a commentary, if either be written by some great and eloquent man; but it is only a godly man who sits down to drink the living water fresh from the fountain, with the desire and relish of one who has been travelling for days in a barren land, where springs or shrub or herb there is none. If your soul be in health, secret prayer will be accounted one of your most valued privileges. An hypocrite may pray before others, and even by himself as *a duty*; but it is only a child of God who knows the pleasure and the privilege of pouring out without reserve his warmest, freest thoughts and desires into the bosom of God, as into the bosom of a father. If your soul be in health, ye will only relish the society of God's people. The formalist shuns them because, he says, they are so vulgar, so ignorant, so little esteemed in the world. Ha! what should we think of the loyalty of that man who consorted daily with rebels and traitors, on the plea that they are well-bred, well-informed, and of considerable notoriety and influence in society! A child of God sees in all the disciples of Christ an image of their master; this must give dignity and grace to the meanest, and lend a worth to the whole character which all the titles of a kingdom cannot impart. To talk of the vulgarity of one who is like Christ—the ignorance of one who knows God—the little consequence of one who is to possess an eternity of glory in heaven! is nothing better than the self-conceited silly drivels of a fool, who looks on his body as of more consequence than his soul, on time as of greater importance than eternity, and the opinion and applause of a mad besotted world as more to be regarded than the judgment and approbation of God. Dear reader, I here conclude these observations. The subject is not finished or exhausted, but I thought a few pointed remarks more likely to be read and remembered than a more lengthened discussion. It is my earnest prayer that God himself would undeceive the deceived, and turn them to himself; and that he would keep all others “from falling, and present them faultless before the presence of his glory with exceeding joy.”

Jacob a liar, nor Peter an apostate, although they committed individual acts of sin of the nature indicated. The habitual course of these men was godly; their glaring sin the exception. But the silent and continued indulgence of vindictive lascivious worldly desires and thoughts, decide that a man has left the way of salvation—that the Holy Spirit of love, of purity, and godliness has left him, and that the devil ruleth in his heart, and uses his hands to forward his malignant and ungodly purposes. See an excellent Note in Fuller's Works, vol. v., pp. 694, 695.

## PROSPECTS OF THE ANTI-STATE-CHURCH CAUSE ON THE CONTINENT.

By THE REV. N. ROUSSEL.

*Paris, April 1st, 1847.*

It is impossible to avoid being struck with the concurrence of circumstances which favour the separation of Church and State in Europe. This concurrence is the more remarkable, since the circumstances do not spring from the will of the partizans of separation, but on the contrary from its adversaries; latterly, we have even seen the warmest friends of the State Church pronounce in favour of the Free Churches, because they risked being themselves obliged to change their position. The revolution recently effected in the canton of Geneva, was inspired not only by hatred of the aristocracy of wealth and family, but of the religious aristocracy likewise. The people hated true Christians for their strict principles, and the national clergy for its power. Thus the new constitution has disinherited the *venerable company* entirely composed of pastors, and has transferred their functions to a consistory composed of four-fifths of laymen, and it has given the people at large a voice in the nomination of pastors: seeing itself thus threatened, the *venerable company* which heretofore had shown nothing but opposition to the freedom of the church, declared that there were circumstances in which the plague of separation became a duty! Two of its pastors have been brought by the government before this same company, for having made in the pulpit some unfavourable allusions to the last political revolution. Far from condemning them, the company replied with insolence to the government, and the latter retorted in the same tone. At present there is a difference between the two powers, and I know not how it will terminate. Meanwhile, the most zealous Christians and the most decided infidels demand the separation of Church and State; those who are between the two extremes say that this separation is good in theory, but impossible in the realization at present! such is the ignorance of the people.

In the canton of Vaud, the question is much farther advanced. The Free Church there is decidedly organized. It has held its first Synod, which has voted for a constitution which, before its final adoption, must receive the approbation of the churches. Here is a summary of its labours, which may be considered definite. The churches shall be united in one body and under a common government, which shall be vested, not in the hands of pastors only, but also in a Synod composed of representatives from all the churches. Churches shall be formed by voluntary accession; no person can be a member of the church by birth, but by the adoption of its principles at the age of reason. The profession of faith is very short, and has for its centre salvation through faith in Jesus Christ. All the ordinances of worship, even the communion, are accessible to every one: upon this point the Free Church is widely distinguished from the dissenting churches, which do not administer the sacrament without examining the faith of their members; it judges no person, but accepts each on his simple declaration; even scandalous sinners, who, after being admonished by the pastors and elders, have been excommunicated from the church, are at liberty to come to the communion, because the church,



while repudiating the conduct of such persons as a body, does not wish to set itself as a judge of their consciences before God. The work of separation is then effected in the canton of Vaud, and every day new members, even pastors of the governmental church join it, repulsed as they are by the oppressions of the officers of State.

The same things are in preparation in the canton of Berne. One Zeller, a Rationalist, has been nominated professor of theology. Opposition soon manifested itself through some pamphlets, and the government did not fear to cite two authors before the criminal tribunals. Furthermore, they gave orders to the pastors to calm from the pulpit the anger of the people at the nomination of the new professor. It is impossible that this order should not be disregarded by the majority of the orthodox pastors, and perhaps before the close of this letter I shall receive the announcement that the struggle has already commenced.

In France we have not yet reached this point, but it is easy to see that the system of separation is gaining favour. The Central Society of Evangelization, which has recently been formed to sustain the National Church, is the best proof of that which I have advanced, for it has excited very little sympathy, and has only served to provoke the zeal of the friends of the Evangelical Society of France, which they reproach with tendencies to separation.

The Free Church of Scotland, which, at the period of its formation appeared to separate with regret, and which placed union with the State as the model to follow, this church has come to the aid of the Free Church of the canton of Vaud, and has offered to sustain Free Churches in France.

But if on the one hand efforts are making to enfranchise the church, on the other, there is an effort to deprive us of our religious liberty, by measures which will have the same result. The Baptist preachers who were condemned at Lyon for holding religious meetings, have been condemned anew at Amiens, where they had appealed from the first decision. Further, the Attorney General of Angoulême has just made an application to annul the decision which had acquitted me for having preached at Mansle. You will perhaps recollect that last year the authorities seized from me some copies of a tract entitled *An Appeal to the Priests*, which I had sent to the 32,000 curates of France. As six months had passed away since the seizure, I thought the government had abandoned all idea of pursuit; but I have just learned that this time has been occupied by many judgments in the courts which have declared themselves incompetent. The Attorney General of the Royal Court of Paris has himself decided very strongly against this prosecution, and it was found necessary to declare that such was the will of the minister, to induce him to yield. The Court of Appeals ought now to bring me before the Court of Assizes, (a criminal tribunal,) where I shall be tried for having insulted the Catholic religion and its priests, by counselling them to abandon a profession which they exercise against their conscience! Happily, the matter will be decided by jury, and I count on an acquittal; if not, I shall write my letters from prison.

I am consoled in advance for these persecutions, by the fact that my *Appeal to the Priests*, has not been useless. I know already of four curates, who have given or will give in their resignations; others will

follow their example; in any event, the suit they have instituted against me will serve to engage public opinion in my favour. This opinion is already decided against the celibacy of the clergy, and as I counsel Romish priests to marry, I expect to see the press take part with me, as it has already done against the Court of Appeals, which rejected the suit of the ex-curate Vignand, who wished to marry.

A ministerial revolution has been accomplished in Bavaria. A Jesuit ministry, having M. Abel at its head, has for a long time governed that country. The king desired to withdraw himself from its tyranny, and his ministers were in opposition to him. At the same time the monarch has committed the folly of attaching to himself, as an all-powerful favourite, a Spanish dancing girl, whose loose life at Paris was well known. M. Abel and his colleagues have adroitly profited by this circumstance, to protest against his conduct, and to withdraw in the name of virtue. No one is deceived by these false appearances of disappointed ambition; and while blaming the immorality of the king, every body is rejoicing at the fall of the ministry. This kingdom, then, has entered upon a more liberal course of policy, and Protestants, who have heretofore been persecuted, will be the gainers. A single fact will apprise you of the extent to which their consciences were oppressed: Protestant worship was not only prevented by force, but soldiers of this faith were constrained to participate in the Catholic worship, when military service called them to it; for example, they were obliged to kneel to the Host when it passed through the streets. A man on his knees before a morsel of paste!

The Pope hesitates between the exigencies of his people, who desire freedom, and the exigencies of Austria, which demands of him its suppression. Austria, you know, wishes to rule Italy, and it views with alarm any degree of freedom granted, even to a people which is not its own. It is undoubtedly to please this power, that Pius IX. has recently published an edict of censure against certain publications.

M. Martin, (*du Nord*) our minister of Justice and of Worship, who has pursued with such bitterness our Protestant religious liberty, he of whom was reported a scandalous story, and who always attended mass, has just deceased. The king has appointed in his place M. Hebert, the same Attorney General who decided against my being prosecuted for the *Appeal to the Priests*.

## AN EARNEST PEOPLE.

WITHIN the last few years the press has teemed with publications on the subject of "an earnest ministry," and, considering that a preached gospel has always been the chief means employed by God in the conversion of sinners, too much cannot be said on the incalculable importance of ministers being thoroughly imbued with their Master's spirit, whose zeal consumed him. The most powerful invective might be justly wielded against a careless, indolent, cold, prayerless, pointless preacher—a neglecter of his studies, and a drone in his pulpit; and it were an easy task to cull from the pages both of periodicals and more permanent works, extracts on the point. It has struck us, however, that there is a

growing tendency to indiscriminate censure, and that an equally essential element in a pastor's success—an earnest people—is in no little danger of being undervalued. Wo, therefore, address ourselves to it.

*1. An earnest people will seek to grow in knowledge, and in grace. •*

Religion takes hold on the innermost springs of action, and their elasticity cannot be sustained without fresh accessions of information. He who is desirous of attaining these will be regular in his attendance on the ordinances of public worship, and will manifest his anxiety to reap benefit by the attentive manner in which he listens to what is said. Few things operate more influentially in infusing soul into a speaker, than a number of hearers whom he sees day after day before him, and whose eyes are an index to the burning power of truth in their hearts. An earnest people will feel it to be an incumbent duty alike to themselves and their pastor, thus to wait steadily on his ministrations, and to reprobate the wandering habits of those who have itching ears, and the slothfulness of half-day hearers who loll the forenoon of the Lord's day away in deplorable inactivity of mind, soul, and body. Such persons never make any progress, their knowledge is very limited, and their piety is dwarfish. The influence they exert is of a chilling and deadening description, and, like masses of ice, they freeze each disciple that comes within their range. How different from the atmosphere around a church of whom the pastor could say, "For now we live, if ye stand fast in the Lord. For what thanks can we render again to God for you, for all the joy wherewith we joy for your sake before our God." Joy in the Lord arising from a people's devotedness, is a man's strength, girds his mind for severe study, inflames his heart with glowing love, and qualifies him for so speaking that many may be led to believe.

*2. An earnest people will attend the church meetings. • •*

When a Christian's soul is prospering and in health, he delights in the affairs of that community in which he is under training for heaven, and is never at rest when he is ignorant of its condition. Linked to it by strong ties, he is glad when sinners turn from darkness to light, and associate themselves with it, and is very deeply concerned when at any time there are few such additions. His presence can be calculated on at the meeting, but the absence of many of his brethren shows how little real interest they have in the advancement of the body. They can procure time for social parties, for political societies, for philanthropic and benevolent institutions, and for the perusal of books, magazines, and newspapers; although they cannot get leisure from the calls of business to discharge their duties at a church meeting, notwithstanding the obligations under which they are laid in the scriptures to fulfil them. It is a pity for a Christian's conduct to testify to a man of the world "I obtain time for every duty and recreation except for the assemblies of my brethren in Christ; I expect to be with them in eternity, and that must compensate for my not cultivating their fellowship on earth; when I have done with the world I shall always be with them, so that I can the more readily excuse my apparent disregard of them now." The idea of this class being in earnest about the enlargement of Zion, or about the increasing holiness of her sons and daughters, can hardly be mentioned without the consciousness that no proof whatever can be found for either. Their pastor may be truly consecrated to his calling, but he cannot secure

their co-operation, his hands are unsupported, and his heart sinks, while there are none more prone to find fault with the results of their apathy than the producers of them. In business they are all life, they expect the same animation in the church; but they take part in the bustle of the exchange and the warehouse, and heed not the concerns of the church. What right can they have to complain so grievously of its deadness when their own carelessness is destructive of its life, and is a subject for lamentation and woe?

3. *An earnest people will desire to see souls saved.*

The remark is trite, that a man cannot be in earnest about the salvation of his own soul, without putting forth exertions to save those of others. It is founded on truth, and is stated by the Apostle Paul thus; "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise." This is an age of perpetual activity in politics, business, speculation, extension of knowledge, and literary pursuits. Men every where are wide awake, and their energies are on the stretch. They are in earnest. Christians must enter upon these various secular concerns in as far as the principles of the Bible warrant, and must exhibit as great assiduity as the men with whom they act. Where, then, is the difference between them and the mere followers of earth to be discerned? If both are only zealous in the same pursuits, how are the godly and the ungodly to be known? Will it not be by the former imparting to the church the activity which pervades society in general, exhibiting an ardent longing for the conversion of sinners, and adopting such measures to pour the enthusiasm of the age into his brethren, as shall compel the unconverted to confess, "He is our competitor in our own field, and can cope with us in it, but his heart is obviously on the future state, and his highest joy is reached when he conceives that a soul has obtained a title to eternal bliss. We, to relax our jaded spirits, fall back upon the theatre, the concert, the ball-room—but we see him resorting to the concert for prayer, and refreshing himself with the praises of a few humble Christians to their God." Our business professors ought to be the life-blood of a church, by bringing with them into all its evangelic operations the tone and power they have in the marts of commerce, and the political committee-room. In no other way can they get men to believe that they are not as much intoxicated with the world as the most wretched miser is. May we not, on looking around us, appeal to them, and ask,—What efforts do you use to bring sinners under the sound of the gospel? what field of christian exertion do you fill? what watchfulness over any anxious inquirer do you exercise? In what tangible shape is it that the worldling can recognise that your treasure is in heaven? If you chose, you could infuse into the churches the life, the soul, the intense eagerness, which you know exist in earthly matters; why is it that you are so stirring in them, and so apathetic when spiritual matters claim your talents? Your ability to conduct the enterprises of time has been tested:—why expend all your powers on them, why not reserve a portion for the church, why not give an impulse to her warfare with sin? You would thus let your earnestness in religion be known and read of all men, so that while you might continue to be as diligent in business as before, you would at the same time prove yourselves to be "the salt of the earth," and "a city set upon a hill."



4. *An earnest people will be liberal.*

"Men," says an American author, "are always most free to appropriate their money in the promotion of the objects dearest to their hearts; and he who loves God, and longs for the coming of his kingdom, will feel gratified most of all with giving money for that darling object. His heart pants for the extension of the kingdom of Christ. He, therefore, accounts nothing a privation or a sacrifice which is appropriated to this object. Does the miser count the hoarding up of money a privation, a sacrifice, or a grievance? No. He accounts the hoarding up as the best possible disposition of his money. To every other object he gives sparingly, and has but little satisfaction in any payment he is obliged to make; but his heart is set upon accumulating treasures. Every shilling that is saved and put into his iron chest is disposed of according to his heart's desire. Now, the Christian's heart is just as truly set upon building up the kingdom of Jesus Christ as a miser's heart is upon hoarding up his wealth. In other expenditures, therefore, he will naturally be sparing; but in the promotion of the great object of his heart's desire, he will be liberal and bountiful, and enjoy most of all the appropriation of money to that object. Instead of giving grudgingly and with a sparing hand, he will pour out of his treasures the most unsparingly, and with the fullest, readiest heart."

D. R.

GLASGOW.

## CHRIST AND THE LEPER.

BY NON. EDMUND PHIPPS.

LOATHSOME, an outcast, doomed to solitude,  
 Or, worse than solitude, to share the fate  
 With loathsome outcasts like himself, he stood  
 A leper, all alone, without the gate:  
 When, lo! the Master comes: where all of late  
 Had been despair and hopeless misery,  
 Beamed a bright ray upon his darkened state:  
 At once he felt a great High Priest was nigh:  
 A Priest who could be touched with his infirmity.

Approach he dares not.—"Thou canst make me clean,  
 Lord, if thou wilt!" This was his only plea;  
 "I will," the gracious answer: naught between  
 The promise and th' omnipotent decree  
 Of "Be thou clean!" Spotless at once and free  
 From taint, his weary heart he could divest  
 Of its whole burden; in society  
 Free from thenceforth to mingle, or to rest  
 'Mid beings, long unseen, whom he had loved the best.

Fancy would vainly strive to paint his grief  
 When suffering, his earnestness of prayer  
 For help, or the glad joy of his relief;  
 But we may know and feel it; we may share  
 Each of these varying moods; this deep despair,  
 This earnest longing to be healed, this joy  
 When made the subjects of His heavenly care.  
 Who is there, gracious Lord, that might not cry,  
 "Such leprosy is mine, such need of thee have I?"

"Behold me with the leprosy of sin,  
 Tainted like him, condemned to herd with those  
 Who, with fair outside, are more foul within  
 Than he whom thou didst heal; to seek repose,  
 And seek it all in vain, as one who knows  
 He must be exiled from the blessed scene  
 Of saints made perfect: such my weight of woes!  
 My want, my hope, my faith by thee are seen;  
 Look on me! If thou wilt, Lord, thou canst make me clean."

## ATHENS.

BY DR. BAIRD OF AMERICA.

A VOYAGE of a most tempestuous nature, and lasting twice as long as usual, brought me from Malta to this city. The weather was really dreadful, until the day before our arrival, when for the first time the high brown and bleak hills, or mountains rather, of the Morea, were seen by us. We passed near to Navarino, but did not enter the harbour. We had a fine view of the southern coast of ancient Mycenia, and also of Sparta and of Argolis. As seen from the sea, this portion of the coast of Greece appears extremely dreary—especially at this season, when all nature is in the sere and brown (not yellow) livery of autumn. We passed near to Cerigo, Spezzie, Hydra, Poros, and Egina—lands of more or less importance, of which Spezzie and Hydra especially figure not a little in the history of the late revolution in Greece.

The weather, which had generally been extremely bad for a fortnight, became delightful as our steamer marched up the Saronic gulph, and passed round into the little harbour of the Piræus. As soon as we could get ashore, I took a cabriolet and set out for Athens, distant about five miles from the Piræus. The intervening space is flat and low, and from time immemorial has been unhealthy. Of late it is less so, from having been very thoroughly drained. The modern road is good, and is one of the few in all Greece which deserve that epithet. The Piræus is a new town of some three or four thousand inhabitants, and wears wholly an European aspect. It is steadily, and even for this country, rapidly increasing. The houses are quite handsome, and appear to be comfortable abodes. Between the Piræus and Athens there are extensive olive orchards, some of the trees of which are manifestly very old.

Upon my arrival at Athens, I went to a new and excellent hotel, called the *Hotel d'Angleterre*, where I took up my abode, as I supposed, for the brief period which I had purposed to spend here. But soon Dr. King, our beloved and excellent missionary, came and insisted upon my making his house my home during my stay. And here I have been installed in his study for a fortnight. As Dr. King's house stands on or near the site of the ancient Prytaneum, it is directly north of the Acropolis, and quite near to it. Every time I look out of my window, the mountain-like form of the Acropolis, with its wall-encircled brow, rises up before my eyes, and is an object which never ceases to interest. I am here in the very centre of antiquity. Five minutes' walk takes me to most of the important localities of ancient Athens.

Modern Athens is literally a new city, having arisen out of the ruins to which the Turks reduced the place in the late revolution. Almost every house is new. It has increased rapidly since it became the capital of the kingdom. The population surpasses 25,000. Many of the houses are fine-looking. The central part is too crowded, and has narrow streets which are not well paved, nor are they kept as clean as they ought to be. But the remoter portions of the city are really handsome. The palace of the king stands on the eastern verge of the town, and from its more elevated position, as well as from its great size, is a commanding object in the scene. Modern Athens stands where was the centre of the ancient Athens—on the north of the Acropolis, and between it and a high hill, or insulated mountain, called *Lycabettus*. It extends down from the line between these points westward, towards the plain. Down in that plain, in the midst of what are now olive-groves, and at the distance of a mile and more to the north-west, was, it is supposed, the famous *Academy* of Plato. To the north-east, a little beyond the spot where is now the garden of the palace, was the *Lyceum* of Aristotle, if tradition and the opinions of antiquarians are correct. Whilst *Mars' Hill*, or the *Arcopagus*, lies south-west of the Acropolis, and not far from it. The *Temple of Theseus* stands down below the Arcopagus to the north-west, and near the south-western verge of the modern city. Whilst south and west of the Arcopagus are several points of great interest to those who are familiar with ancient Athens. The ground is very broken, consisting of rocky hills and deep ravines. And yet the wall of the ancient city included a large space in this direction, and these hills, as well as the intervening ravines, were once covered with houses and temples. In this part of the ancient city—which is now wholly destitute of a house, and of every thing like one, save the new Observatory which stands on one of the hills—were the *New Market*, the *Pnyx*, the *Prison of Socrates*, the *Monument of Philopappus*, the *Tomb of Cymon the Just*, &c. &c. The *Temple of Jupiter Capitolinus* stood at a short distance to the eastward of the Acropolis; whilst on the same side, and quite at its base, were the *Theatre of Bacchus* and the *Odeon of Herodes*. To the north of the Acropolis, and where the modern city stands, were the old *Agora*, or *Market*; some of the most celebrated *Stoæ* or *Porches*; the *Pæcile*; the *Library*; many temples of the gods; and the *Prytaneum*—the building where the benefactors of the state, and ambassadors from foreign countries, were lodged at the public expense.

All these localities I have visited many times during the last fourteen days. I have ascended again and again to the Acropolis, and viewed with even increasing admiration the ruins of the *Propylæa*, the *Parthenon*, and the *Erechthium*. I have climbed the Arcopagus, and read on its summit in his own beautiful Greek, Paul's address to the "men of Athens." I have stood on the *Bema of the Pnyx*, on the very spot where Demosthenes stood when he pronounced his tremendous orations against Philip. I have entered the supposed *Prison of Socrates*, gazed at the remaining columns of the *Temple of Jupiter Capitolinus*, and explored that of *Theseus*. I have wandered over the sites of the *Academy*, and the *Lyceum*, and visited the *Stadium*. Still more; I have mounted to the top of *Lycabettus*, and sat down in front of the little church of St. George, which crowns its rocky summit; and from that elevated point

enjoyed one of the finest views in the world, having the modern city as well as the ruins of the ancient, and the plain beyond, beneath me to the south; the range of mount Hymettus to the east; mounts *Pentelicus* and *Parnes* to the north; the Saronic gulph and the mountains of the Peloponnesus to the west, and the snowy top of *Parnassus*, far in the north-west.

Nor have I confined my attention to Athens and its immediate vicinity. I have visited the *Plain of Marathon*, the *Ruins of Eleusis*, the *Temple of Minerva at Sunium*, and what interested me most of all, the sites of ancient *Cenchrea* and of *Corinth*. From this you will see that I have not been idle. I have, in fact, taxed my strength to the utmost. God be praised, my health is far better than it was when I left Marseilles; far better than I dared to hope that it would be, when I wrote you from Toulouse, in October.

I have found time, also, to see a considerable number of distinguished individuals here. The king and queen, many of whose relatives in Germany I have known, very promptly gave me private audiences. I have seen much of General Church, Sir Edmund Lyons, the British ambassador, something of Mr. Piscatory, the French ambassador, and some of the Greeks who are men of distinction, such as Professor Bambas and others of the University, and some members of the Parliament.

The more I see of Greece, the more I am interested in its present condition and prospects. It is a poor country at present, thinly inhabited, the masses are degraded and ignorant, and many of the higher classes are exceedingly corrupt and immoral.—And yet Greece will certainly be regenerated. Schools are every where establishing; four gymnasia already exist (at Athens, Patras, Napoli, and Syra;) and to crown all, an excellent University has been founded in this city, which has 26 Professors, 250 regular students, and 600 “auditors” or hearers, composed of such persons, young or old, and especially young men, who are disposed to hear any of the Lectures. There are eighteen newspapers published in Athens, and six in other places, and some of them are ably conducted. The modern Greeks, like them of old, “seek after knowledge.” And knowledge is gaining ground among them. Thousands of youth are receiving an education which will raise them up above the degradation which at present prevails. There is a spirit of patriotism among the middle classes, which is encouraging. No people could have behaved better than they did in 1843, when they compelled the government to give them the long-promised Constitution. And although things are now in a deplorable state, it is not the fault of the Constitution, nor of the people; but because the government will not give the Constitution fair play. The king, acted upon by sinister influences, has detested it from the first, and seems determined that it shall be destroyed or circumvented.

I shall now turn for a little while, to something relating to the moral and religious state of this country.

The Greeks are all followers of the Greek Church. Nor have they an ordinary attachment to the doctrines, forms, &c. of that church. Theirs is that attachment which long ages of persecution from Mussulmen has wrought in the inmost circles of their hearts. It is like the attachment which the Spaniards and the Irish feel for the Roman Catholic faith. The Greek Church has been the great bond of union among all the Greek



people. On this account, also, they are attached to it. They hope that by means of it the six or seven millions of Greeks—all, save one million, scattered throughout the Turkish empire—may one day be re-united.

As to the character of the Greek Church and its doctrines, it is not my intention to speak at present. It is sufficient to say, that although I think it better in some respects than the Roman Catholic, especially in reference to several points which will one day be made available for bringing about a reformation in it, I have no hesitation in saying that there is quite as much gross superstition, among its members and its followers, as among those of Rome. And in spreading the truth among them, the same hatred, the same opposition—but probably not the same systematic, bloody persecution—is to be expected. Their case is widely different from that of the Armenians and Nestorians. Their bigotry and their inbred attachment to the religion of their fathers, are far more invincible. It will require many and long continued efforts to make the truth prevail among them. And yet these efforts must be made, if we wish to see the desired object attained. On this point I think our churches need to be enlightened. Because the same success, so far as conversions are concerned, has not crowned the missionary efforts which have been made in Greece, which has been seen in some other fields, they come to the conclusion that nothing has been accomplished, and grow weary. This is all wrong. Much has indeed been accomplished, more than any one who *knows the true state of the field*, would have dared to hope for twenty-five years ago.

Dr. King came hither in 1828; something had been previously done by Messrs. Fisk and Parsons, not so much for the Greeks in Greece, as for those outside of it. Dr. K. has consequently been here eighteen years. Other missionaries have from time to time been sent to this field by the American Board, and by other societies in our country and in Europe. The whole number of labourers has never been great; nor did the most of them remain long enough to accomplish much. At present, Dr. King of the American Board, Rev. Mr. Hill of the Protestant Episcopal Board, Rev. Messrs. Bucl and Arnold of the American Baptist Board, (the latter at Corfu, on the confines of Greece, rather than in it,) and Rev. Mr. Hilder of the Church of England Missionary Society, with the ladies connected with them, are the only labourers in this great field.

And now, as to the question whether the missions in Greece have been a *failure*, let me state candidly my opinion, after a good deal of inquiry on the spot.

1. The number of conversions is said to be very small. This is probably true, up to this time. And yet I apprehend that there is a want of that perfect information which we need, before we can come to a very definite opinion on this point. As the missionaries have never attempted to form churches, and cannot do so until more religious freedom prevails in this land, neither they nor any one else can say how many have been brought to the saving knowledge of the gospel, of the thousands whom they have directly or indirectly reached. God only knows this.

2. It cannot be said that many thousands of children and youth have been taught in the mission schools, and there learned a great deal of the sacred Scriptures, without receiving benefit. Sooner or later there will be a harvest from so much seed scattered abroad.

3. Then consider what has been done to circulate the word of God, and other good books. From inquiry, I learn that it is probable that

nearly, if not quite, *two hundred* sound evangelical books and tracts have been published in Modern Greek, by these various missions. The Rev. Mr. Buel, the excellent Baptist missionary who, with his wife and Miss Waldo, are labouring at the Piræus, (and, blessed be God, not without encouragement,) told me the other day, that his Sunday school library contains 160 of these works. It is probable that the tracts and children's books constitute one half of the whole number. But the other hundred embraces books, from the *Dairyman's Daughter* up to *Wilberforce's View*, *Butler's Analogy*, *Wayland's Elements of Moral Science*, and works of similar size. These books are becoming scattered over all Greece, and among the Greeks who live in other countries. Is all this to be esteemed nothing? Depend upon it, there is *sin* in our doubts and unbelief. We have too many Christians among us who love the *easy place* in every thing. The *up-hill* part of the field has no attractions for them. They have *sight*, but little *faith*. I am of opinion that the missions in Greece have been reduced more than they ought to have been. Success will come, if we *labour* and *pray* in faith, as we should.

"But there has been great opposition from the Greeks to these efforts, and their opposition is increasing." Certainly there has been; and he must be very *simple* indeed, who, knowing any thing about Greece, could have expected that there would be no opposition. But God can render the truth triumphant over all opposition. And when will the time come when the gospel can be spread in any country that is destitute of it, without encountering opposition?

And now, a few words respecting Dr. King, and his present position and prospects. Your readers are aware that he was excommunicated by the Synod of the Greek Church in the autumn of last year, on account of a book which he had published, in which the errors of the worship of the Virgin, the adoration of saints, transubstantiation, and incidentally some others, were condemned, not so much by any thing which Dr. K. himself said, as by what the Greek Fathers—St. Irenæus, St. Chrysostom, St. Basil, &c.—have said. He was next arraigned by an inferior civil tribunal, which decided that there was ground for a trial before a court of civil law. From this decision Dr. K. appealed to the Court of the Areopagus, which decided in coincidence with the inferior tribunal. In consequence of this, Dr. K. was cited to appear before the Criminal Court of the kingdom, at its sessions in *Syfa*, one of the islands, which commenced on the 22d of July. But when he went there, his lawyers and others dissuaded him from landing, apprehending personal violence from the multitude, who had been excited against him by the priests. In consequence of this he returned to this city in the steamboat. And although there has been great excitement, he has experienced no evil. The trial has not come on, nor is it known whether it will ever come on. It is thought by many that the authorities will be most happy to give it the go-by. It is certain that the opinion of the most distinguished lawyers is in opposition to a trial, because there is really no ground for one—as Dr. K. had violated no law. Should a trial take place, it will probably be held here. What the issue of a trial before a *jury* would be, humanly speaking, there can be little doubt, when we consider the influence of the priests among this people. But God can do wonders; and He should be entreated by his children so to guide this matter, that his glory and kingdom may be promoted among this people. Hitherto the hand of God has been

wonderfully displayed at every turn in this affair. His providence gave Dr. K. an admirable opportunity to say just what he did. And his book has produced, and is producing a great sensation. And of all men, he was just the man to speak and act as he has done. His influence was great among this nation; he had done a great deal for them; he had rights here; he was known personally to every distinguished man in Greece; his life had been blameless, and singularly upright and prudent. And in addition to all, he has a *Greek wife*, a lady of some family influence and much personal, who is still a member of the Greek Church. There has been a great providence in this matter. We now see why Dr. K. was in God's providence led to marry a Greek woman. Had Mrs. K. been a foreigner, or if she had left the Greek Church, Dr. King would not be in Athens to-day; probably he never could have left it alive.

But the storm is evidently blowing over. Dr. K. has gone about Athens a great deal with me, and I have had abundant opportunities of remarking how much he is still respected by all classes. There are many here that do not hesitate to take his part. The truth is working. Patience and prudence will, with God's blessing, do wonders. Many are ashamed of what has been done.

Dr. King has been wonderfully blessed in having such a friend as General Church, one of the most distinguished men in Greece, who lives next door to him, and has nobly stood by him through all.—Sir Edmund Lyons, also, the British ambassador, has been his staunch friend, and is ready to protect him to any possible extent. The American Board did well, at its last meeting, to pass a vote of thanks to this distinguished and excellent man—who has not only done so much for Dr. King, but who has done more in behalf of humanity itself, in trying to protect this nation in their constitutional rights, than all the rest of the diplomatic corps put together. He has faithfully laboured with this government, in behalf of an oppressed nation, for more than ten years. His course, I do not hesitate to say, has been most noble and remarkable. And he has been nobly supported by his government. If ever Greece attains a good constitutional government, it will be, under God, greatly through the efforts of England and her excellent ambassador, Sir Edmund Lyons.

I am now on the eve of leaving Greece. My sojourn here has been very pleasant. I have enjoyed very many sweet hours with Dr. K. and his family, as well as with Mr. Buck and his family. I have received also much kindness from Rev. Mr. Hill, which I would not fail to acknowledge. Last Sabbath morning I administered the sacrament of the Lord's Supper in Dr. King's parlour. He, Miss W. and myself, partook of it. Our number was small, but the promise stands good for even "two or three." It was a season of refreshing. And now I must bid adieu to Greece, and all in it whom I love. May God protect and bless them!

#### • REVIEWS.

*Liberty of Conscience Illustrated: and the Social Relations sustained by Christians, as Members of the Commonwealth, considered.* Delivered in the form of Lectures at Liverpool, Birmingham, &c. By J. W. Massie, D.D., M.R.I.A. London: Snow. 1847. Pp. 202.

This volume comprises two Lectures; one, as stated in the title page, on *Liberty of Conscience*, the other on the *Social Relations of Chris-*

blasts, as members of the Commonwealth. If we were to draw a comparison betwixt the two able discourses of which it is composed, we should certainly give the preference to the second, as displaying deep thought, vigorous argument, and the most noble sentiments. It thoroughly discusses, and most amply illustrates, a question of Christian Ethics, on which a disgraceful ignorance and uncertainty are exhibited by the religious part of the nation. These two discourses form a most interesting and instructive sketch of the Natural History of Liberty of Conscience.

The period from which Dr. Massie has drawn the main part of the historic illustrations which are the charm of the former of these truly eloquent discourses, is, more than any other in the history of our country fertile with great truths affecting the civil and spiritual enfranchisement of man. The thoughtful and well-informed, except when blinded by ecclesiastical and political prejudice, have long delighted to honour the heroes to whose memory this volume is offered as a cordial and affectionate tribute. The works of such men as the Dissenting brethren in the Westminster Assembly of Divines, and others of like principles and spirit, who, although not members of that memorable convention, bore their part in the great struggle, are a lasting monument of their worth. But such works as this before us, deserve to be welcomed, not only as contributing to wipe off the calumny and reproach under which their characters and principles were too long suffered to lie, but as bringing before the popular mind, singularly prepared at this moment by a conjuncture of events and influences, to receive the lessons of these glorious models of patriotic and christian steadfastness and worth. Dr. Massie has performed his task with great ability and discretion. His heart goes with his argument. He has vindicated with admirable success the honoured men whose great labours in the Westminster Assembly he relates with graphic power, and has chastised in no gentle way, the malevolent prejudice of that most *impartial* of historians, David Hume.

The Lectures were *spoken*; and the diffuseness and digressiveness of his style, which by the reader are apt to be reckoned a blemish, may have imparted interest and life to the oral discourse. For our own part, we do not like, indeed, we unfeignedly regret, the connection betwixt these historical sketches and the picture of Mr. Herbert, how excellent soever that production may be. The pictorial representation of any scene in the history of the struggle for liberty of conscience is one thing—a very good and desirable thing; but the exhibition of these scenes in their pregnant moral meaning—the infusing of their spirit into the mind of our age, is another, a nobler, and altogether more difficult thing; and we wish that they had been less associated and mixed up in the discourse before us. Be that as it may, there is no question that Dr. Massie has brought to his task much reading, and has with uncommon eloquence illustrated his great subject.

A few extracts from this volume will, we are sure, gratify our readers:—

#### CHARLES I.

“Charles I. succeeded to the throne of Britain with all the prepossessions and predilections his father had cultivated and his father’s ministers had largely encouraged. If James thought king and bishop constituted the twin principle of good government, Charles I. seemed to think the *divine right of kingship* was a better manifestation and type of the same principle, and more united, or of more unique character than the other. Hence it has been said he held the *divine right of kings*;



as some modern authors have parodied the sentiment,—“the divine right of kings to govern wrong.” He sought to rule the nation not because he was the servant of the people, but because he was their master—not because he was set up to be the chief magistrate, but because hereditarily he had succeeded to the royal prerogative of representing divinity among the people. Whatever the king pleased to do, Charles I. thought was right, and the people were sacredly bound to do whatever the king prescribed as their duty. That was Charles’s opinion. I have seen, what I believe, the testimony of one of the best Puritans that ever lived, concerning Charles I., and it was that “Charles I. was not in the habit of taking God’s name in vain.” I mention this to the credit of the man; but there never was a more pompous sanctimonious hypocrite that sat upon a throne, and wore a crown, than Charles the First—there never was a man more ready to use the sacrilege of an oath, to cover the infamy of an assassin, than Charles the First. Trace his acts as they are recorded in his own writings, and you find him taking men to his bosom and kissing them on the cheek, while he was writing to his emissaries to prepare that sword that was to stab them, or to lay the mine that was to spring them up.”

#### HAMPDEN AND SHIP MONEY.

“You all remember the history of John Hampden, one of the greatest and purest patriots that ever lived. And what made him great? His virtues truly were transcendent. Modest in all his character, and benevolent in all his objects, he was a Christian and an honourable man. He, however, refused to pay the tax imposed by the king’s authority, and when his refusal was made known, the remonstrance was addressed to him, ‘Will you shake the authority of the crown, and bring into contempt the word of the sovereign, by refusing to pay this tax?’ To this argument his reply was, ‘Let the crown decree justice, and rule in righteousness, and no one can bring it into contempt!’ ‘But, sir, why should you object to this measure?’ His answer was significant. ‘It is the constitutional principle of England, that an Englishman shall be only taxed by his own consent in parliament, or that of his representatives, and the king’s answer to the petition of right promised this.’ ‘But why, sir, contend about such a trifle? It is only twenty shillings.’ ‘Twenty shillings,’ said John Hampden, ‘will serve as much to embody a principle as £20,000. I will not pay.’ You all know the issue of the contest. It became a legal question to be determined by the judges and barons of the Exchequer. Hampden employed the most eminent lawyers of the day, who dared to undertake his cause; and sometimes you will find lawyers who dare to do any thing. But these lawyers dared to do all that became patriotic Englishmen. They contended the principle in the Court of Exchequer: and as a consequence of this controversy with the crown lawyers, a long and interesting pleading of eleven days ensued. But judges and juries were not then so virtuous as they ought always to be, and as we have reason to say they now are. A decision was given by seven against five of the judges, contrary to the principle of the English constitution, and John Hampden was sentenced three months after the trial to pay the tax. He subsequently returned a victor to his own county; and you will remember that he was met by two thousand men of his own shire, mounted on the best English steeds, and clothed in the best English broadcloth of the day, that they might welcome Hampden as the triumphant and beloved patriot. It was the county of Buckingham that did so, and the county of Bucks was more distinguished for its enlightened yeomen then than it has almost ever been since. Its modern celebrity is derived from other predilections.”

#### ASSEMBLY’S VERSION OF THE PSALMS.

“The Assembly were further requested to prepare a book of Psalmody. It is that book which is dear to every Scotchman, whether he be a dissenter or not, the Book of Psalms, ‘the Psalms of David, in metro, translated and diligently compared with the original text, according to appointment, by the Westminster Assembly,’ and as used by the kirk of Scotland. Some will say, ‘Well, they were not poets, at all events; it is a dry, stiff, unpoetical sort of thing.’ Be it so; but if you had lived then, you would, perhaps, have vainly sought to make a better. And I add this more, that though you live now, you will not make a better translation of the Hebrew Psalms. And, moreover, it is a true version, and none of your paraphrases. It is the Psalms of David, a faithful, sound, Jewish book of Psalms; and when you sing it, you must sing it in the spirit of prophecy, rather than of history, or reality.”

You will say, he must have been a heavy, formal character, the man that wrote it; but if you saw him as he is represented in this painting, you would imagine he was the greatest wit. He was the Hon. Francis Rouse, than in whom you do not see, in the whole scene, humour more quietly depicted; and humour of the quaintest and most generous character; no cynical sarcasm; so that you think he is laughing at you while you are laughing at him. He prepared the Book of Psalms."

Our English brethren are somewhat given to sneer at what they call "the Scotch Psalms." It appears that the less they say of this the better, since the author of these so-called Scotch Psalms was an Englishman.

#### INDEPENDENT'S PROTEST FOR LIBERTY.

"During the time that the house was full of the greatest men, and of these who might be considered the leading spirits, Jeremiah Burroughs, one of the clearest and calmest of the dissenting brethren, rose, and said on behalf of his brethren, that 'if their congregations might not be exempted from the coercive power of the classes'—a term used for the sectional and subordinate courts of the Presbyterian Church—according to the synodical discipline,—'if they might not have liberty to govern themselves in their own way, as long as they behaved themselves peaceably towards the civil magistrate, they were resolved'—what? To fight for their religion? Oh no. They were resolved 'to suffer, or to go to some other place of the world, where they might enjoy their liberty. But while,' added he, 'men think there is no other way of peace but by forcing all to be of the same mind—while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must needs be attended with fines and imprisonment to the disobedient—while they apprehend there is no medium betwixt a strict uniformity and a general confusion of all things—while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbances in the Christian world.'

"Jeremiah Burroughs has just sat down, with all the innocent complacency of a man who has spoken the truth, and seems to say, 'You may try to confute that if you please.' He sits with his hand holding his beard, waiting to see what follows. Philip Nye, vicar of Kimbolton, an intimate friend of the Earl of Manchester, and one of the most active and leading spirits of the Independent body:—he was considered a leader, if not the leader of the Independents; possessed by inheritance and family connections of respectable property; a man of talent, energy, and generous zeal—rose, and in the name of his brethren, made his declaration. I do not conjecture this;—Robert Baillie, who sits in great consternation, relates it in his correspondence. He said he was 'prepared to demonstrate that one way of drawing a whole kingdom under one national assembly,' the proposition then under consideration, 'as formidable, yea, pernicious, and thrice ever pernicious to civil states and kingdoms.' He solemnly and distinctly proclaimed as a principle, they held; that 'by the command of God, the magistrate is discharged to put the least discourtesy on any man, Turk, Jew, Papist, or Socinian, or any religion whatever, for his religious belief.' The painting exhibits him declaring that sentiment. You mark the whole aspect of the Assembly. 'Ah, but that is the painter's fancy,' say my honest friends on the other side of Presbyterianism, 'That is not true: do not believe it.' Why not believe it? Robert Baillie says, 'all cried him down, and some would have had him expelled the Assembly as seditious. We were all highly offended with him. The Assembly voted him to have spoken against the order. We would not meet with him except he acknowledged his fault. The Independents were *resolute* not to meet without him, and he resolute, to recall nothing of the substance of what he had said; at last we were entreated by our friends to shuffle it over the best way might be; and to go on in our business.'"

By the by, speaking of Baillie, Dr. Massie is in error in stating that his Letters have recently been issued "in an improved and attractive form, by the Wodrow Society," p. 102. This is a mistake; the Wodrow Society have issued no edition of Baillie's writings. The edition to which Dr. Massie refers, and which he justly characterises, is due to the learning, diligence, and enterprise of David Laing Esq.

*The Pilgrimage : How God was Found of him that Sought Him not : or Rationalism in the Bud, the Blade, and the Ear. A Tale for our Times.* Translated from the German of C. A. Wildenhahn by Mrs. Stanley Carr. 12mo, pp. 404. Edinburgh : Oliver and Boyd. 1847.

THIS publication belongs to the class of Religious Novels—a species of literature which, though sufficiently common in our day, would, in those of our fathers, have been sternly eliminated as presumptuous novelties in religion. We cannot say that we see any serious objection to this kind of writing in itself. On the contrary, provided the sentiments inculcated in such works be sound and scriptural, and the characters, scenes, and events be true to nature, we are inclined to regard them as useful auxiliaries in the great work of educating aright the public mind. So long as the imagination continues to be one of the native faculties of the human mind, so long will man crave the gratification of it, and so long will the general character of their mental being be more or less influenced by it. Fiction aiming at the embodiment of ideal truth, and at the representation of something more artistically perfect than is found in the broken and perturbed action of every-day life, always has had strong charms for man, and will continue to have such for him so long as he retains his present constitution. It supplies the proper food of a natural appetite, and will therefore continue to be sought for, let sages and cynics denounce it as they please. Under such circumstances, we hold it to be the course of sound wisdom and enlightened zeal, instead of placing all fictitious writing under a bar, to endeavour to subject it to the influence of sound principle and healthy feeling, so as thereby to make it the vehicle of truth and the servant of goodness. When so regulated, we think we see in it a mighty engine for good, especially in its bearing upon young and susceptible minds, whose judgments and hearts are always more accessible through the imagination than through the understanding. Believing this, the greatest teachers have in all ages been prone to resort to it as a vehicle of instruction. Its value has been acknowledged, and its use consecrated by the greatest of all Teachers in the parables with which he taught the people, and without which he at times taught them not.

But fiction, though capable of being made the vehicle of religious and moral teaching, is a vehicle of such a kind that it needs to be very skillfully constructed not to do harm instead of good. As in a watch, every thing depends upon the regulatory, so in fictitious writing, every thing depends upon the governing principle and taste of the writer. If his principles be unsound, and if his taste be false; if he write to inculcate pleasing error, or modified or truncated truth; if he be a lover of the sentimental, the mawkish, or the silly; if he have extravagant, or distorted, or narrow views of religious and moral life; or if he be apt to overrate or underestimate the practical results of opinions, circumstances, and events; the effect of his writings may be extensively pernicious,—much more so than if he had set forth his sentiments in the guise of simple statement or argument. We would therefore exercise a careful jealousy over all productions of this sort, and subject them to a wholesome scrutiny before we transfer them to the hands of the young, the susceptible, or the ignorant.

As respects the work before us, we cannot say that it is wholly free from

the vices at which we have glanced. Much that it contains appears to us unnatural; much is exaggerated and overstated; a good deal comes under the head of romantic and sentimental; and the theology in some parts seems to us of more than doubtful accuracy. At the same time it is a work of no small power, both as respects the delineation of character, the analysis of feeling, and the description of scenery and events. The story is in many parts of it rather improbable, but it is skilfully told, and the interest of the reader is well sustained. Altogether it is a book more for Germany than for Britain; but in the present rage for translations from the German, it is perhaps not to be regretted that so favourable a specimen of their religious fiction should have been supplied to us. As respects the translator, her part has been admirably executed; the style is easy, natural, and pure.

A brief outline of the story which has called forth these remarks may not be uninteresting to our readers.

The hero of the tale is a young man of the name of Vollbrecht, who, at the opening of the narrative, has just finished his theological studies, and has been engaged as tutor to a young lady of the name of Carolino Werner, the daughter of a pious merchant of Neuberg. Vollbrecht has embraced Rationalist views, and has learned to speak of the Saviour as "the Saviour of Nazareth," and to circumscribe his services to the human race within the narrow limits of having taught man to love one another, and to believe in the immortality of the soul. In his pupil, Vollbrecht finds an ardent spirit fond of independence, and panting after novelty—a soil but too well prepared to receive the seeds of Rationalist doubt and dogmatism. Accordingly an opportunity having occurred of speaking of such subjects, he enters fully into his favourite views, and is hailed by the haughty and impetuous Carolino as a friend and deliverer, who has set free her eagle spirit, and enabled her to "fly proud and rejoicingly up to the height and centre of light." Soon after, this emancipation becomes known to her pious parent, who, shocked and horrified to find his daughter indulging such views as she utters in his hearing, and discovering whence she has learned them, indignantly dismisses Vollbrecht from his post. On the same day a letter reaches the latter from his mother, entreating him to come to her, as she fears her earthly course is nearly run. He hastens to obey the summons, but three days elapse ere he can settle all his affairs in Neuberg, so as to leave it with credit. As he at length leaves the city he meets the funeral procession of the excellent Werner, whose agitation on learning his daughter's defection from evangelical belief, had ended in a fit of apoplexy which carried him and his sorrows to the grave.

Vollbrecht leaves the city greatly agitated, and not without some touches of remorse, of which, however, he soon succeeds in ridding himself by reasoning that the old man's hour was come, and that there was no legitimate connection between his death and the conversion of his daughter to Rational views of Christianity. On his arrival at his mother's abode, he finds that her hour too is near at hand. She is however, able to receive him and converse with him, and his presence seems for a season to revive her sinking strength. By her bedside there watched a young girl of the name of Anna, between whom and Vollbrecht an early attachment had existed, which his mother had fostered, and which she now earnestly desired to see cemented by a formal engagement. On this, and on the



spiritual interests of her son, her remaining sublunary desires are concentrated; but in both respects she is doomed to a bitter disappointment. Rationalism had seduced him from the simplicity of that faith in which she had trained him; and the dashing brilliancy of Carolino Werner had driven from his heart his early attachment for the modest and gentle Anna. Deaf to his mother's entreaties and expostulations, he remains steadfast in his new views and his new attachment; and the godly matron passes to her eternal home after the gentle Anna has commended her soul to that "Jesus in whom, and in whom alone, she trusted for deliverance;" while Vollbrecht unable to pray and disbelieving the efficacy of prayer, stands looking on "self-annihilated, struggling with contending emotions—his arms folded—his head bent on his breast."

After the funeral of Madame Vollbrecht, Anna is taken into the family of the Baroness de Winter, a wealthy, pious, and benevolent lady, who promised to be to her a second mother. Vollbrecht, after enduring, with ill-dissembled disgust and impatience the funeral sermon preached on the occasion of his mother's death, and settling all her affairs according to her will leaves his native city for a ramble of pleasure. "I must divert my thoughts a little," said he to himself; 'for late occurrences have cast many a shadow upon my soul. Away, then, to the mountains! Freedom sits enthroned upon them; and on their lofty heights, in nearer proximity to heaven, I will look down, joyous and triumphant, on the narrow-minded doings of every-day men!' He directs his course towards the Hartz mountains, and among other spots of interest he ascends the Ilsenstein early in the morning to see the sun's rise from its towering height. Here he sinks into reverie, seated at the foot of the iron cross erected by Count Stolberg-Wernigerode to the memory of the heroes who fell in 1813 and 1814, and overlooking the chasm which descends from its base for 230 feet. While indulging in the luxury of unfettered meditation, the sound of the morning hymn breaks upon his ear from the valley below.

"A full loud tone, as if from countless horns, arose from the valley—a mysterious harmony, which seemed to blend itself with the sun's morning greeting to earth. And what is the song?"

"Vollbrecht's heart throbbed high in eager delight—No! it was no deception!—The horns breathed forth the morning hymn,—

'Awake, my heart, and sing  
To thy Creator King,  
By whom all blessings are bestow'd,  
Thy guiding and thy guarding God.'

The full glorious notes swelled and lingered among the mountain echoes, as if they, too, sought to greet the sun on his way, and then, with many a dying fall, sank away in the distance. But again the brazen choir broke forth anew, and its speech found entrance to Vollbrecht's heart! All at once the whole beautiful though simple hymn, of which for fifteen years he had scarcely thought, rushed back upon his soul, and it seemed to him that the notes syllabled the very words which were softly echoed in his heart. He could resist no longer—he must join in the hymn, and, with a loud and cheery tone, he sang,—

'Thy mercy, Lord, hath kept  
Me safely while I slept;  
In perfect trust I closed my eyes,  
To see thy sun this morn arise.'

He knew not what he sang! He saw himself again in his father's dwelling, and his mother standing beside him. His shoulder was resting against the cross, but he seemed to himself to be lying in his little crib, waiting till his mother should call

him to rise. And as the wondrous music began another verse, warm tears of the deepest emotion burst from his eyes. He felt as if his mother looked down from heaven upon him, and called him by his name, and the resounding horns seemed to him as angelic trumps accompanying the song of praise; and with a trembling voice he sang,—

‘And this, Lord, by thy grace  
Has truly come to pass;  
From weariness or suffering free  
I wake, and find myself with thee.’

But it was no longer he that sang. It was his mother’s voice which seemed to him to pour forth the triumphant words,

‘From weariness or suffering free  
I wake, and find myself with thee;’

and he felt as if she, from the height of heaven, were testifying to him of *their* joys who walk no longer by faith but by sight, and, freed for ever from the evils and sorrows of this life, have attained, through death, to the ineffable glories of eternity! He felt his heart bound to her by the bands of inextinguishable love. A heartfelt joy illuminated his countenance, and as the horns had ceased their melody, he almost unconsciously repeated to himself in a soft low voice the concluding verse of the once so familiar hymn,—

‘Bless me, thou gracious God!  
My heart make thine abode!  
And be thy word my food alone  
Until I reach thy heavenly throne!’

But, deeply agitated as were his feelings, he yet repeated these words more from old accustomed familiar habitude, than from any inward conviction of their truth, or believing application of their sense to himself.

“But whence came that mysterious music which had so unexpectedly and yet so harmoniously associated itself to those dreamy memories of childhood with which his mind was at the moment occupied?—He leaned back against the cross, seeking in vain for a solution of the enigmatical occurrence; and years passed by before he learned the simple explication of an event fraught for him with deep and important results, yet like many other providential leadings, in itself neither miraculous nor even extraordinary, though employed by Him who hath all hearts and all events under his control, to give the first impulse of a better and more healthy state of feeling to the young wanderer from the paths of revelation.\*

“And as he thus reclined, suffering the breath of morning to dry the delicious tears which flowed slowly down his cheek, he exclaimed: ‘Oh! wondrous power of the spirit! who can explain thy ways! Thy working is perceptible throughout the universe as a pulse-beat of its hidden heart. When shall I be fully free—to comprehend thee?’

“He gazed thoughtfully on the depth below, and then at the cross to which he clung. Should it yield from its socket he must be precipitated below. But it stood as immoveably firm as the Word of the Cross itself. Vollbrecht was very near being led back from contemplating the symbol to think of Him who is ‘the way, the truth, and the life.’ But the emotion passed away; and, alas! the old spirit of pride took possession of his soul, and even made use of the supposed deeper knowledge of God’s essence to which he fancied himself in this moment of enthusiasm to have attained, to confirm him in the proud dogma which had been the baneful overturner of his faith. ‘Yes,’ said he to himself, ‘I now feel—I *know* myself, of one essence with God!’ Minutes flew unobserved in these contemplations. The sun stood high in the heavens—and still Vollbrecht lay reclining at the foot of the cross, when the sound of footsteps aroused him from his dreams.

The footsteps which thus broke Vollbrecht’s reverie proceeded from two strangers; the one, a gentleman of middle age, whose dress indicated a

\* “The occurrence here introduced actually took place in the autumn of 182—The master of a forest academy was making with his pupils a journey through the Harz, and they were the musicians who greeted the rising sun with so fair and solemn a choral hymn.”

person of condition, the other a young lady of extraordinary beauty. With these individuals Vollbrecht gets into conversation, and an intimacy ensues which results in the enthusiastic student becoming the dupe and thrall of the lovely but fallen creature whom he had seen on the Ilsestein, and of her rascally companion. In their company many weeks are spent, during which poor Vollbrecht continues in a dream of infatuation. At length he is robbed of all his money by them, yet without suspecting them of the crime, and hence still continues with them. In the meantime, however, a change has been passing over the heart of the lady; she has come to entertain a regard for Vollbrecht, real, sincere, and pure, awakening in her compunction for her past career, and a growing desire to return to a more virtuous course. Various circumstances at length occur to indicate to Vollbrecht the true character of his companions, and the folly and degradation to which he had been tempted to stoop; and the commission of a murder in a gambling house whilst he is present impels him, in horror and disgust, to burst away from the unholy fetters by which he had allowed himself to be bound. As he is about to leave the place, the door of his apartment opened, and the over gay but now weeping Eliza entered.

“‘Vollbrecht,’ said she, imploringly, ‘turn not away from me!—have pity on me!’—and she drew a step nearer.

“‘Touch me not!’ cried he in a tone of command. ‘The very air you breathe is centamination!’

“‘Ah!’ continued she, retreating back as far as the chamber permitted, ‘if you could but enter into the agony of my soul, you would have compassion on an unfortunate being! Cast me not off from you, Vollbrecht! Remain the guardian angel who shall rescue me from this life of sin and shame.’

“‘Between us,’ replied the youth scornfully, ‘there can henceforth be no fellowship. May God forgive you, though I cannot, for having desecrated my holiest feelings!’

“A fresh flood of tears burst from her eyes as she replied, ‘It is cruel to cut off all hope of mercy from the sinner, and shut the door of repentance against him! May God be more merciful to me than man!’ And she prepared to leave the room.

“This appeal went to Vollbrecht’s heart; and he exclaimed, though with an averted face, ‘What would you have from me? Were not every feeling of honour and all fear of God extinguished in your heart, you could never have had the courage to approach me. What seek you, then, here?’

“‘Much, very much!’ replied she, again drawing nearer. ‘I seek my rescue! Vollbrecht, I know that you are about to leave us—take me with you—save me from this horrible house!’

“‘Have you lost your senses, woman?’ cried he. ‘You who have trodden under foot the sanctuary of my holiest feelings!—you who have blasphemed all purity of soul, and violated the happiness of true and innocent love!—you to whose seductive hypocrisy I owe my present state of beggary!—you venture to demand that I should continue to foster in my bosom the serpent which has stung me!’

“‘Condemn me as you will,’ resumed Eliza, ‘you are justified in doing so; but in one particular you do me wrong. Yes, Vollbrecht—I own it—I am a lost, a degraded being. The pleasures of the world poisoned my youth; and yet—I can appeal to God’s justice against those who robbed me of the heaven of my existence! But you—you at least—might have compassion on me. You are the first who ever taught me that there was ought higher on this earth than animal enjoyment;—the first who taught me what love is. For your sake I became a thief—for I will conceal nothing from you. Schmitter is not my father. He is an incarnate fiend who bought me with gold. He it was who, with my consent, robbed you on that miserable night; and I—my evil conscience leaving me no rest, and anxiously desirous of rolling away every shadow of suspicion—I entered your chamber at day-dawn,

and fastened the ladder to your window. It was I, too, who mingled an opiate in your cup of wine; but I did all—all—only to keep you back, and fetter you if possible more to myself! I could not bear the thought of parting with you, and purchased even a few days of your society with a new crime. Now, then, you know all, Vollbrecht. Judge me—condemn me—I will bear all with submission and contrition—but do not slander my love for you!—It is the only holy feeling in my desecrated bosom!”

A great deal more of this follows, the result of which is, that Vollbrecht relents, and the two make their escape together. Arrived in safety at Lindau, they alight at the post-house, where the following scene occurs:—

“Eliza having requested her companion to accompany her for a few moments into a private room, ‘Noble-minded man!’ said she, as soon as they were alone, ‘I am now rescued from the fate I feared. Here is a portion of the documents of which Schmitter robbed you. The rest are still in his hands, but I solemnly swear you shall obtain full restitution. May God reward you for what you have done for me! and, at a future day, when you are as happy as you deserve to be, deign to give a passing thought to the wretched Eliza!’ And before he could prevent it, she had knelt down, kissed the hem of his garment, then starting, fled from the apartment.

“Vollbrecht scarcely knew where he was, or what had happened. After a few moments of silent astonishment, he gathered up the papers thus unexpectedly restored to him, left the post-house with conflicting feelings, and took up his abode in the Golden Crown.”

Vollbrecht—“himself again”—sets out forthwith for Switzerland. As he is journeying along the banks of the Lake of Constance, he unexpectedly encounters the Baroness de Winter and his former friend, Anna. A matronly lecture from the old lady, and some sweet smiles and glances from the young one, do Vollbrecht a world of good in restoring him from the morbid state of feeling into which his recent enterprise had plunged him, and awakening in him more solid convictions and healthier emotions than for a long time he has experienced. Day after day slides by in their society; and when at length they part, Vollbrecht tries hard to keep up his pride and indifference; but in vain; old feelings and recent emotions got the better of him, and for the life of him he cannot help saying to the blushing Anna, “Anna, once more my best thanks; a happy journey to you;” and then in an almost inaudible whisper, “at the grave of my mother think of me.”

Vollbrecht now becomes domesticated with an excellent, evangelical, simple-hearted Swiss pastor, through whose conversation and teaching he is gradually brought to embrace the truth as it is in Jesus. The arguments between them are given at great length, and constitute the most valuable part of the book. Vollbrecht also discovers that Eliza is the grand-daughter of one of his friend’s parishioners, and succeeds in tracing her to a nunnery, where he visits her, and endeavours to convey to her mind the blessed truths he has himself received. He also discovers his old pupil, Caroline, surrounded with all the pomp of rank, and immersed in all the gaiety of French society, exacting and receiving a homage to her beauty and her wit from the titled and the learned; her, too, he succeeds in reconducting to that faith which he had in earlier life been mainly instrumental in expunging from her mind. His story winds up, after the good old fashion, with a marriage and a fortune—the marriage being between the fair and the true-hearted Anna of his early affection, and the fortune coming from the Baroness de Winter, who makes Vollbrecht and his bride her heirs.



Such is a meagre outline of this powerfully told tale. Having some doubts whether it is calculated to do much good, we cannot recommend it to our readers; but believing it can do no harm, we can as little dissuade them from it.

### CHAPEL DEBTS.

MANY of our readers will be expecting with anxiety to learn the result of the general meeting of the Board for the liquidation of debt on the Congregational chapels of Scotland, which was appointed to be held in October. When the scheme was formed three years ago, it was hoped that about this period the work proposed might be accomplished. We are very happy to be able now to say, that there is every prospect these anticipations will be fully realized.

On the 20th ult. a considerable number of brethren from various parts of the country assembled, by appointment, in Edinburgh; and after a very careful and protracted examination of the state of the Fund, and of the numerous cases requiring relief, they agreed upon a scheme of division which they hope will be found satisfactory to all. There were present, besides visitors and resident members of the board, three members from each of the four districts, entitled to vote in any doubtful case that might occur; but it is remarkable, as a striking illustration of the unanimity that prevailed, that in discussing the plans and proposals necessarily brought forward in transacting such a delicate business, and in going over forty cases, in no one instance was it found necessary, from any difference of opinion, to take a vote. This promises well for the issue, when the distribution is made on the basis thus proposed.

The amount required to enable the Board to grant from the Free Fund, the several sums they have encouraged the churches having chapel debts to reckon upon is about £8000. Many of these churches are already fully prepared to avail themselves of the grant, having collected their own proportion of the debt, and having had their title-deeds examined and approved by the Committee appointed for that purpose. The others, it is earnestly hoped, may be able to make up, before the end of the year, any deficiency that may still exist on their part. The progress made by the Board will, no doubt, have the effect of stimulating and encouraging them in this last effort.

By the Treasurer's statement, it appeared that he has in hand, with interest, and sums paid at the meeting, £7600, to enable him to meet the proposed outlay of £8000; and there are still due collections from some churches which have not contributed in this form for each of the three years; and there are arrears of subscriptions in all the districts which ought, without delay, to be paid to the Treasurer. It is hoped also, that when it is known the scheme is so near completion, some who have been doubtful of its success, and have not supported it so liberally as they might have done, will make up for their backwardness, by giving at the close. It will be seen that £400 is yet required to enable the Board to complete their engagements; and besides doing so, it is exceedingly desirable that they had a balance over to supplement cases that have not been fully provided for, or, from peculiar circumstances, have not been put upon the list of those to be relieved.

A Committee was appointed to carry out the resolutions of the meeting, and to correspond with the churches. The greatest care will be taken, in making the distribution, to secure the ends contemplated by the contributors; and we unfeignedly rejoice that this much needed and most seasonable movement has proceeded so far towards the desired consummation.

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### NOTICES OF BOOKS.

*The Protector: a Vindication.* By J. H. Merle D'Aubigné, D.D. 8vo. pp. 379. Edinburgh: Oliver & Boyd. 1847.

WE are very far from expressing any regret that this book should have been

written; but we strongly wish it had been a better book than it is. To us it does not seem worthy of either its subject or its author. The glorious Cromwell deserved a more masterly vindication; and the author of the *History of the*

Reformation might have furnished such had his whole mind been given to the subject. As it is, we have in the volume before us some able and just writing, copious pilfering from the volumes recently published by Mr. Carlyle, a hasty commentary upon certain events in Cromwell's life, a correct estimate upon the whole of the religious and domestic character of the man, and some eloquent declamation upon Popery and the Free Church; but no biography of Cromwell, no connected history of his mental or spiritual progress, no profound or comprehensive views of the mighty movement of which he was first the child and then the ruler, and no real thorough-going vindication of him, but only a sort of accounting for him and an apology on his behalf. In our humble judgment, the *Life and Vindication of Cromwell* have yet to be written.

The history of Dr. Merle's book accounts for its defects. He began it merely intending to write a review of the work of Mr. Carlyle, and to translate into French some of the letters and speeches of Cromwell which it contains. By degrees the intended review expanded beyond the limits usually allowed to such compositions, and the letters were found not translatable into intelligible French,—the bold, massive, and manly thoughts of the Protector positively refusing to be clothed in the attenuated garb of Parisian speech. Hence Dr. Merle resolved—"though not insensible to the imperfections of the volume"—to present it to the British public; and here, therefore, it is, an overgrown review put forth in the shape of a stately and disjointed historical essay.

We wish Dr. Merle had done himself and his subject more justice than by a publication got up in this way, it was

possible for him to do. He evidently loves Cromwell, admires his character, and has a penetration into the inner man of that greatest of British monarchs; and with his skill in historical painting, his acquaintance with religious principle and phenomena, and his steady regard to the presence of an overruling providence in all the changes of human society, we know few men who might have succeeded better in laying before the world a just picture of the life and times of the Protector. Many parts of his volume have afforded us sincere gratification, especially those in which he dwells upon the domestic life and the religious experience of Cromwell, and those in which he illustrates Cromwell's policy as the defender of religious liberty; but the very pleasure these have afforded us only enhances our regret that the rest of the work should have been so superficially and perfunctorily executed. Perhaps, however, it is as well that Dr. Merle has not attempted to furnish a complete life of Cromwell, as we doubt much if any foreigner, or, indeed, any other than a thorough English Independent of the old school as to his principles and predilections, and who has familiarised his mind with that religious literature on which the mind of Cromwell fed, can place himself in the position in which alone he shall be able to survey the mind and actions of his hero from the true centre of his being and activity. Therefore it is we have said the life of Cromwell remains yet to be written. Vaughan has done much, Godwin something, Carlyle a great deal, Merle D'Aubigné a little, towards helping the world to understand one of its greatest men; but the whole of that mighty soul has not yet been unfolded, nor the full story of its actions told.\*

## CHRONICLE.

**I.—DENOMINATIONAL.—1. ORDINATION AT KIRKWALL, ORKNEY.**—On Thursday, the 23d September, Mr. George Smith, from the church in Greenock, was solemnly set apart to the pastoral oversight of the Congregational Church in Kirkwall.

On the previous evening a meeting for devotional purposes was held in the chapel, to implore the divine blessing on the engagements of the coming day.

Mr. Brown of Harray commenced the

services by reading appropriate portions of scripture, and prayer. After which Mr. A. Smith of Rendall preached a most pointed and impressive sermon from Rev. iii. 2, "Be watchful, and strengthen the things that remain, that are ready to die;" in which he showed that the Christian's faith, hope, and love were sometimes in danger of being ready to die; and then, with feeling and faithfulness, enforced the exhortation, "Be watchful," &c.

After the delivery of the discourse, and the singing of a hymn, Mr. A. Smith proposed the usual questions, to which clear and satisfactory replies were given, and then he offered up the ordination prayer, which was accompanied by the laying on of the hands of the presbyters.

The newly ordained pastor was then addressed by Mr. A. Smith, in a discourse from Col. iv. 17, in which he pointed out the duties, the difficulties, and the encouragements of the faithful christian pastor.

Mr. Brown then delivered a very solemn and appropriate address to the church, in which, with fidelity and affection, he enforced their duty to their pastor, founded on 1 Thess. v. 12, 13.

The impressive services occupied four hours, and all seemed deeply interested, and, we hope were edified. At the close of the services Mr. G. Smith received a cordial welcome from the people of his charge, and from other christian friends present.

In the evening a public meeting for prayer\* was held, to entreat the blessing of the great Head of the church on the solemn union which had that day been entered into. Mr. Ramsay, the former pastor, introduced Mr. Smith to his flock on the following Lord's day.

Our brother enters upon a very important and interesting field of labour. May the Lord countenance with his blessing the connection formed between him and the people of his charge, and render his services in this part of his vineyard extensively useful in the edification of the church, and in the conversion of sinners.

2. OPENING OF NORTH HANOVER-STREET CHAPEL, GLASGOW.—The church and congregation under the pastoral care of Mr. Ingram, and which formerly worshipped in Albion-Street chapel, (which place they merely rented,) were required, about a year and a half ago, to leave it, owing to the proprietor having sold it. Since then they have built for themselves a chapel in North Hanover-Street, which was opened for worship on Sabbath, the 26th September. Dr. Alexander of Edinburgh preached in the morning and evening, and Mr. Ingram officiated in the afternoon. The chapel, which is elegant and commodious, capable of accommodating 800 persons, was filled during the day, and in the evening the crowd was so great that

\* How much better—how much more seemly this, than that practice, too common amongst us, of closing the services of an ordination with a soiree!

hundreds had to go away who could not obtain admission. The collections, which were towards meeting the cost of erection, were very liberal.

II.—EXTRACTS FROM THE JOURNAL OF REV. JOHN S. WARDLAW, BELLARY, EAST INDIES.—Continued from page 338.

January 29th.—Adwanny. \* \* \*

Notwithstanding we were a full mile from the town, many came to hear and to receive books—a much larger number than we expected. Some appeared to be serious inquirers after the way of salvation. There were some cases of considerable interest. Without any disposition to *cavil*, they often put hard questions—questions with which they often feel themselves perplexed. To give one example of many.—Two men who remained with us for nearly three hours, asked, amongst other things, when we spoke of the incarnation of Christ, how God, the infinite spirit, could be born into the world,—how the divine and human natures were united in one person; adding, that on that point they felt difficulty. I at once acknowledged that we were unable to explain *how* this was, and endeavoured to show that we believed many things which we did not fully comprehend. You have spoken, I said, of God as a spirit, can you tell me what a spirit is? or can you explain the relation between soul and body in man? You have spoken of the eternity and omnipresence of the divine being, can you explain how a being should exist without any beginning—the creator of all things, himself uncreated? or how a being should be in all places at the same time? You see that a plant grows, but do you understand *how* it grows? and would it be wise of the husbandman not to cast the seed into the ground till he had discovered the peculiar nature of the relation subsisting between them? We believe, I added, that God took upon him our nature, because he has revealed it in his holy word. They then asked me to state the grounds on which we rested the assertion that our *Veda* was of divine authority. I then endeavoured to set before them briefly the evidences of Christianity. They appeared satisfied, and were very desirous to obtain books. They were intelligent and well disposed men,—merchants, belonging, of course, to the *Vaisya*, or third of the four great *castes* among the Hindus. \* In this caste, and even in that below it—the *Soodra* caste—there are many who read and think for them-

selves, and who can argue a point with considerable shrewdness and tact. It is a mistake to suppose that the Brahmins are the only class of the community who know any thing, or who are capable of discussing a question. There is a very large number in both of the castes referred to, who are quite as intelligent as the mass of the Brahmins, and in some respects, their superiors. \* \* \*

*Jan. 29th.—Kyropilly.* \* \* In the evening went with the teacher to the temple, and as a large number of people followed us, we had a very favourable opportunity of proclaiming in their ears the folly and sin of idolatry, and at the same time, pointing them to the "Lamb of God, that taketh away the sin of the world." But, alas, the people are hard of conviction. I should rather, perhaps, say, that it is hard, *ny*, very hard so to impress their minds with a sense of the evil of the course they pursue, as to lead them to a change. They assent, and assent again, to the truth of nearly all that we say, and pronounce it excellent; but "their own way will do; it is the way of their forefathers—the way established by usage; it is the way which God has made known unto them." "We all worship the one God, only we give him different names, and serve him in a different manner. It is difficult to receive a new religion;—we can't do it," &c. With these, and many other flimsy excuses, they satisfy their minds. They are not disposed to *think*. Their minds are in an indolent and imperturbable quiescence. I speak of the mass. There are exceptions. The more one mixes with the people, the more does he feel the necessity of some power superior to all human efforts to produce the change desired—a change of *heart* and *life*. May the Spirit from on high descend in all his quickening power, and carry home the truths we are privileged to proclaim to the consciences of the perishing Hindus! May the seed sown be watered abundantly by those heavenly influences which are as the showers that water the earth!—(To be continued.)

III. EXTRACTS FROM CORRESPONDENCE WITH SISTER CHURCHES ON THE CONTINENT.—"Since I received your last letter, of date October 9, 1846, we have had no news of our dear brethren in Scotland. This we regret, as we would fain, instead of ceasing our correspondence, strengthen more and more the paternal tie between us and them, for the

sake of mutual encouragement to persevere in the common truth, and mutual aid in spreading it abroad.

"Since I last wrote nothing of a very striking kind has occurred among our Swiss flocks. In the spring we had a gathering of the German-Swiss churches in the open air, on the summit of a mountain about two leagues from Berne; and a short time since a meeting of a similar sort has been held on an elevation near Neuchatel, for the French brethren of this country. These two meetings were very delightful, and have been greatly blessed,—they were, indeed, fraternal festivals. Our German labourers, of whom I have spoken in former letters, all continue at their work with more or less of success. Our flocks in general are on the increase, and new territories are opening to our evangelists. But our pecuniary necessities augment by this very success, and in the meantime our resources are very small; so that if our dear brethren in Scotland can send us any assistance it will be very acceptable, and will be gratefully received. As yet, Plymouthism has not penetrated into German Switzerland, and we are seeking to protect ourselves from it with all our energies—or rather I should say, by beseeching the Great Shepherd of the sheep to save from that libertine spirit and that lax doctrine. He who has hitherto kept us well, I trust, continue still to watch over us. Moreover, this new system, or rather no system, is losing credit wherever it has been established." God is a God of order and not of confusion, and his spirit is a spirit of peace, of humility, and of defence.

"We have good news from our missionary brethren in Canada and among the German settlers in the United States. These missions are truly missions of faith and love; but they are not without their difficulties."

"My periodical, '*The Christian*,' enjoys a great blessing—thanks be to the Lord who chooses the weak things of this world to confound those that are mighty. I have at present 1,300 subscribers, scattered over all Switzerland.

"Our political position at present is very critical, but not so perilous as perhaps strangers may be apt to suppose. The kingdom of God spreads in peace, and religious liberty is daily becoming more confirmed; even in the Canton de Vaud the Free Church is no longer harassed."—*Rev. C. de Rodt, Berne.*



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

DECEMBER, 1847.

## THE REVEALED DOCTRINE OF REWARDS AND PUNISHMENTS.

THERE is no man who, thinks at all, but must often turn his meditations upon the question of a future state of being. If the life we now live in the flesh be not the whole of our existence—if, after it comes to a close, there open to us new scenes of being and of action—if the portion of our existence here be but the porch and vestibule of that larger being to which it conducts—and if the character of that future state depend on our conduct in this; it can only be by the most entire renunciation of the functions of an intellectual agent, that any man can exempt himself from many anxious inquiries and speculations concerning futurity. On what grounds does our amenability to future judgment rest? What is the criterion by which our state is to be determined? What are the rewards of virtue, and what the penalty of sin? And in what way, if at all, are the natural prospects of man, as a moral agent, affected by the provisions and principles of the christian dispensation? These are questions of deep import, and, as such, must often be before the mind of every reflective man.

The investigation of this whole subject was committed by the Trustees of the Congregational Lecture, to their lecturer for last year. The individual selected for the prosecution of this high argument, was the Rev. Dr. Richard Winter Hamilton of Leeds, a name already associated with much successful labour in the field of philosophical and theological research. The importance of the subject, the accidental addition to that importance accruing from the prevalence, in certain quarters, of notions subversive of the views commonly entertained by Evangelical Christians regarding it, and the great and well-earned reputation of the lecturer, excited in us a natural anxiety to receive and peruse the volume in which his thoughts upon a theme so full of interest were embodied. That volume is now before us: "*The Revealed Doctrine of Rewards and Punishments.* By Richard Winter Hamilton, LL.D., D.D., Leeds. 8vo. pp. xvi. 555.. London, Jackson and Walford. 1847." It is a volume replete with the indications of a large, reflective, and well-stored mind; a mind which has come to its task with deep earnestness and full preparation, which moves easily and naturally under a weight of erudi-

tion such as few other minds could bear, and which manfully grapples with its subject in all its breadth and with all its difficulties. We opened the book with high expectation; we have read it earnestly and thoughtfully; we have closed it not only without disappointment, but with a still higher estimate than before, of the prodigious resources, and the massive vigour of the author's mind. He writes as one to whom all philosophy, and all theology, ancient and modern, are familiar; but whose chief and choicest inspiration has been drawn from "the well undefiled" of Scripture. Nothing, indeed, has struck us more in perusing his writings than the exceeding ease with which the words of Scripture seem to flow from his pen. It is not a few *verba classica*, a few *loca probantia* which are cited in every system of theology, and appealed to in almost every sermon, with which alone he fills his pages; his familiarity with Scripture is such that even in its most recondite and least frequented paths, he finds materials both for ornamenting his style, and enforcing his argument, and that without any violation of good taste, or any forcing of the sacred word. We could wish, indeed, that his own modes of thought and utterance had been more closely formed upon the model of the sacred writers—that he had cultivated to a higher degree their plain, perspicuous, simple, and direct method of conveying truth to the mind; for it must be confessed that Dr. Hamilton's style of thinking and writing is not the one best adapted for philosophical disquisition. His epigrammatic sentences—his tropical usages of words—his frequent inversions—and, above all, his rapid transitions, and his habit of reasoning by implication, rather than by direct statement and reply; are apt to place serious barriers in the way of ordinary readers, and to render to even the most dauntless reader, the perusal of his books somewhat more of a task than it ought to be. We must, however, in justice, add, that in the work before us, there is less of this than in most of Dr. Hamilton's previous productions.

We trust this volume will be extensively perused among our churches. The symptoms of coming events, "dasting their shadows before them," demand it. There are certain birds unclean and noisy, trooping in the atmosphere of our churches, from whose flight inauspicious augury may be taken for the future. In our humble judgment, too much already has been surrendered of that venerable Puritan theology, on which our churches were first based. We would go back not forward. We are conservatives in divinity. We shrink from the movement party. We do not believe in the progressiveness of theology. We remember that what men have eagerly proclaimed as novelties in faith, have invariably, after a brief season, turned out mere nullities. We have no time to waste in choosing *ignes fatui*. We have no longing for a breathless gallop, followed by a quietus in a bog. Our eyes are becoming too weak to bear new lights. We find the common day-light of the old sun sufficient for our purposes, and have a suspicion it will outlast the curiousest contrivance which theological alchemists would substitute for it. We, therefore, have a hearty cleaving to a book like that before us, which, as respects its theology, is of the old school old. Dr. Hamilton is no Neologist. He has, we suspect, in his library some ancient folios and quartos, by which he sets far greater store than by any of the sleek octavos, or "the hot-pressed twelves," which the publishers of these dainty days delight to

issue. We wholly sympathise with him. "No man having tasted the old wine, straightway desires the new, for he saith the old is better;" and as we have for a long while now been rather "given" to this old wine, the new palls upon our taste. We greatly rejoice, therefore, to meet with an author who, learned as were the fathers of our English theology, is like them, prepared to consecrate all the spoils of the schools, to the defence of those solemn truths which are the bulwark and the ornament of evangelical doctrine. We should be heartily glad to find that such a work had been studied and mastered by all our pastors, and by the reading portion of the members of our churches.

We shall proceed to lay before our readers a condensed analysis of the argument pursued by Dr. Hamilton in this volume, accompanied by extracts from different parts of it. We shall, in this way, we believe, most effectually introduce it favourably to their notice.

Though Dr. H. has entitled his work "*the Revealed Doctrine of Rewards and Punishments*," he does not confine himself within the limits of what is usually called *Revelation*, viz.: the Scriptures, for the matter of his argument.

"Receiving *nature*, in its largest sense, as an earlier revelation, the author has mainly addressed himself to the *a priori* treatment of the subject. Thus, if the reversal of any scripture testimony be demanded, because of its imputed contradiction to *natural* demonstration, he has, throughout his entire argument, rejoined upon it. He has endeavoured to prove that nature brings no relief by suggesting any alternative. According to its decisions, even to the apprehensions of sense, moral agents are happy or miserable just as are the qualities of their agency. Moreover, it must follow that it can only be right so to make them happy or miserable. If these qualities of such agents be permanent, thus permanent must be their happiness or misery. To the dark boundary-line of death we trace the equal permanency of these characters of conduct and of their awards. No *known* treatment of these agents, consequently, is at variance with these actual results. Whatever *can be ascertained* coincides. It is *always so*, to our best knowledge and experience. The difficulty may be only thrown back, but it now presses upon the impugnors of the scripture doctrine of future punishment. It now becomes their own.

"The lecturer, in the confession of these common principles, felt himself warranted, at every stage of the argument, to seize the analogy between nature and proper revelation. It is his reiterated urgency that the latter, in this very dispute, only follows up the former; that Christianity, as a remedial system, proceeds but on the assumption of an antecedent, independent dilemma; and that it is perfectly irresponsible for it. His mottoes are but indices to the idea."

In pursuance of this plan Dr. H. begins by laying his foundation broad and deep in the moral nature, relations, and destinies of man. He vindicates the spirituality of our being, shows our responsibility, and asserts our immortality on grounds of natural reason. These three points he places as "the pestulates and guides of the whole ensuing argument;" and in the support of them has put forth a body of the most vigorous and learned reasoning.

Having thus educed the leading characteristics of man's moral being from himself, the author proceeds in the *second* Lecture to consider man as the subject of moral law. Here he shows that the three great elements of law are *injunction*, directing to, or from, a certain course; *obligation* claiming obedience to that injunction as morally due; and *sanction* as enforcing by reward or punishment the yielding to that obligation. It is next shown that in the administration of the divine law, regard is had to

three peculiarities, which are “the means of its constant operation.” These are *habit*, or the effect of continued action in a certain direction; *character*, the result of habits; and *consequence*, or the invariable something which attends upon action, habit, and character, and which is confidently predicted by us as the issue of any given course of life. After noticing some objections which have been urged against this judicial view of the subject, Dr. H. adverts to two analogies derived “from the most ordinary view of the present life, its interests and its results,” which he deems of the greatest value in supporting the preceding law of responsibility, and in illustrating those final issues which such responsibility involves. These are 1. “The sagacity or foresight which belongs to man in the general arrangement of his concerns,” and in virtue of which he continually acts in the present, with an eye to the future; and 2. The fact that “one error or fault, committed in a very early period of life, may entangle and prejudice the remotest portion of it, as far as our knowledge of its course extends.” From the former of these he infers that, as “it is a notorious *fact* that present conduct is most potent on future condition, does concern and affect our successive being, as far as we can trace it;” and as it is “a notorious  *motive* of human conduct to forecast such an end,” and as “the God of recompenses’ proceeds on these grounds, and invokes these dispositions, so it may be concluded, will it be in reference to the bearing of this life on that which is to come.” From the latter, he infers, that it is in perfect accordance with all we see and allow, to conclude that as “the sin of our youth may stamp its bias on all our future acts and circumstances,” so the sins of life may travel in their consequences beyond death, and their penalty be felt through the futurity of our being. The author then proceeds to show in what relation a verbal revelation must stand to the religion thus revealed by the teachings of nature, and concludes the Lecture by some observations on the use of Analogy, in vindicating the claims of Christianity as the religion of the same being who arranged the course of nature.

“In Lecture III., Dr. H. proceeds to illustrate at length the harmony between the Bible and nature, by showing that the former fully recognises what the latter teaches as to man’s spiritualism, responsibility, and immortality, and that the former no less than the latter represents the moral government of God as a system of rewards and punishments sanctioning injunction, and enforcing obligation. We select from this Lecture the following admirable observations on the hypothesis that man’s immortality is only conditional on his obedience:—

“Now an immediate thought arises, that, if men perish, their sin forfeiting the immortality which accrues to obedience, it is probable and fitting that such perdition should take place at death. This is the sentence. This is the only termination of being made palpable to us. Every thing of external sign and token answers to this supposed catastrophe. It is the limit beyond which we cannot follow any sensible evidence of life. At this point it seems most reasonable, if man be not immortal, that all existence should cease. Death is by sin. It is, then, the prepared execution of the sentence. It is a ready stroke. Why should another fall? Man has sinned to his utmost reach of responsible motion and action. Why should he not now suffer the threatened doom? If life be carried on subsequently to death, it is a new gift—an addition to the proper term. It is more than mortal, though it be less than immortal. It is not included in the original case. Then it cannot be necessary to it. To us, who see in the suggestion only a vain conceit to serve a particular purpose, it appears an arbitrary prolongation of misery, an



hereafter which was not forewarned—something beyond forfeiture; an unnecessary revival of life, contrary to its own conditions; an excess of punishment, because a strain of law.

“Another thought might arise, that, if it be true that revelation contradicts the general confession of mankind, their most precious moral instincts, then the greatest professed blessing ever extended to them, casts them down to a grovelling far below their once ardent and elevating hopes; depresses the standard of their aims and fears; and strangely teaches them that their capacity for this belief was not given them to be exercised. While the idea might be encouraged that every man, by the practice of virtue, would become immortal, no man could be prompted by this as a yearning of his nature—no man could feel that he truly was. It might be a motive to us, for it would be a gain set before us, but it could be nothing drawn out of our proper sensibilities and aspirations. But surely it is not like Christianity thus to lower the pitch of what is noble and refining. It is surely inverse to its spirit. Besides, this contradiction must invalidate itself. What is the law of nature? Is not common consent its promulgation? Eternal truths are supposed, not in human immortality, for that being a divine effect, is but a contingency—a physical maintenance, but in the inference of a first cause, in the demonstration of a moral law, and in the connexion of that immortality with these eternal, necessary facts. The first clash of any system with such truths must be its subversion! But in examining the sacred volume we can detect no lineament of the hypothesis that man is not by nature immortal, and only possibly immortal by acquisition. Our nature is there regarded as *one*; an assumption, or a negation, of immortality, would perfectly diversify it, in different individuals. It addresses that nature fully, religiously: it governs it with equal laws for good and evil. It throws a solemn character over this probationary life, because of the future depending upon it. It shames to glory and virtue now, by what we must be. Its hand ever points to indefinite consequences.”

This hypothesis “strives to induce man to think of himself—we will not say unnaturally, that being the involved dispute—contrary to whatever of the noble and the great he so readily entertains. We will not say that he was made to revolve the question of immortality,—the argument forbidding it,—but he does entertain it as if he were thus made. The wicked have thoughts and fears which fill a dread futurity. The righteous crave the ‘pleasures which are for evermore.’ But each must regard himself henceforth as unenduring. Immortality is no part of them, nor enters into their natural being. It may, or it may not, be superadded. —The *religiousness* of motive is impaired by this opinion, if not destroyed. An instinctive love of life and fear of death are the only inducements. The higher appeals, which sound up through the soul, are stilled. How unworthy a construction is given to the inspired words,—‘If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live!’ In the one case it has only the power of human legislation; in the other, it only perpetuates what civil magistracy as long as possible protects. Depravity has so deadened the mind of the voluptuous transgressor, that the thought of this threatened non-existence, would scarcely awaken alarm or repel allurements. It is an end to which the sensualist consents, rather than the hazard of a renewed life. For while piety pants for the immortal, sin struggles against it,—not against being, as such, but that which is feared to be retribution.—It would be difficult to prove that non-existence is an *evil*. If man live out his original term, he suffers no injury. He has sinned—but by conditions of nature, had he not sinned—though there would not have been this form of death, his life must have determined. Immortality, being adventitious, may be withheld, but the human nature cannot be said to have suffered deprivation. It is at utmost a loss of what it never properly possessed. The whole theory is weak and mean compared to the grandeur of Christianity. It reduces, it does not honour man. It enfeebles, it does not confirm religion. It supposes a treatment of moral agents, inconsistent, and that which defeats itself.”

In Lecture IV., the author discusses the Nature and Rewardableness of Christian Virtue. His reasonings here are chiefly directed to show, that Christianity, as a system of grace, does not supersede the original arrangement of God which makes virtue rewardable, but having secured for man the remission of his sins, and restoration to the divine favour, it

thereby restores him to his original position as a being under probation, and who is to be dealt with at last according to the measure of his obedience.

"The theory of christian reward," he observes, "depends upon a fixed constitution of holy law which has its foundation in the atonement of Christ. From that *Redeeming Sacrifice* proceeds a consideration by virtue of which the strict justice which regarded the sinner is satisfied. That justice no longer forbids his salvation, but confirms it. An infinite merit, or righteousness becomes the basis for the acceptance of his person and his works. Could his works challenge a perfect conformity to the divine will, he would not need the aid of any atonement. They now look to the satisfaction of Christ for the sole reason why they can find favour with the Righteous One. The entire basis and scope for such treatment of them is the mediatorial system. All is done 'through Jesus Christ,' and 'in his name.' All is received 'for his sake.' 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' 'For his name sake they went forth.' We are explicit to guard against misconception. We would found the doctrine of rewards aright. But we would speak in no tone of exception and excuse. Whatever its relations and its reasons, it is a perfect doctrine,—to be understood and defended in itself. God, the rock of faithfulness, binds himself to it. It is not that pseudo-scheme which stipulates his dishonour by the allowance of a sincere, instead of a complete, obedience; itself adjusted and accommodated to a mitigated law; (a predicament which, by its terms, must make insincere what it tolerates as incomplete,) but an order and arrangement which insisted on, against the substitute of man, a perfect obedience even unto death, ere the imperfect virtues of them upon whom the penalty has no further claim and force, could be approved, and still exhibiting that obedience as the exclusive ground of approval. This course being settled, God having engaged himself to it, there arises an order which he authorizes, an expectation which he fulfils. 'God is not unrighteous to forget your work and labour of love.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'"

Lecture V. is devoted to the "Heavenly State." It is by much the most eloquent in the volume. Its grandeur is almost at times overpowering. We have experienced in reading it something of the feeling which the author himself says comes over the mind in attempting to follow out some of the scriptural references to the heavenly glory. "A confused majesty overpowers us. It is not like star coming forth after star, each beautiful and a resting place for the eye: it is as the mighty firmament in all the depths of its concave and with all the constellations of its glory covering and perplexing the eye at once." Though our limits are beginning to contract, we cannot refrain from placing before our readers the following passage from this Lecture:—

"And on all this 'glory is a defence,' that of immortality. The eternity of heaven, so far as we know, is undenied. None steal a beam from that crown which fadeth not away. None abridge a moment of eternal life. None would shorten eternal redemption. None would lessen eternal salvation. None would reduce eternal inheritance. Otherwise could it be heaven? The heathen never supposed the end of their Elysium. All descriptions, save where argument has grown, under opposition, wilful and desperate, sustain its immortality. If the certainty were that all this must end, however distant and still unknown the period, that oppressive conviction could never flee the spirits of the blest. It would hang like a dark cloud over every scene. It would haunt every thought. How every voice would falter in its hymn! How every hand would quiver as it struck its harp! Suspicion would hasten the drawing nigh of that doom. Deep, dread suspense would anticipate its approach. The vesture would seem to decay, and the crown to dim, while yet they were unimpaired. The amaranth would seem to sere amidst its brightest bloom. 'The twelve foundations' would seem to shake long before they sunk away. Was it but the pageant of ages? Must it, when they expire, dissolve? It is an incon-

ceivable catastrophe! No reason, no fitness, could explain it. Faith was the shriek of Sin,—embodied by our bard in hideous form,—when she brought forth, full-armed, her monster son. and ‘fled and cried out Death,’ and hell ‘back resounded, Death,’—in comparison with the horror which would awaken in these ‘nations of the saved!’ Their last look, their clinging hold, their dying groan, their annihilation! It is an unholy, lawless, dream,—alike impossible to be true, and impious to imagine!

“Rather be it our part and pleasure to meditate heaven in its glories and raptures because thus eternal. Let the ‘everlasting joy’ be now upon our heads. Let us endeavour to conceive those lengthened measures of duration, which we must renew and still renew, though all is endless still. There shall not be lack, for there is ‘fulness of joy;’ there shall not be satiety, for there are ‘pleasures for evermore.’ And yet may heaven be seen in a certain development, agreeing with the progression of its inhabitants, through this eternity. ‘What we shall be,’ may always be an experience to gain! It may rise continually in refinement and spiritualism! It may advance perpetually towards fuller impenetrations and transfusions of the Covenanted Godhead! So in the Apocalypse thoughts of this order are not withheld. It opens in a temple, but at its conclusion there is seen no temple, for the Lord God Almighty and the Lamb are the temple. There was silence, but afterward the song never dies away. At the first we behold more of arrangement and activity, more of recent earthly remembrance and association, but at the end there rise more congregated wonders, more calm, more fixedness, more rest. All becomes more enlarged and ample, more elaborate and glorified: not ‘the living fountains,’ but ‘the river of life;’ not a door just opened in heaven, but the twelve gates which are not shut day nor night; not the restraint of the sun from its smiting vehemence, but itself outshone, so that there is no need of its further shining; not the tree of life in the midst of the Paradise, but flourishing on either side of the river; not the dim and distant mysteriousness of Him who sitteth upon the throne, but his tabernacle with men; not the throne of the rainbow, mitigated and faint, but of peerless glory; not the throne of undefined deity, but of God and the Lamb!”

In Lecture VII., the author enters upon the subject of the future punishment of the wicked. Here he shows that moral government pre-supposes the possibility of defection, and provides for this by denouncing punishment upon the transgressor. Man, as the subject of the divine government, has proved himself a rebel, and has accordingly incurred the sentence awarded to the violation of the divine law. This consequence is independent of Christianity, the doctrines and overtures of which proceed on the admission of this as what cannot be denied. What, then, is the punishment which man as a sinner, and in conformity with his nature, must endure? We must look to the principles of his constitution for an answer—principles which have already “proved subservient to pleasant and desirable truth, but which are not less so to truth painful in itself, but which it is equally necessary for our happiness to understand.” Man, then, is spiritual, responsible, immortal—influenced by habit, possessing character, liable to consequence. Hence his punishment must be of the spirit, it must be retributive, it must be for ever; man carries his evil habit, his depraved character, and all the entailed consequences with him into futurity; “habit still disposes him, character still expresses him, and the arrears of demerit still weigh upon him, not yet run out, not intimating any pledge that they can terminate.” To suffer this is not unjust in God; it is only allowing his own law to be fulfilled; nay, “if any consideration could require him to interpose, between the sinner and his own law, so as to interrupt its exercise and to bar its enforcement, the inference must be strong and ignoble against his character and government.”



"While there was yet the evangelic probation, God might have mercy—He might be just, and the justifier of him who believeth in Jesus. This scheme of redemption is one mighty expedient to prevent any violation of law. Until now every menace and imprecation implied that they might be remitted. They were uttered as means of check, and calls to repentance. But probation is now shown to be past. 'It is the time of the dead that they should be judged.' Repentance is not supposed. 'The space to repent' has ended. The case as much precludes its disposition as its availableness. And, *until now*, God, in infinite condescension, has described himself repenting, turning towards the sinner. He is grieved for the evil. But all that these accommodations of language veiled, is past. 'There is no place for repentance to be found,' no opportunity of inducing any altered course in his conduct."

All this revelation assumes and confirms. It teaches that all suffering is penal; it shows that though suffering to the lost sinner must arise from himself, there are other inflictions of a positive kind which he must endure; it utterly discountenances the notion that the sufferings of the sinner are corrective or disciplinary. Punishment stands related to justice, which, by punishment, marks its view and sense of sin; "it is a *righteous* thing with God to recompense tribulation." It may be said that the sacrifice of Christ has already satisfied every claim of divine justice; but this has nothing to do with a man's title to forgiveness. That rests on the "faithful saying," "the record which God hath given of his Son that we may believe," upon "the commandment of the everlasting God for the obedience of faith." He who despises or neglects this "has no suit of right from the fact of the atonement, by which he may demand exemption from punishment. It is a transaction with which he has nothing to do. The gospel is published, with it is his simple business, and its belief is the only channel to all its blessings." In the conclusion of the Lecture, it is shown that no objection to the doctrine of future punishment can be borrowed from the divine goodness; that punishment is not only retributive but also exemplary; and that there are degrees in future punishment.

In Lecture VII., Dr. Hamilton is chiefly occupied in examining the testimony of Scripture as to the endlessness of future punishment, and in meeting the various objections which have been offered to this by the advocates of universal restoration, as well as the reasonings adduced by them in support of their own views. Lecture VIII., which concludes the series, is devoted principally to the refutation of the doctrine of the final annihilation of the wicked, and to a general enforcement of the doctrine of final and eternal retribution. These two Lectures are invaluable. They seem to us to settle the whole question as a question of revelation. But our space forbids us to do more than call the attention of our readers to them.

We again commend this powerful volume to the serious perusal of our readers. However they may occasionally dissent from particular expressions, or doubt incidental opinions, we are persuaded that they will approve as a whole the reasonings and conclusions of the author. Sure we are there will be but one feeling as to its great learning and vigour, its deep-toned piety and its impressive eloquence. We cannot withhold the following touching and solemn passage with which the work concludes:—

"The Lecturer has now fulfilled his solemn task. He undertook it with much self-distrust. Then health seemed firm, and life was strong in him. Suddenly the springs of strength failed. But his task could not be forgotten. It was a fearful



weight which he carried with him to foreign climes. It was a duty from which, however, amidst wanderings which brought him no vigour, and lassitudes which yielded to no excitement, he did not shrink. He held fast by it. It was in his thoughts day and night. Not the deep shadows or the grinding glaciers of Alpine heights, could turn him from it. Whether this condition were favourable or not to his meditation, he must not judge. It may be that it lent feebleness to it. At least, it kept him serious. Still he regretted not that it was his theme. In weakness and fear he pursued it. He knew none more important. Others suggested that none could be more seasonable. Often it was impressed upon him that he could not survive to complete his plan. Then came pensive, but not bitter, thoughts, how some beloved friend might endeavour to collect and shape the materials which survived their compiler; and then it was that he most approved the truth and amiableness of the doctrine which he has lived to vindicate, and then too, did he feel, when there could be no boasting, that a better service to the church and to the world—not to forget or cover countless imperfections—might scarcely be attempted by a dying man!"

## THE HOUSE OF THE LORD.

### PART III.—THE BUILDERS.

HAVING examined the foundation of the house of the Lord, and inquired into the nature of the materials of which it is composed, we are naturally led to ask,—Who are the builders?—"for every house is builded by some one." All Christians are appointed to this work; it is especially the work of the preachers of the gospel; but God is the efficient builder. "Except the Lord build the house, they labour in vain that build it."

Christians are called to activity: there is a great work before them. The walls of the Lord's house must be reared, and, in accordance with the divine plan, this must be accomplished by human instrumentality; angels, great in power, pure in motive, and swift in action, are not called to this work; they are only privileged to look on, mark its progress, and animate the builders. These things the angels desire to look into; while they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Jesus Christ is at once the sacrifice for sin, and the priest who offered that sacrifice; so Christians are at once the stones of which this building is composed, and the builders on the edifice. What is the object of all wisely directed effort on the part of Christians, either as individuals, or as constituted into societies? It is twofold. First, to secure, by the blessing of God, a higher polish, a more exact fitness, if we may so speak, for their own souls, that they may the better become the glorious foundation on which they rest. And, in the second place, by the good hand of God upon their efforts to bring sinners to the Saviour—to add yet another, and another stone to the living temple. Christians! this is your vocation; you are fellow-workers in this great undertaking.

Are we affected by the magnitude, and importance, and pressing nature of this work? That we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, what patient, well-sustained, persevering investigation must there be into the "law and the testimony." That we may be holy as our Father who is in Heaven is holy—that we may bear the image of the "heavenly," as we have borne that of the

"earthly"—what watchfulness must be exercised over our lips, our lives, and, above all, with what diligence must the *heart* be kept. The cross must be taken up and cheerfully borne. A right eye must be plucked out, if it offend; a right hand must be cut off, if necessary. The world with all its allurements, the devil with all his wiles, the flesh with all its affections and lusts must be crucified. That that mind may be in us, which was also in Christ Jesus, what searching of ourselves, what struggling with the inner life of the soul must there be! The eye must steadily contemplate him as the evangelists have embodied his lovely, perfect character, in their inimitable histories. The soul must fix itself upon his enlightening, heart-changing, renovating truth, and receive and retain it as the aliment on which it subsists. To creatures such as we are, this is no easy work; for though we have minds capable, in some measure, of appreciating truth—hearts susceptible of that which is amiable,—and withal a conscience to quicken, and reason to guide, (always in subordination to the divine guide,) yet the will is so perverse, the old man is so powerful, temptations are so numerous and strong, that the work goes on but tardily, and the image of the Holy One is but slowly formed in the soul.

Look at the other department of christian effort—that which is external. The world is lying in the wicked one. Whole tribes, and even races are yet destitute of the word of God, the gospel of their salvation. These comprise many millions of individuals, each of whom is animated by a spiritual nature that shall never cease to exist. Souls are perishing for lack of knowledge not merely in far-distant and heathen lands, but also in countries on which the sun of righteousness has long shed his cheering beams. Christian brethren! let us realise the sad fact. Souls within the reach of our arm, with whom we come in contact every day, over whom we exercise no small influence, with whom we associate in the Lord's house on Sabbath; souls numbered in our households, souls dear to us as our own, whom God has committed to our care, saying, "train these souls for me, and I will give thee thy wages"—these are perishing. Stretch forth your hand, use your influence, leave no means untried for their deliverance. Snatch up these precious stones, carry them to the building, place them on the walls. Up, then, and be doing; work the work of him who called you, while yet it is day, for the night cometh when no man can work.

This is especially the work of the preachers of the gospel. Those who are called and qualified of God to preach the gospel of his grace, are thereby appointed builders on this edifice. It may appear presumption in us to write on this topic; but a few observations are necessary to complete the plan laid down in these papers, and so briefly filled up. The preacher of the gospel is in possession of that truth which, when believed, saves and sanctifies the soul. Through his instrumentality, therefore, God is pleased to convey conviction to the conscience, and peace to the heart. Now every conscience thus affected, and every heart thus changed, indicates the existence of "living stones," fitted, in part at least, to take their place in the spiritual building. But this is not all. The preacher of the gospel, who is also a pastor, leads his converts a step farther. His notions of his Master's will, and their safety and comfort, impresses him with the conviction, that souls convinced of sin, and brought

to the knowledge of the truth, must not be left scattered about in all directions, subject to every breath of change, and liable to be led into the paths of error. They are living stones, intended by the great master-builder, to be erected into a spiritual house, consecrated to the service and glory of Jehovah. They must needs be brought together. They must be placed upon the walls. Having given themselves to the Lord, they are expected, and must be encouraged to give themselves to the church by the will of God. But in thus adding to the church—assisting to raise the spiritual temple—he acts not singly, nor on his own responsibility, but in conjunction with the brethren.

How important and difficult is this work! and how heavy the responsibility attached to its performance! Who is sufficient for these things? The pastor who knows to some extent the position he occupies, the work he is called to do, the material he has to operate upon, and the numerous obstacles with which he has to contend, will find protection and encouragement, only where the apostle of the Gentiles found them, when wearied and wasted by his internal conflicts—"I thank God, through Jesus Christ, our Lord." His views of truth must be extensive, accurate, systematic; his manner of presenting it should be simple, solemn, earnest; and the most lively impression on his own soul of the reality and unspeakable importance of the truths he proclaims, must be combined with the most unwavering dependence on divine aid. Throwing himself heart and soul into the work, he may reasonably anticipate a measure of success; and if a person of good common sense, well versed in the laws of the house, and blest with some experience, he may be able so to lay down the law—so to guide the counsels of the church—that there shall be great peace and joy in raising the superstructure.

True, a stone may sometimes be misplaced—one fitted to occupy a prominent position, for strength or for ornament, may be placed in some obscure part of the building, and one whose proper place is in the body of the edifice, may receive undue prominence. This may be expected; but matters will soon right themselves. Sometimes, too, a stone may find its way to the building, altogether unfit for such a purpose; but when its true character is disclosed, when it is obvious that its presence mars and weakens the edifice, it must be removed. After all the care, and prayerful anxiety of the builders, unworthy members are found to creep in; but when scriptural means have been used to test the character, however painful the process, they must be put away. How needful the apostolic exhortation, and how appropriate now as well as when addressed to the Corinthians?—"Let every man take heed how he buildeth—if any man's work abide, which he hath built upon this foundation, he shall receive a reward; if any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire."

But after all, the efficient builder is God. "Except the Lord build the house they labour in vain that build it." God hath been pleased to appoint, for the erection of the spiritual house, a certain instrumentality, varied in its nature, and admirably adapted to serve the purpose intended. This instrumentality includes the reading and preaching of the word, prayer, christian converse, and providential circumstances. These means, we builders can, and ought to use. It is both a duty and a privilege to place the message of mercy, recorded in the book of God, before the

minds of men; to approach the throne of the heavenly grace in behalf of the ignorant and those who are out of the way; to speak of the glory of our Master's character, and the excellency of his work; and to improve the ever-recurring dispensations of an all-wise providence. But this is nothing more than *instrumentality*,—a set of perfect, and beautifully arranged machinery. There must be *power* to make the instrumentality effective—to render the machinery available for practical purposes. It is a great mistake to ascribe to the instrumentality the power of convincing the conscience, and changing the heart. The conscience is reached by the Lord, the spirit through the truth, and the heart is changed and purified by the same Almighty agent, through the same means. What would you think of the man who should ascribe to the musket, and sword, and spear, the deliverance of his country from a foreign yoke, irrespective altogether of the arm that wielded them?—or of the man who should assert that a beautiful and complicated piece of machinery, accomplished the purpose aimed at by the inventor, irrespective of the propelling power? This would not be less rational than is the notion of those who perversely ascribe to the instrumentality, what is due to the spirit in the conversion, and subsequent progress of the soul in religion.

To discard, either in so many words, or virtually, the doctrine of the direct agency of the Lord the Spirit on the souls of men, one must grievously twist many portions of the word of God, and singularly interchange our notions of things. In this case, human nature, *as now developed*, cannot be so utterly depraved and helpless in all that regards our intercourse with our fellow-men, and especially our intercourse with God, as the Bible, in every instance in which it refers to the matter, assures us it is; for there is no dispute about the *original* dignity and good-heartedness of man. Our views of the great change—the new creation—must be very different from those inculcated on Nicodemus by Jesus Christ. The conception we form of the nature of the change, and the power requisite to effect it, must ill agree with the idea which the simple but sublime statements of the blessed Saviour and his apostles are intended to convey. Were we builders of this stamp, we fear our labour should be in vain. All such labourers spend their strength for nought and in vain. God hath not promised to build the house unless the builders comply with his instructions, and do the work in the appointed way. They may, indeed, appear to men to be successful; the part of the wall where they are placed, may present a forward appearance. But the question is, will it abide, will it stand the searching trial that awaits it! The walls may be rushed up in the midst of excitement, clamour, and abundance of self-congratulation. It was not so the gorgeous temple of old was raised, and we suspect that in this respect at least, a striking analogy exists between Solomon's temple, and that which is "not of this building."

Our deep conviction is, that the word of God, when read or preached, to be successful in convincing sinners or edifying God's people, must, as in the time of the apostle Peter, be accompanied "with the Holy Ghost sent down from heaven." Every man, in our day, as in apostolic times, must "be born of water and of the Spirit," before admittance can be had into the kingdom of God. No system of means, however well arranged, not even a system of divine appointment, can dispense with the presence and power of the Holy Spirit. It is a deep delusion to think so,—a



delusion most flattering, but ruinous, to human nature, and awfully dishonouring to the God of grace. The spiritual house is built by those, in every place, who are appointed to this important work; but every conversion, and all progress made in the divine life, must be ascribed to the agency of the Lord the Spirit, so that the saying of the Psalmist is strictly applicable to the church:—"Except the Lord build the house, they labour in vain that build it." The beauty, the stability, the very existence of the church depends upon this arrangement.

Nor does it fare worse with the building on this account. Is God less merciful, or less wise than man? Does he care less for the stones destined to compose the walls of his spiritual temple, than those do who have been called by him to this work? Is He less interested in the progress of the work, and its successful issue, than they are, because all is done in accordance with plan and purpose, and under the direct agency of the third person of the glorious trinity? The yearning of the most pious and devoted builder over souls, sunk in sin and exposed to the miseries of the place of wo, is as nothing in comparison with the compassion of God for the souls of men. The anxiety of the most careful builder, is not to be compared for a moment with the divine solicitude, so often, and so variously expressed in behalf of the church which is purchased by the blood of the Lamb.

G. W.

HADDINGTON.

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## NOTICES OF THE WALDENSES.

BY DR. CHEEVER.—No. II.   ••

### POLICY OF THE ROMANISTS—PROOFS FROM ROMAN CATHOLIC AUTHORITIES.

It is the policy of the Romanists to erect a church wherever the Protestants have one, whether there be Roman Catholics or not to attend the service. They have recently put up a large and very beautiful church in La Tour, with a religious house of monks attached to it, who are to be employed constantly in the work of proselyting among the Waldenses, as a fraternity of missionary priests. The king of Sardinia himself contributed largely to the erection of the edifice, and it was on occasion of the consecration of this church and monastery that the king made his visit to La Tour while I was there. It was a season of great triumph and prediction on the part of the Romanists, and of sadness on the part of the Waldenses, who see every engine put in readiness to operate against them. The morning of the Sabbath after my arrival, which was the day when some great ceremony was to take place at the opening of the church, it rained in torrents, and continued so nearly all day. The Christians really received this storm as a token of favour from the Lord, for it prevented the town from being filled with clamour and sport through the sacred day, and deprived the Romish ceremonies of much of that lustre and proud show, which they might otherwise have worn in the eyes of the people. So they gathered to their own modest church in the rain, and listened with devout and trusting hearts to a sermon from their pastor, on the need

of tribulation for the people of God. It was a festival week for the Romanists, and a great day for all the inhabitants when the king came, for never before had La Tour been honoured with a visit from the sovereign. There was a grand procession, and the church was dedicated with the most imposing forms; and doubtless in order to strike the people with the deepest sense of the power and majesty of the Romish religion, the king took his seat in the church behind the bishop. There was also a review of all the troops of the valley, fine looking soldiers all, and then a great dinner at Lucerne, and in the evening bonfires and illuminations. The "Table" of the Waldensian churches, as it is called, or council of the Synod, presented a declaration of respect and loyalty to his majesty. On this occasion, most of the pastors of the Waldenses were present together. In the church the bishop made an address, in which he spoke of the affectionate love of the church towards the misguided, erring flock of the Waldensians, and praised the gentle policy with which it was intended to win back the lost sheep wandering on the mountains.

Not a stone's throw from this Romish church a temporary theatre was erected, as a part of the holy festival, for the amusement of the people, and gaudy pictures of the sufferings and death of Christ were hung up before the stalls to allure the people. We could not help being very vividly impressed with the resemblance between the theatre and the church, the services in the one and in the other. A theatre by the side of the church door, and pictures of the Saviour and the Virgin as its signs and ornaments! They who would not be taken by the ceremonies in the church, might perhaps by the pantomimes in the theatre; the whole together was the melancholy offering to the people of a religion of mummery and amusements, instead of a religion of holiness and faith.

It is easy to see that the aspect of things at present is threatening to the Waldenses, and to an eye that looks on human preparations only, it would seem as if this little flock of the mountains could not escape complete extermination. It is the policy of Rome to give them no quarter, but either to root them out, corrupt them, or subdue them. But God, who has been with them in six troubles, can deliver them in seven. He who has kept them from destruction while they walked in the midst of the fiery furnace, can defend them in their present crisis, can bring them back from their captivity, and make them "an eternal excellency, a joy of many generations."

There is some hope for them in the fact that the eyes of the civilized world are watching the policy of Rome, and it is evidently the desire of Romanists to make men believe that the spirit of persecution in their system is greatly quieted and softened. Whatever of new evil may be laid upon the churches of the Waldenses, cannot now be done in a corner, but will be blazoned on the face of Romanism through the world, and will turn incalculably more to the injury of Rome, than it can to the injury of the persecuted. It may be hoped that no new movement against them will be made in silence, or permitted with impunity, and that, notwithstanding any temporary efforts to excite in Italy a new spirit of jealousy and severity, every exhibition of their cause before the churches will be an additional guarantee for their security.

It is said that the king of Sardinia, under whose government the valleys of the Waldenses are included, sympathizes with the present Pope in his

liberal designs and efforts; and if so, there may possibly be a more generous policy pursued towards his Protestant subjects. The persecuting system maintained thus far, has been attributed to the church, and not to the king; and it has been said that the king of Sardinia, were it not for the influence of the Romish Church, would, from his own impulses, pursue a mild and equitable course. That the sufferings of the Waldenses are the work of the Romish Church, and not of the civil government merely, we have proof from Roman Catholic writers themselves; and as some might be disposed to say that our authorities in these matters being Protestant, are partial; and therefore not to be relied upon, I shall here reiterate, in a condensed manner, my account of the oppressive regulations under which the Waldenses have to suffer, in the words of a Roman Catholic nobleman; we shall then be prepared to trace some of the particulars of their past history. It should be observed, in reading this extract, that the term *Vaudois* is that by which the Waldenses are most generally known in all the countries of Europe except England. Their church is styled ordinarily, The Church of the Vaudois.

“The Protestant inhabitants of the valleys of Piedmont,” says the Count Del Pozzo, a Roman Catholic, and inhabitant of Piedmont, “even since the sanguinary persecutions ceased, have always lived under restrictions, and been subjected to incapacities that can scarcely be conceived. They were obliged to abide strictly in their valleys; they could not dwell or acquire property but within certain limits; they were forbidden to have more than a certain number of schools, churches, and enclosed cemeteries. A Protestant minister could not visit a sick person beyond the fixed limits, unless he were accompanied by a secular Catholic, nor stay then more than twenty-four hours. In the parish of St. John, though it contained a great number of Protestants, they were not permitted to have either church or school, and the Protestant minister was not allowed to pass the night there. Mixed marriages was strictly forbidden. If they went to fairs or markets in the neighbouring districts they could have neither houses, shops, or rooms in those places. Whatever might be the disproportion between the Protestant and Catholic population of a commune, and in several communes the former were beyond comparison the more numerous, the administration of the commune was always to comprehend more Catholics than Protestants; so that very often Catholics, who were utter strangers to the commune, were hunted up, (for officers,) wretches, for whom it was afterwards necessary to provide decent clothing at the commune’s expense.”

“By the union of Piedmont with France, under Napoleon, the Vaudois were completely emancipated. But on the restoration of the Sardinian government, though the treaty of Paris of the 31st May, 1814, had declared that in the countries restored or ceded by this treaty, no individual, of whatever class or condition he might be, should be persecuted, annoyed, or disturbed in person or property, the Vaudois were nevertheless confined within their ancient limits, and reduced to their former state of servitude, not only within sight of the Congress of Vienna, which paid little regard to the welfare of individuals and small population, but what is still more astonishing, within sight of England herself, who always proved herself, especially in Cromwell’s time, the protectress of the Vaudois, and who had so fair an occasion to insist that the king of

Sardinia, whose restoration and aggrandizement were principally owing to her intervention, should leave them in possession of the rights which they had enjoyed for fifteen years."

And now to the allegation sometimes made by Romanists, in order that the blame of such intolerance may not rest upon their church, that it is the civil government only that does these things, we can answer in the words of the same Roman Catholic writer:—"Are we now to assume," says he, "that this intolerance towards the Vaudois is the effect of a malevolent disposition of the Sardinian government itself? By no means. Never was there a milder or more benevolent sovereign than Victor Emanuel, under whom this system of intolerance and severity resumed its ancient course. The Sardinian government, guided, or rather impelled into this course by the court of Rome, and by the Jesuits, regards intolerance as a duty; and since the influence of the Jesuits has gained great ascendancy in Piedmont, this intolerance, instead of being abated, as it has been alleged, by the march of civilization and the spirit of the times, is greatly aggravated, and that too in spite of the intercession of different Protestant Courts which interest themselves in favour of the Vaudois. It is not long since eight Protestants of the valleys settled in Turin, were ordered to retire to their valleys by virtue of an edict of 1622, which had fallen into disuse, but is again put in force. This rigorous measure of the Sardinian government is alleged to have been adopted at the express requisition of the Court of Rome, made at the instigation of the bishop of Pignorol."

The late sweeping and antichristian circular of the new Pope against all efforts after religious freedom, against the Bible, Bible societies, and religious tracts, and in fact against all Christians not in the Romish Church, seems strangely inconsistent with his liberal policy in the government of the Papal States. But this latter liberality may be carried far, and not approximate in the least to the permission of that freedom without which Italian liberty will be nothing but a name, and without which the most ferocious bigotry may at any time be renewed, wherever the Romish Church has the power—religious freedom, the right to possess and read the word of God, and to worship God according to one's own conscience. This right is denounced by the present Pope as one of the worst heresies. With such views and feelings, any toleration of the Waldenses is a mere compulsory measure, a thing that would not be permitted at all if it could be helped. In the present state of Europe, and of the religious world, it cannot be helped; and under God, our security for the preservation of the Waldenses, is in the progress of religious liberty in Europe.

## THE MEETING PLACE OF OPPOSITE PARTIES.

There are some spots of this earth more attractive than others for account of the transactions which have taken place upon them. With what feelings must the old grey-headed warrior tread the field of Waterloo, where the dust of opposite parties mingles together, and the blood of the vanquished flows! With what a deep interest does the antiquarian visit the ruins of some old crumbling castle, or the place where stones lie



almost in confusion, that once formed a Druid's temple! How curious is that spot to the geologist where a great number of fossils have been collected, and how carefully does he examine them! How eagerly is the astronomer drawn to an observatory, that he may watch the motions of the heavenly bodies, and when an eclipse of the great orb of day is about to take place, what deep anxiety does he feel to be in that part of the world where it will be seen to best advantage!

And has the Christian no desires? Is there no place which is peculiarly attractive to him? Yes, he contemplates Calvary with feelings of holy reverence, because of the transactions which took place upon it. This he views as the meeting place of opposite parties. With what different feelings did the Divine Being, our Saviour, angels, men, and devils visit it! There they met, but with very different views of sin, and of the only way in which it could be removed from our world. Jehovah visited Calvary to show his great displeasure at sin, to vindicate the claims of his own holy law, and to open up the way to everlasting glory. Jesus went there to offer himself as the great sacrifice for sin, to give satisfaction to justice, and righteous liberty to mercy. Angels were there not only to behold the scene with wonder, but to support and comfort the sacrifice. Men were there to show their enmity of heart to holiness and righteousness, and devils were there to vent their malice on Him who was about to deprive them of their power. But the most astonishing, and yet necessary part of this great transaction was, that the Divine Being should appear to meet with wicked men in the punishment of his own Son. How mysterious that his hand of justice should press so hard upon his Beloved, when the hands of wicked men were lifted up against him. How wonderful that his judgment should appear to acquiesce with that of Pilate, who was unrighteous, sordid, and a curse to the people. How striking that the triumphs of God's mercy, and the triumphs of Satan's fury should seem to mingle together. How singular that wrath should come from two opposite parties upon Him who was in friendship with the one, and the governor of the other. How strange that the mouths of them who cried for the liberation of the robber, and the crucifixion of the Holy One were not stopped. The mystery, however, is solved by Peter, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 22, 23. Who could ever have supposed that God and sinners would have met in this awful work, that the command for the sword of Divine justice to awake, would have received a corresponding action in the soldier who drew forth one out of its scabbard? At the cross, then, there was a meeting—a meeting of wrath from different parties on the person of him who, in his divine nature was one with God, and in his human nature one with man—a meeting of parties opposed to each other, (some of them possessing the nature of the sufferer,) with different objects in view. The Divine Being was here lifting his hand of justice against his own Son from love to the human race. Wicked men were here lifting their hands against Him from hatred to God. Devils were here working out their own destruction with a

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How wonderful the result; the designs of God were accomplished, and those of men and devils thwarted. Pilate's disregard of justice evinced Jehovah's regard of justice, in demanding satisfaction from the transgressor's substitute. The Jews' hatred of Christ exhibited God's love to the sinner; their partiality for the Mosaic dispensation was a means of bringing about that of the gospel, and their love of typical atonements brought about the real atonement for sin. Their love of sacrifices, in which Jehovah had no pleasure, caused them to assist in the offering of the great sacrifice which displayed the divine glory. Their determination to hold Jesus in the grave, set forth his almighty power to greater advantage. And now his groans are past. The thorny crown no longer rests upon his care-worn brow. The sword shall never again be pointed towards him. The cup of wrath has been drained, and the law demands nothing more. He is glorified, and the smile of heaven rests upon his throne, and the proclamation of peace is made through Him. He is exalted as a Prince and a Saviour to give repentance and forgiveness of sins. He offered Himself as a sacrifice, that opposite parties might be brought into friendship. God is now ready to meet with sinners at the cross, and to show them favour. He sends them the word of reconciliation, that he was in Christ reconciling the world unto himself, not imputing their trespasses unto them. To you, then, O sinner, who have poured out your enmity upon Christ, is the word of this salvation sent. Jesus invites you to come to himself. Harken to his voice and your soul shall live.

J. M. J.

## Editorial.

"EX CATHEDRA."

It has been usual to conclude each volume of this Journal with a Preface. In departing from this time-honoured practice, we have no reason to assign excepting one of more taste. As we have throughout the year addressed what we had to say to our readers, in our editorial capacity, *ex Cathedra*, we find it most natural to keep our seat, and deliver our concluding words from the same position as that in which we have spoken throughout the year. Besides, is not a *concluding preface* somewhat an inverted order of procedure? a slight contradiction in terms? of a piece with that strange anomaly (though conversely) in our Scottish churches, of making a collection for an object *before* the object for which the collection is to be made has been advocated or explained?

And first of all, we must give utterance to the *sense of gratitude* with which we are penetrated on a retrospect of our experience in conducting this Journal during the past year. When we undertook this duty it was with many misgivings and many anxieties. We were afraid that the circumstances in which many of our churches were placed, combined with the pecuniary difficulties by which too many of their members, in a season of scarcity, were pressed, might seriously affect the circulation of a periodical dependent almost entirely upon them for its support. We were not indifferent, also, to the high standard which our predecessors in the editorial functions had pitched, and which rendered the task of keeping up to that standard any thing but an easy one for their successor.

Happily, our fears arising from both of these sources have been, in great measure, disappointed. The circulation has been steadily sustained throughout the year, and the numerous assurances of satisfaction which have spontaneously been addressed to us from various quarters have gladdened us with the belief that our labours have not altogether failed of their object. If for the former result we stand indebted, under God, to the kind and brotherly feeling of the churches, we are sure that the latter is chiefly attributable to the able support which our respected contributors have lent. Our best thanks are due both to those who have sustained the circulation of our Journal, and to those whose able contributions have tended to make it so worthy of support.

And here we will take an opportunity of adverting to a statement affecting this Journal which appeared lately in the *Christian Witness*, in an article full of mistakes, and which the talented editor of that magazine, we are persuaded, must have written under the influence of some strong and strange delusion. The statement to which we refer and which is the only one in the paper specified on which we feel called to animadvert, is as follows:—"There has not, in the annals of magazine literature, been any thing to compare with the organ of the Scottish Congregationalists. Under divers names and aspects, and with a succession of very able editors and respectable publishers, from the culpable apathy of the churches it has always been on the brink of destruction, and at the close of its fiftieth year it was in a state of insolvency"\* That these words were penned with no hostile feeling either to us or to the Congregational churches in Scotland, we are perfectly assured; and therefore we are confident the writer of them will rejoice to learn that they contain a charge which is altogether unmerited. Our churches have not, indeed, supported this Journal as they perhaps might, (of what churches *could* this be said as respects their denominational organ?) but we must assure our respected contemporary that the charge against them of "culpable neglect" is altogether too strong, and that the assertions on which it is based are quite untrue. At one time, we believe, the *Christian Herald* was "on the verge of destruction," but this has never been the case with the *Congregational Magazine*; and as for the assertion that the latter was, at the close of last year, in a state of insolvency, that can be made out only by a very unfair consideration of its circumstances. A magazine is insolvent when the money obtained by a *fair* sale does not cover the expenses of publication; but if parties choose, in order to issue a magazine at a price which cannot be expected to pay, to subscribe money for the purpose of covering the deficiency, is it not unfair to say, when such payment is required, that the magazine has been brought into "a state of insolvency?" Now such was the case with this Journal last year. The quantity of letterpress given was such, that without a far larger circulation than could reasonably have been expected, it was impossible for the returns to be remunerating, at the price for which it was sold; but such was the desire of certain brethren to extend the advantages of the magazine among the churches, that they offered to make up any deficiency that might occur in consequence of the reduction of the price. Such a deficiency did occur, and it was, as promised, made

\* *Christian Witness* for August, 1847, p. 380.



It is surely unfair to call this a case of insolvency. Had the price remained unaltered at the commencement of 1846, the Magazine would have covered its own expenses that year as in former years. Instead of this, the price was lowered, the quantity of letterpress remaining the same as before, and a guarantee fund was provided to meet the anticipated deficiency. If this be to fall into a state of insolvency we fear some of the publications which the editor of the *Witness* lauds at our expense, must share with us in the charge.

When we assumed the post of Editor, we declined the aid of a guarantee fund, and preferred bringing the size of the Magazine into its former relation to the price, so as to give it a reasonable chance of supporting itself in the market. We now beg leave to assure our contemporary that he need utter no lamentations over our insolvency. Our Journal is in good mercantile condition. It pays its way, including, even in most cases, remuneration for literary work, (which we suspect is more than can be said even for the *Christian Witness*;) and if our friends will continue to use a little effort so as to increase its circulation, we indulge the pleasing hope of being able to realise a profit, out of which to pay over something to the Widow's Fund, in aid of the charitable operations of that valuable Institution.

For this purpose, however, our friends throughout the country must put forth some exertion. In the present day no Journal can prosper without a little pushing, (we don't say *puffing*;) and who is to push ours if our own brethren do not lend their aid? Let them, then, do all they conscientiously can to augment the number of subscribers. Let every pastor recommend the Magazine to his flock. Let the brethren, who converse with applicants for church fellowship, inform them that the body that they are about to join possesses an organ which advocates its interests, and looks to its members for support. Let those who can afford it, subscribe for two or more copies, and circulate them amongst the poor, or among the members of other denominations. Let a board be suspended in every chapel announcing the Magazine, and where it may be purchased. Let shop-keepers who deal in stationery become agents for it, and have an advertisement of it in their windows, or in some conspicuous part of their premises. In short, let all fair, and open, and honourable means be used to extend its *bona fide* circulation, and we have no fear that the end above announced, and which we very earnestly desire to see realised, will be attained. We cast ourselves upon the *fair sale of the Magazine*; did we choose to follow the example of certain of our contemporaries, we could easily ramp up a *nominal* circulation far exceeding our real sales. But we desire above all things to be honest, and to serve the cause of truth with nothing but the truth.

As respects the future conducting of the Magazine, we have only to say that the same principles which have guided us during the past year will continue to be our rule during the ensuing. In two respects, however, there will be an alteration in detail in our arrangements. The one regards the appending to each number of a selection from the most recent and most interesting intelligence, received from the agents of the London Missionary Society, and for which we are indebted to the courtesy of the Directors of that Institution; this will add four pages monthly to the quantity of letter-press now given by us. The other respects the setting



apart of a distinct part of the Magazine for "Correspondence." An impression has, we find, gone abroad, that no place will be given in our pages to any communications, except such as are formally requested by us. We did not, however, mean by what we said on this head, to shut out our readers from all opportunity of addressing what occurred to them to the public; we only meant to convey the impression that for the staple supply of our pages we were not dependent on charity, and would, therefore, rather not have articles sent us which we had not asked. We never meant to forbid the use of our pages to any who in a proper spirit, and with competent ability, should address themselves to the discussion of any question of general or denominational interest that might at any time seem to demand attention. To remove all misconception, however, for the future, we beg to announce that a given space will always be at the service of our readers for such correspondence as they may choose to address to us; provided always that the insertion of their lucubrations do not appear to us incompatible with the principles of our Journal, the welfare of our churches, or the interests of our cause.

May the Spirit of all grace and wisdom bless what is good in the past, and guide to all good in the future conduct of this Journal. *Τῷ Θεῷ δοξα*  
*πᾶσι πανταχού καὶ ἰν παντί.*

## OBITUARY.

THE LATE REV. SAMUEL W. FLAVEL, BELLARY.—Shunkuru-lingum, the former name of the subject of this Biographical notice, was born at Quilon about the year 1787, of respectable, but heathen parents, of the Vellaula or cultivator caste. In early life he differed little, if at all, from his countrymen in blind devotedness to idolatry, and in the practice of the degrading observances it enjoins. Divine Providence led him by a way he knew not; he left the home of his boyhood, and, after several changes in his temporal circumstances from the lower to the higher grades of personal service in the camp and elsewhere, entered the employ of a gentleman holding a civil appointment under the Ceylon Government. An apparently trivial circumstance was the turning point of his life. Under a tree of the forest he found a copy of the Gospels in Tamil, probably left there by a follower of the British camp, it being the time of the Kandyan war, and strangers from Tranquebar having come over to Ceylon with the army. The owner's loss was our friend's gain. He read the book with eager delight; it opened up to him a new region of thought and inquiry, and eventually was blessed to his conversion. Deeply affected by a sense of the spiritual degradation of his country-

men, and impelled by love to the Saviour, sought to make known to others those glorious truths he himself had embraced. He was soon after called to devote himself to the stated ministry of the Gospel, when his ardent, well-sustained zeal led him to conduct his labours wherever he could obtain an audience, and not unfrequently in the midst of the most bitter opposition. The success which attended his preaching, in different parts of the Mysore, but especially at Bangalore, was too great to pass unobserved by the bigoted and the ignorant of the prevailing creeds. Hindoos, Mohammedans and Roman Catholics combined against the man who, full of earnest, godly zeal, made known Salvation by grace through faith in a crucified, but Divine Saviour, and who would admit of no mediators from the catalogues of the saints, and of no observances, but such as are sanctioned by the Gospel. His discussions with the Romanists were replete with interest and instruction, and well had it been for his opponents had they confined themselves to this legitimate mode of defending their peculiar tenets; but on the failure of argument they united with the enemies of the Gospel, and sought the aid of the civil power to silence their common antagonist. Mr. Flavel was

excluded from Mysore, Seringapatam, and the Pettah of Bangalore, not as an evil-doer, but as a "setter forth of strange gods: because he preached unto the people Jesus and the resurrection."

At Bangalore, where he had connected himself with the London Missionary Society, he was ordained to the pastoral charge of the native church formed at that station of persons brought to a knowledge of the truth, chiefly through his instrumentality. In 1827 he removed from Bangalore to Bellary, and entered on that important sphere of labour, which he occupied until his death, with many evident tokens of the Divine approbation, in the growing esteem of his colleagues in the Mission, and the gradual increase of the church under his pastoral care.

Few men in this country have been more honoured of God in the conversion of sinners than Mr. Flavel; and among our native brethren, in the extent and accuracy of his knowledge, the thoroughly scriptural character of his teaching and its practical bearing upon the circumstances and wants of his flock, he stood almost alone. His addresses to the heathen were ever distinguished by great adaptation to their modes of thought and feeling. The graceful dignity of his manner, added to the benevolent expression of his countenance, gave him a great advantage in recommending the Gospel. Men who rejected the message treated him, in general, who brought it to them, with respect. He disarmed hostility by his gentleness, and won conviction to the truth, as far as human instrumentality can do so, by his clear and forcible statement of its claims.

A brief memoir of this eminent native minister is contemplated, in which a sketch of his character, labours, trials, and successes, will be presented to the christian public. His last hours, past in much suffering, furnish another illustration to the many already on record, of the power of the Gospel, alike over men of every country and clime, to dispossess the mind of fear and fill it with sacred joy in the prospect of dissolution. As such it is subjoined for the information of the reader.

Mr. Flavel was attacked by cholera on the morning of the 17th April, and in a few hours he had exchanged the labours and trials of earth, for the rest and the glory of heaven. On the preceding day he spent upwards of two hours with Mr. Thompson, during which time

he spoke with much animation and cheerfulness on topics arising out of the circumstances of the Mission. In the evening he complained to his family that he was not quite well; but as he had frequently suffered a similar derangement of the system, the fears of none were excited, and he went, at a somewhat earlier hour than usual, to bed. During the night the symptoms became more alarming, and at 2 a.m. he sent to call Mr. Thompson. He was then so low and suffering so much from spasms in the lower extremities, that Mr. T. went immediately for Dr. Falconer the garrison surgeon, who lost no time in coming to him, and doing all that medical science could suggest or christian kindness prompt to, for his recovery; but all without effect. Mr. Flavel never rallied, his pulse remained imperceptible, and after suffering very great pain for some hours, he breathed his last, surrounded by his family and the people of his charge, whose lamentations on this trying occasion, deep, and, it is believed, heartfelt, formed a scene such as is rarely witnessed and can never be forgotten.

His colleagues, Mr. Thompson and Mr. Wardlaw, prayed and conversed with him at intervals during the progress of the disease, and sought to recall to his mind those blessed truths on which he had reposed in health, and which he had so often addressed to others when they were walking through the dark valley of the shadow of death. When first attacked, he said that he felt fear at the struggle which awaited him, but that he had been graciously delivered from it. "I am not able to talk much," he said, "on account of the pain—pray with me, speak with me." Do you feel that the Saviour is near you? they asked, "Yes, he is a sweet comforter—a sweet comforter. My body is very weak, but my soul is joyful. I am now like the pilgrim passing over the great river, and soon shall reach the other side." He sometimes spoke in Tamil, at other times in English, and when his strength was well nigh gone, in those broken accents and that mixture of languages which none of us could clearly understand; all, however, seemed to be expressive of confidence in God, through the atoning blood of the Saviour. When his dear wife and children, with much weeping, came and spoke to him, he said, "The signs of death appear, but I am prepared for heaven, do you also seek to be prepared." To the Catechists he said, "I have laid many prayers at the feet of

Jesus for the spread of the Gospel in this dark land, who will see the answer of these prayers?" When two of the people who were attending him expressed their belief that God would raise him up for further usefulness to assist and comfort his people, he replied, "Do you think so; that would indeed be wonderful." About an hour before his death, he asked the people to go and pray for him; this they had already done, but gladly went again; when they returned the last conflict seemed to be at hand. Seeing his brethren in the room, he looked at Mr. Thompson as if wishing him to come nearer, and then with uplifted hands, closed according to the manner in which the natives show respect, and a countenance, though haggard from disease, still retaining a portion of that benignity which ever characterised him, he fixed his eyes intently on him whilst his lips uttered a few brief sentences evidently intended as a farewell; but their exact import was not ascertained. He soon after fell asleep in Jesus. During the day many of the most respectable of the native population, including some Brahmins, who had known the deceased as a member of the Bellary Mission, and respected his devotedness and consistency, came to the house, and spontaneously bore the most honourable testimony to his character. "Our loss is like yours," they said to his family, "our affairs were as his own; he was a good man and a friend of all."

The following morning at an early hour he was followed to the grave by many friends from different classes of the community, who were anxious to pay this last tribute of respect to his memory; and soon his colleagues became feelingly alive to the fact that they had lost one, whose advice when sought was never withheld, and whose long experience and sober judgment ever gave it a peculiar value. The native church mourned the loss of a pastor of extensive knowledge, one apt to teach, abundant in labour, and of most devoted zeal, a faithful minister of Christ whose ardent affection for the people of his charge—most of whom were his spiritual children—found its most appropriate terms of expression in the language of the apostle, "Now we live if ye stand fast in the Lord." His widow and children—three unprovided for—feel themselves bereaved

beyond the power of language to express, and not chiefly with regard to their temporal wants, but to their spiritual, of their guide and counsellor. All who were connected, officially or otherwise, with the deceased, have felt his removal from them to be a most solemn dispensation; but they have endeavoured with humble resignation to the Divine will to say, "It is the Lord, let him do what seemeth him good."

Divine Providence has left the family of Mr. Flavel entirely dependent on the sympathy and aid of the Christian community. It is confidently believed that the circumstances of the "widow and fatherless" need only to be known, to meet with a generous response from the disciples of Him who acknowledges the "cup of cold water" given to a disciple in his name. Something too may not improperly be considered as called for from the friends of Missions, as a humble thank-offering to God for raising up among the natives of this country, one so eminently pious and devoted, and enabling him by his grace to continue faithful unto death. With these convictions Major Harris and Captain Shaw, with the Rev. W. Thompson and the Rev. J. S. Wardlaw, having formed themselves into a committee, propose if possible, to obtain the sum of 3000 Rupees, to be invested in approved securities, at 5 per cent. interest, so as to yield an annual income of 150 Rupees, or 12 and a half Rupees a month, for the support of Mr. Flavel's widow and family.

As similar cases may from time to time occur, it is further proposed that after the widow and family of Mr. Flavel cease to have an interest in the proceeds of the sum which may now be raised, by death or otherwise, i. e. by the remarriage of the widow, or by the boys attaining the age of sixteen, and the girls the age of eighteen years, respectively,—the principal be applied to the formation of a fund for the relief of the widows and families of native ministers connected with the London Missionary Society in this Presidency, who may in the Providence of God be left in equally destitute circumstances.

Donations towards this object will be gratefully received by the committee, or by any of the Missionaries of the London Missionary Society.



## CHRONICLE.

**1. DENOMINATIONAL.—ORDINATION**  
**AT APPIN.**—Mr. Charles Whyte, late of  
 the Glasgow Theological Academy,  
 having accepted of the unanimous invi-  
 tation of the Independent church of  
 Appin and Lesmore to become their  
 pastor, was solemnly set apart to that  
 office, by prayer and imposition of hands,  
 on Thursday the 7th of October.

The ordination service commenced at  
 6 o'clock, p.m. The state of the weather  
 in the morning left but little hope of the  
 members and others being able to come  
 from the island of Lesmore, but shortly  
 before the time of meeting, the rain  
 ceased, and the wind abated, so that at  
 the time of commencing the services the  
 house was full.

After praise, Mr. McGregor of Clachan  
 read suitable portions of Scripture, and  
 offered up a very solemn, fervent, and  
 impressive prayer. Mr. Maclaurin of  
 Inlay then preached the introductory  
 sermon from Psalm lxxxvii. 3, which he  
 delivered in his usual clear, pointed, and  
 impressive manner. Mr. Campbell of  
 Oban, Mr. Whyte's former pastor,  
 after stating the purport of the meeting,  
 asked the usual questions, to which Mr.  
 John Paterson, one of the deacons, in  
 the name of the church, and Mr. Whyte  
 for himself, replied. In doing so, Mr.  
 Whyte gave a full, interesting, and satis-  
 factory statement of his religious expe-  
 rience, views of divine truth, and reasons  
 for entering into the Christian ministry.

Mr. Campbell then offered up the  
 ordination prayer, during which the  
 hands of the presbytery were laid on  
 the head of the young minister. Mr. C.  
 then addressed him from John xvi. 15,  
 16, 17, last clauses, viz., feed my lambs,  
 feed my sheep, from which he showed,  
 clearly, fully, and affectionately, the  
 duties devolving on him as a minister of  
 Jesus Christ.

Mr. Farquharson of Tyree gave the  
 charge to the church from Rev. i. 12, 13,  
 in a strain well fitted to leave a deep  
 impression on the minds of all present,  
 but especially on the members of the  
 church. The solemn services were  
 concluded with praise and prayer by  
 Mr. Farquharson.

Although the services lasted upwards  
 of four hours, the deepest interest and  
 attention were manifested by the con-  
 gregation throughout the whole proceed-  
 ings, and the blessing of the great

Head of the church rest upon pastor  
 and people!

Mr. Maclaurin remained over Sabbath,  
 and introduced the young pastor, when  
 also three deacons, previously chosen,  
 were set apart to that office.

**2. INDEPENDENT CHURCH, DUMFRIES.**  
**—ORDINATION OF MR. MANN.**—On  
 Thursday, 4th November, the Rev. James  
 Mann, late of Musselburgh, was set apart  
 as the minister of the Independent  
 Church here, vacant by the translation  
 of Mr. Cameron to Colchester. The  
 services of the day commenced at two  
 o'clock, under the direction of the Rev.  
 Mr. Young, Annan, who presided on the  
 occasion. After prayer and praise, the  
 Chairman put the usual questions to Mr.  
 Mann, who in answer gave a lucid and  
 comprehensive statement of his design  
 in entering the ministry and of his doc-  
 trinal views.

The Rev. Mr. Wight, Edinburgh, then  
 offered up prayer, and in doing so, with  
 "the laying on of hands," inducted Mr.  
 Mann into his new charge. The Rev.  
 Mr. Cullen, Leith, then delivered the  
 ministerial charge from 2 Cor. iv. 1,—  
 "Therefore, seeing we have this minis-  
 try, as we have received mercy, we faint  
 not." After which, Mr. Wight addressed  
 the members of the church. The meet-  
 ing was closed with prayer by Mr.  
 Young.

In connection with the above, a meet-  
 ing was held in the evening, at which  
 Mr. Mann presided. After the Rev.  
 Mr. Hind, Carlisle, had engaged in  
 prayer, the Chairman, in a few remarks,  
 introduced Mr. Young of Annan, who  
 was followed by Messrs. Cullen, Wight,  
 Clogg, (United Presbyterian,) Douglas,  
 (do.), and McDermid, (Reformed Presby-  
 terian).

The Chairman soon after closed the  
 meeting by pronouncing the benediction.  
 The whole proceedings were satisfactory  
 and edifying, and seemed to give gratifi-  
 cation to all present.

**II.—EXTRACTS FROM THE JOURNAL**  
**OF REV. JOHN S. WARDLAW, BELLARY,**  
**EAST INDIA.**—Concluded from page 370.

**Feb. 3.—Kodamoer.** \* \* \* This  
 morning had a long conversation in the  
 presence of a large number of people,  
 with two of the chief Brahmins, who  
 seemed well disposed towards Christi-  
 anity, though they raised a good many  
 objections. The chief subjects of dis-



cussion were, the *folly and sin of idolatry*, and the *evidences of Christianity*. The latter we entered into pretty fully. I directed attention particularly to the divine authority of the gospel, as derived from its adaptation to the character and condition of man as a sinful and guilty creature; and to the character of God as a just and holy being. This argument is a more manageable one, and perhaps tells better on the whole, than the argument from *miracles*. It is necessary, however, to combine the two; and after all, it is no easy matter to make the people fully understand the force of either. The latter loses much of its weight, as they have no proper history amongst themselves, and cannot duly appreciate the value of *historical evidence*. Besides, one cannot *prove* the existence of such evidence, as it is a matter of *fact*, and they very naturally say—as was done on this occasion—“We have only your word for it; we should like to see the books.” The former, on the other hand, comes home with comparatively little power, from their low views of the evil of sin, arising out of ignorance of its real nature, for with most it consists mainly in some outward ceremonial impurity. They seem to have but very slight conceptions, if any at all, of sin as associated with what is *inward*, with the state of the mind and heart towards God, or as an offence against the holiness of his character. In fact, their ideas of the divine attributes, and especially of his moral attributes, are very imperfect, even at the best, as exhibited in the more dignified and philosophical parts of their *shastras*; and when contemplated as they are brought before our view in the various *Avatars*, or incarnations of the deity, they are deplorable in the extreme. In these we have the true representation of the popular belief, and these set God forth in association with all that is abominable and vile,—doing and countenancing “adultery, fornication, theft, covetousness,” and every sin. They appear, in a word as the patrons and patterns of all that is degrading and polluting. When we remind the people of this, they do not deny it. Their usual reply is, that God is at liberty to do what he pleases. It is emphatically true regarding them, that they have “become vain in their imaginations, and their foolish hearts are darkened.”

\* \* \* \* \* The argument against the divine origin of the *puranas* derived from the demonstrably erroneous statements

which they contain on *scientific* subjects, is a sufficiently conclusive one, and one which the people understand, and of which they feel the force, and it is therefore well to urge it. Some pretend to say, that language is employed in accordance with the usage of mankind, as in our Scriptures, where we read of the “sun rising,” and of the “sun setting,” &c. This mode of defence, however, is too manifestly weak and unsound to be urged; for, there is this wide and obvious difference, that their *puranas* profess to give instructions on these subjects, whereas the word of God pretends to nothing of the kind.—During the day many came for books. The demand could not be satisfied.

Feb. 10.—*Pangtoor*. \* \* \* On starting in the evening the first thing which met our view was a neatly built monument. It marked a “soldier’s sepulchre.” The sight of such an object in a far distant land—a land of strangers, is deeply impressive. There is something in it which speaks to the heart, and calls up many mingled emotions. “There,” we say, “repose the ashes of a fellow-countryman; and in such a spot ours too may rest; but rest where we may, if we ‘sleep in Jesus’ all is well.”—It was late ere we arrived here, and to our no small annoyance, we were obliged to repose our weary limbs as best we might on the *chunam* floor of an old mosque,—our tent not having been pitched, and our bed having taken a fancy to remain somewhere on the road till the following day. Wearied as we were, the favours of *Morpheus* were not to be won by us. If he deigned to visit us at all, his visits were “short and far between,” as he was scared by the fluttering of bats overhead, the dread of scorpions and serpents beneath, and the barking without of a set of vile pariah curs. This last annoyance is one to which we are constantly exposed, as the people seldom or never destroy the canine race, but allow all dogs to grow up under the honourable designation of “*village lions*.”

Feb. 12.—*Kuidli*. \* \* \* “I have been again privileged to make known the gospel to-day. A considerable number, Brahmins, as well as others, have heard it with attention, and I feel encouraged. I have just been informed that there is to be a large festival held in this neighbourhood, and have made up my mind to attend it. Fell in a little while ago with the priest who is to officiate on the occasion, in the way of consecrating the

idol afresh, and performing (which seems to be done annually) the ceremony of marriage between Scova and his adorable Parvatee! I spoke to him for some time, and endeavoured to show him the folly and sin of such things, as at variance with every right conception of the divine nature, and most offensive in the sight of the Holy One. The old Brahmin assented in words to the truth of most of my remarks; but it was of little use talking to him. He was a confirmed fatalist, and it seemed with him a sufficient answer to every thing, to say, putting his finger on his forehead—"Brahma has written my destiny here." \* \* \*

Feb. 15. \* \* \* During breakfast, we were informed that a Zemindar,\* a great man in the eyes of the people, had come to the feast, and that he intended honouring us with a visit. Accordingly, about eleven o'clock, he made his appearance before the tent, mounted on a fine elephant, with some dozen armed followers, all Mussulmans. I went to the door of the tent, and invited him in. He shook hands with me as if we had been old friends, and became seated, at my request, in our "old arm chair." His armed men sat on the ground around him, with several Brahmins of his train. My wife and I sat near his honour, on our couch; and the people crowded in on all sides, till every corner of the tent was full—while many peered through the windows from without, to behold the scene. Many of them had never seen a European lady before, and a lady with unveiled face in the midst of such a group, was to most, if not to all, a "wonder of wonders." As the Zemindar could not speak Telugu, and I could not speak Hindustanee, he requested one of his Brahmins, a pleasant looking young man, to act as interpreter, and, after offering, through this medium, some preliminary compliments, to which I did my best duty to respond, he asked me what my object was, in coming there, and in distributing books, and in speaking to the people. I begged him, in reply, to understand, that I had not come with any bad design—that I was not an emissary of government in any way, and had no connection with it—that I had been sent by Christians in my own land,

\* He is not exactly a Zemindar, however, though so called by the people, but one holding a similar position under the Nizam with that held by the chief collector of a district under the British Government.

who were desirous of doing good to their fellow-creatures, and that my great object was to show to the people of India the fearful sin of idolatry, to lead them to the knowledge of the one only living and true God, and the only way of salvation. "Idolatry," rejoined he, "is a great evil, there can be no doubt of that, and it is right to teach the people so, but then," he continued, "you have Hindustanee books, of what use are they? We Mahomedans are not idolaters, we worship one God." "It is true," I said, "that the Mahomedans are believers in one God, and do not worship idols; but they need a Saviour as much as others, for they are sinners; and they reject the only Saviour of men, Jesus Christ, and have substituted another religion in the room of his." The Brahmin looked at me as if at a loss. "Do you not understand what I have said?" I asked. "O yes," he replied, "I understand you well enough, but I cannot repeat what you have said to my master. These are not words for his ears to hear." "He has asked me a question," I replied, "and I must give him a straightforward answer; I cannot use any deception; I have only said what I believe, and you must tell your master what I have said." He did so, I have reason at least to think he did, for as soon as he had finished speaking, the Zemindar asked—"Is, there, then, only one way of Salvation?" "Yes," I said, "there is but one way." I then proceeded to state briefly, "the truth as it is in Jesus"—adding, "this is what I believe, and what I wish others to believe, in order to their final happiness, and it is the duty of all to inquire whether this be the truth." I expected that the Zemindar would be offended, or manifest signs of displeasure; but he did not. After pausing for a moment, he remarked, "that there were four Korans,\* and that all were worthy of being received by us, as written by men sent from God—but that the last had superseded the others, and that Christ stood in the same relation to Mahomet, that Moses did to Christ—that all were messengers of heaven, but that Mahomet was the greatest." I affirmed in reply, that it was not correct to say so, for that Moses and the ancient

\* By four Korans, he meant the books of Moses as one, the Psalms and Prophetical writings as another, the Gospels and Apostolic Epistles as a third, and, as a fourth, the writings of Mahomet—par excellence, The Koran Alkoran.

spoke frequently, and in the clearest manner, of the future coming of Christ, and of his introducing a better system, one which was to be *perfect* and *permanent*. Whereas Christ gave no intimation of any prophet who should come after him, greater than himself, or of any system of doctrine which should supersede that which he taught—that we had thus sufficient authority for setting aside what was peculiar to Moses, while no such authority existed for setting aside what was peculiar to Christ and his apostles.\* “You think then,” said he, “that Christianity will prevail? We believe that Mahomedanism will prevail, and that the Mussulmans will rule the world.” “The Mahomedan power,” replied I, “and the influence of the Mahomedan religion, are decreasing every day, and that Christianity will triumph over all opposition, I do not entertain a doubt. It is spreading daily. There never was a time when it made greater progress, and Christians feel sure that, in accordance with numerous predictions in God’s word, every knee shall bow to Jesus.” He did not press the subject further, but proceeded to ask a number of questions about Moses and the different prophets—about Joseph, and the Virgin Mary—about Christ—*how* he was born—whether he were a *mere* man, and where he now was; all which I answered to the best of my ability. How long the conversation lasted I can hardly tell, but it must have been nearly two hours. We parted good friends, and he very politely offered to send his elephant for my wife and myself to have a ride in the afternoon, an offer we begged to decline, as it was Sunday. He afterwards sent us twice some fruit as a token of his good will. Before leaving, he expressed a wish to have a copy of the Hindustanee Bible. This I could not give him; but I gave him a copy of as many portions of the New Testament as I had in my possession. I also gave portions to two or three of his Mussulman followers, who intimated a desire of having them. After he had gone, the Brahmin part of

\* The Mussulmans generally refer to John xvi. on this subject, and apply the promise of the Comforter to Mahomet. And some learned ones amongst them—perhaps from some inward suspicions that “*comforter*” was not altogether the most suitable epithet for the prophet of Mecca—against all authority read *ἡγεμὼν*, (the *illustrious*), for *παράκλη- τος*.

his company remained behind for a considerable time; and we had a pretty long discussion on the subject of idolatry, most of the people staying still in the tent to listen. When it was over, they asked for books, with which I was glad to supply them.

In the after part of the day, both Burder and myself had additional and excellent opportunity of making known the gospel, as great numbers came to us; some to obtain books, and others to gratify their curiosity. It has been the same this morning, and we bless God for it. Our supply of scripture portions—a pretty large one—is completely exhausted, and yet the demand for them has not been met. Our stock of tracts, also, has been greatly reduced.

We have been amused by the number of females, score upon score, who have come to see the European lady, and by the many curious questions they have asked. The first always being “how many children have you?” and the next, “how is it that you wear no jewels?” Poor things! I have spoken a little to them several times, but their only answer is, “what can we know about such matters?” When I have asked if any of them could read, they have laughed at the idea, exclaiming, “We read! we have enough to do to get our bellies filled.”

About ten o’clock, last night, the car was drawn. As my dear wife had never witnessed any thing of the kind before, I took her, for once in her life, to see the performance. Oh, folly of follies! The people looked just like a parcel of overgrown children, amusing themselves with a huge mis-shapen toy. To-day, there has been a *cock-fight*, on a large scale, to crown the whole. Famous sport for Seeva—he delights in blood! If such the gods, what must the people be?

\* Feb. 18.—*Midutoor*.—Every thing here to discourage. None disposed to listen—none disposed to receive our books.\* After taking my seat with Burder, this evening, on a small raised stone platform, opposite the fort gate, I invited one or two Brahmins who were standing at a little distance, to come and sit down beside me. “Oh,” said one, “we can’t sit down beside you, you are one of the *rulers*.” “Nothing of the sort,” replied I, “I am a subject as much as you are, and I shall be glad if you will come here.” “It is beginning to get dark,” said another. “Never mind,” I said, “we can read till it gets



a little darker, and though it is dark, we can see to converse. "We have important things to speak about." At last they came, but very reluctantly, and sat down beside us. I was surprised at their conduct, as it was unusual; but I soon discovered the reason. They confessed that they had, in former years, heard the gospel preached by Mr. Hands, at Adwamy, and had got books from him; that they knew I was a *Padre*, and they did not wish to hear or know any thing further on the subject of Christianity! I assured them that Christianity was the only true religion, and made known the only way of salvation; and spoke earnestly of the greatness of their guilt in despising it. Oh that the Lord might open the minds of this deluded people! They are "past feeling," and the spirit of grace alone can touch their hearts.

Feb. 19.—*Guddumul.* \* \* \* Immediately after breakfast, the principal Brahmins in the place, with a large train, paid a visit to the tent, and remained for more than an hour. They seemed quiet and somewhat intelligent men. After addressing them a short time, I happened to ask if they had ever seen any *Padre* before? One of them said, that no *Padre* had ever been there before, but that he had seen one or two in a neighbouring part of the country. "Did they teach the same doctrines which I have set before you?" "Oh," replied he, "they taught nothing; they merely put a little water into a man's hand, and said a *mantram*." "And they use images," I added. "Yes," was the reply, "they do." I then spoke of the origin of Christianity, and how the Romanists had corrupted it, and how they acted in opposition to its precepts. They then inquired who St. Peter was? where Rome was? and how Christianity came to England? We had then some conversation on astronomy and geography, and afterwards on the creation, and the origin of mankind,—arising from a question, (which is a favourite one of the natives,) being put: "How is it that we are black, and you are white?"

Feb. 25.—*Banaryampilly.* \* \* \* There are diamond mines in this neighbourhood, but we have not visited them, there being nothing of particular interest connected with them, and no chance of our making ourselves possessors of any of the precious gems.

A good account of them, and other

diamond mines, is given by Dr. Heyne in his "Historical Tracts." By the way, this author has no very high idea of the Hindus. "Their meekness," says he, "terminates in assassination and rebellion; their charity, in extravagance, rapine, and plunder." "In disaster and dependence, they are always humble and resigned; but when fortune smiles upon them, they become arrogant, implacable, revengeful, and nothing can atone for injuries suffered, but the life of an enemy." "Treachery and perjury are no crimes." "All means of obtaining riches, or any desirable thing, are equally justifiable." "To carry diseases into another man's house and family, is the greatest of all enjoyments to a Brahmin and pious Hindu." "Lying and stealing are esteemed great accomplishments." "As to gratitude, no Hindu has hitherto made any pretensions to it." In all this, there is much—too much truth, alas!—but it is in the extreme. If, however, this writer is in the extreme on the one side, some go to an equal extreme on the other. Among the rest is the Boden Professor of Sanscrit at Oxford, Dr. H. Wilson, who, in his Note to "Mill's British India," speaks, "I certainly think, in quite too flattering a strain of Hindu virtues, and in a way to leave a very erroneous impression. The dark views given by missionaries, are all put down to the score of prejudice, and especially an over-sensitiveness on the subject of religion!" To the latter cause, the statement of Heyne, at all events, can hardly be traced, as he says, "If the representation of some that their religion inspired them with meekness and charity were correct, I should be sorry to see any change introduced into it. I would allow them a little idolatry, (from which few of us are entirely free,) and would recommend them to the mercy of an all-beign Father!!"

March 6.—*Bellary.* Reached this yesterday. What cause have we for grateful acknowledgment to the "God of our life!" We have been absent about seven weeks, and have travelled about 350 miles. We have enjoyed uninterrupted health, and have been preserved from every evil; and my "fellow-labourer and myself, have been permitted to preach the glad tidings in many towns and villages of the deluded heathen—where it never was proclaimed before, and in all to leave permanent records of divine truth.



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THE  
THIRTY-THIRD REPORT  
OF THE  
COMMITTEE OF MANAGEMENT  
OF THE  
GLASGOW THEOLOGICAL ACADEMY.

READ AT THE FORTY-SIXTH ANNIVERSARY,  
HELD IN DUNDEE, APRIL 13TH, 1847.

GLASGOW:  
PRINTED BY WM. EADIE & CO. 48 BUCHANAN STREET.  
MDCCCXLVII.





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\* \* It is requested that applications for admission, and all letters on the business of the Academy, be addressed to Mr. RUSSELL, Secretary, 96 South Portland Street, Glasgow.

Subscriptions and donations will be gratefully received by Mr. PATON, Virginia Buildings, Glasgow; and by Mr. ROBERT KINNIBURGH, Edinburgh; or by any of the Members of Committee.

FORM OF A BEQUEST TO THIS INSTITUTION.

*do hereby give and bequeath to the Treasurer, for the time being, of  
the THEOLOGICAL ACADEMY, in connection with the Congregational  
Union of Scotland, the sum of to be paid  
within months after my decease, with legal interest after the  
term of Payment, &c. &c. to be applied to the purposes of the said  
Academy.*

## R E P O R T.

IN the Report of the Committee for the last year, an earnest hope was expressed that a highly esteemed brother, Mr. GOWAN, Pastor of the Church in Dalkeith, would accept the appointment to the Resident Tutorship, which he had been unanimously requested to do. After taking time fully to consider the subject, he intimated that he had come to the conclusion it was his 'duty' to decline the undertaking. This resolution was deeply regretted by every member of Committee.

It then became necessary to look out for another; and, after anxious deliberation, the Committee solicited Mr. ALEXANDER THOMSON, M.A. Pastor of the Church in Nile Street Chapel, Glasgow, to accept the office. They also agreed to transmit to that Church a statement of their reasons for his appointment, and an expression of the Committee's cordial sympathy with them. Your Committee have the utmost gratification in reporting that Mr. THOMSON acceded to their request, and that, during the current session, he has given abundantly ample proof of his eminent fitness for the situation. Your Committee are thankful to the Great Shepherd of the Sheep for his counsel and guidance, in directing them to one who, in their estimation, is so peculiarly qualified to train His under-shepherds; and cannot refrain from congratulating their constituents on the occasion.

The annual examination of the class took place in Edinburgh, on June 30, 1846, at which Mr. Knowles of Linlithgow, and Mr. Russell of Glasgow, presided. Your Committee refer with pleasure to their Report:—

EDINBURGH, 30th June, 1846.

In consequence of the brethren who were appointed to preside at the examination of the students not having found it convenient to discharge that duty, we were this day solicited by the committee to do so.

The junior class read a portion of Deuteronomy in Hebrew, and the corresponding passage in the Septuagint. The senior class read portions of Isaiah in Hebrew, and of Daniel in Chaldee. Mr. Gowan entered into a minute examination of the various words, and the answers drawn forth showed that the students had attained an exact and accurate acquaintance with the structure and grammar of these languages. He also interrogated the senior class on lectures which he had delivered on the principles of interpretation—the province of reason in interpreting—the peculiar attainments required by an interpreter—the quotations in the New Testament from the Old—and the different theories of accommodation. The students appeared to be quite familiar with the subject.

Dr. Alexander examined the class on the literary history of the Old Testament—on its language—on the external evidence of the genuineness of the Old Testament Books—on the internal characteristics which corroborate the conclusions deduced from the external evidence—on the meaning of the term Canon, and on the preservation of the law in the ark and otherwise, at different periods in the history of Israel. He farther examined the students on his lectures on church history—particularly on the general characteristics of the Christian life during the second and third centuries, and the rise of Asecticism. Throughout the entire examination the students exhibited their mastery of all the points brought forward.

Mr. Thomson examined the students on portions of the Epistle to the Hebrews, in a strict and critical manner, elucidating the meaning by grammatical exegesis, and tracing the true principles of interpretation and exposition. His questions were very testing, and the replies were most satisfactory.

Dr. Wardlaw selected, from the lectures he had delivered, as the subject of examination, the period of Christ being in the grave—the value of his resurrection—the place of his body during the forty days—the design of his appearances to his disciples—the change of his body during his ascension—and the work of Christ in heaven. From the replies given, it was pleasing to see the amount of valuable information which had been communicated.

In common with every member of committee present, we were highly gratified with the attainments the students had made, and feel assured that in their



future career they will evince the benefits they have received from the profound and varied instructions of the tutors.

(Signed) A. W. KNOWLES.

DAVID RUSSELL.

Your Committee deem it an incumbent duty to acknowledge, with unfeigned gratitude, the kindness and readiness with which Dr. Alexander, Mr. Gowan, and Mr. Gilbert Wardlaw, rendered their valuable and efficient services during the period the institution was without a Resident Tutor; and they feel assured that their constituents will duly estimate it.

At the close of the last session there were seven students. Three of them then left the academy, and have since been ordained to the pastoral office:—Mr. Hannay, over the Church in Princes Street Chapel, Dundee; Mr. Howie, over the Church in Nairn; and Mr. Ross, over the Church in Paisley.

During the summer, Mr. Low preached in Perth, Mr. Menzies in Nairn and Airdrie, Mr. M'Conochie at Duncanstown and Denholm, and Mr. Harvie at Stonehaven. Favourable reports of the acceptability of their labours have been received from the Churches in these localities, by which the Committee are much encouraged.

Four applicants were received into the Academy at the commencement of the session. In order more thoroughly to test their previous attainments, they underwent a private examination before the Resident Tutor and the Secretary, on the day preceding their examination by the Committee. It was thought most desirable that each applicant should exhibit undoubted evidence of his previous habits of study; in addition to the ordinary written testimonials. The result was gratifying, and your Committee were equally cheered with the acquirements they had made, when meeting with them individually.

In terms of the resolution adopted at the last annual meeting, a Circular was issued to the Churches, on the subject of a simultaneous collection, of the following tenor:—

*To the CONGREGATIONAL CHURCH IN*

GLASGOW, 11th August, 1846.

DEAR BRETHREN,—The Committee of the Glasgow Theological Academy have often had under their consideration in what way they could get the Churches to exhibit a deeper interest in it; and they have thought that if they could only persuade all the Churches to make a Collection on the same day, a palpable proof would be afforded of the value they set upon an Institution so intimately associated with their efficiency and prosperity. Accordingly, at the Annual Meeting of the General Committee, when a large number of the Brethren from all parts of the country were present, it was unanimously resolved to solicit each Church to make a Collection; and, at a subsequent meeting, the Committee agreed to fix the Fourth Sabbath of October as the Collecting Day. They appointed this day on two grounds:—1. Because the Treasurer has always heavy payments to make at the commencement of the Session; and, 2d, Because they do not wish to interfere with the Collections for the Union, which are usually made in the spring of the year.

We have been requested to intimate this Resolution to you; and, in doing so, we would respectfully and earnestly press upon you the privilege and the duty of setting apart the above named day as a special annual season for contributing to the funds of the Academy.

We are,

Yours faithfully,

DAVID RUSSELL, *Secretary.*

WILLIAM P. PATON, *Treasurer.*

The Committee regret exceedingly that the Churches, in general, have not responded to their appeal—only thirty collections having been received. Had there not been in the Treasurer's hands a considerable balance from last year's account, there would have been a deficiency at this date of £90, and, ere the close of the current session, the deficiency would not have been less than £100. It is thus painfully manifest that the Churches are not alive to the claims of the Institution, and the Committee are truly surprised at this apathy. A number of Churches are without Pastors, and important fields of labour are unoccupied. These must either remain in the same destitute condition, or be supplied by the Academy. If not already, it will speedily become a question, whether Churches are to be scattered, and fields of promise abandoned, or such resources be intrusted to your Committee as shall enable them to

furnish a supply of labourers adequate to the demand. The Committee hope that this statement will excite their constituents to the responsibilities of their position, and lead them, forthwith, to display that liberality which attachment to their principles makes it their imperative obligation to exercise.

But while your Committee speak thus strongly on the lack of funds, they would, with even more earnestness, call the attention of pious and talented young men to the great need now existing for more labourers. Those deep feelings which influenced the Apostle of the Gentiles, when he said, "I am debtor both to the Greeks and to the barbarians—both to the wise and to the unwise," ought to have the same all-absorbing power now as they had then. Were the tone of piety more healthy and vigorous, Churches would thrust their youths into the field. "The excellency of the knowledge of Jesus Christ," and the distinguished honour of the grace given, when any one is called to preach the unsearchable riches of Christ, are not appreciated unless by hearts growing more dead to this world, and more alive to the substantial glories of eternity. It is in the practical development of holiness that our strength lies, and the Committee know of no petition more appropriate in present circumstances than this:—"God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth—thy saving health among all nations."





## LAWS AND REGULATIONS.

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I. The object of the GLASGOW THEOLOGICAL ACADEMY shall be, to furnish a suitable education to brethren of approved piety and talents, connected with the Congregational Churches in Scotland, to fit them for the Christian ministry.

II. The Institution shall be supported by the Contributions of Churches, and by Donations or Annual Subscriptions from individuals; and the affairs of the Institution shall be placed under the superintendence of a Committee, to be appointed annually by the contributors, and consisting of at least twenty members, six of whom shall form a quorum. The pastors of the Congregational Churches in Scotland, contributing to the funds of the Academy, shall be *ex-officio* members of Committee.

III. There shall be a meeting of the Committee regularly, at the anniversary of the Congregational Union; and the Secretaries shall be empowered to call other meetings in the course of the year, at such time and place as they may deem convenient, or when required by a quorum.

IV. The care of the education of the Students, and of their conduct generally, while attending the Academy, shall be committed to the Tutors for the time being; and in the event of any change, by death or otherwise, their successors in office shall be appointed at the Annual Meeting of the Committee, notice to this effect having been duly given to the Churches.

V. The Committee shall receive and judge of all applications for admission into the Academy. They shall require that the application of each candidate be sanctioned and recommended by the Church with which he is connected, and be accompanied by a full certificate of his character, circumstances in life, and previous

attainments. Every application ought therefore to be communicated to the Secretary at least three months before a Meeting of the Committee, on which the Secretary shall transmit to the applicant a list of queries, and a notice of the prescribed mode of examination. Before admission, the applicants shall undergo, in the presence of the Committee, a full examination respecting their views of the doctrines and ordinances of the word of God, and of the nature of Christian fellowship. They shall be required to deliver in writing their sentiments on such subjects as may have been prescribed to them by the Secretary, and also to express their thoughts on some portion of the word of God *viva voce*, in presence of the Committee, who shall also ascertain, by examination of every applicant, that he has acquired such a knowledge of the English, Latin, and Greek languages, and made such other literary attainments, as they may judge necessary, to enable him to avail himself of the advantages of the Institution as a Theological Academy. Every student, when received, shall engage to observe the special regulations drawn up by the Committee, and the terms of admission shall be distinctly stated and agreed to.

VI. There shall be an annual examination of the Students attending the Academy, at the close of the academic session, before examiners to be appointed by the Committee at the Meeting immediately preceding.

VII. The regular course of study shall consist of four consecutive terms of eight months each; during which period the Students shall not be allowed to engage in any employment that would interfere with the due prosecution of their studies. In cases where elementary education is required, a fifth year may be added; and, for such as have previously attended the Language and Logic Classes in any of the Scottish Universities, three years shall be considered sufficient. Applicants who have studied at any of the Theological Seminaries connected with other Christian denominations, may be admitted for even a shorter period; but no departure shall be allowed from the regular course of study, except on the recommendation of the Tutors to the Committee.

VIII. The Library belonging to the Academy shall be supported by an annual grant from the funds of the Institution, while donations of Books will always be thankfully received.

